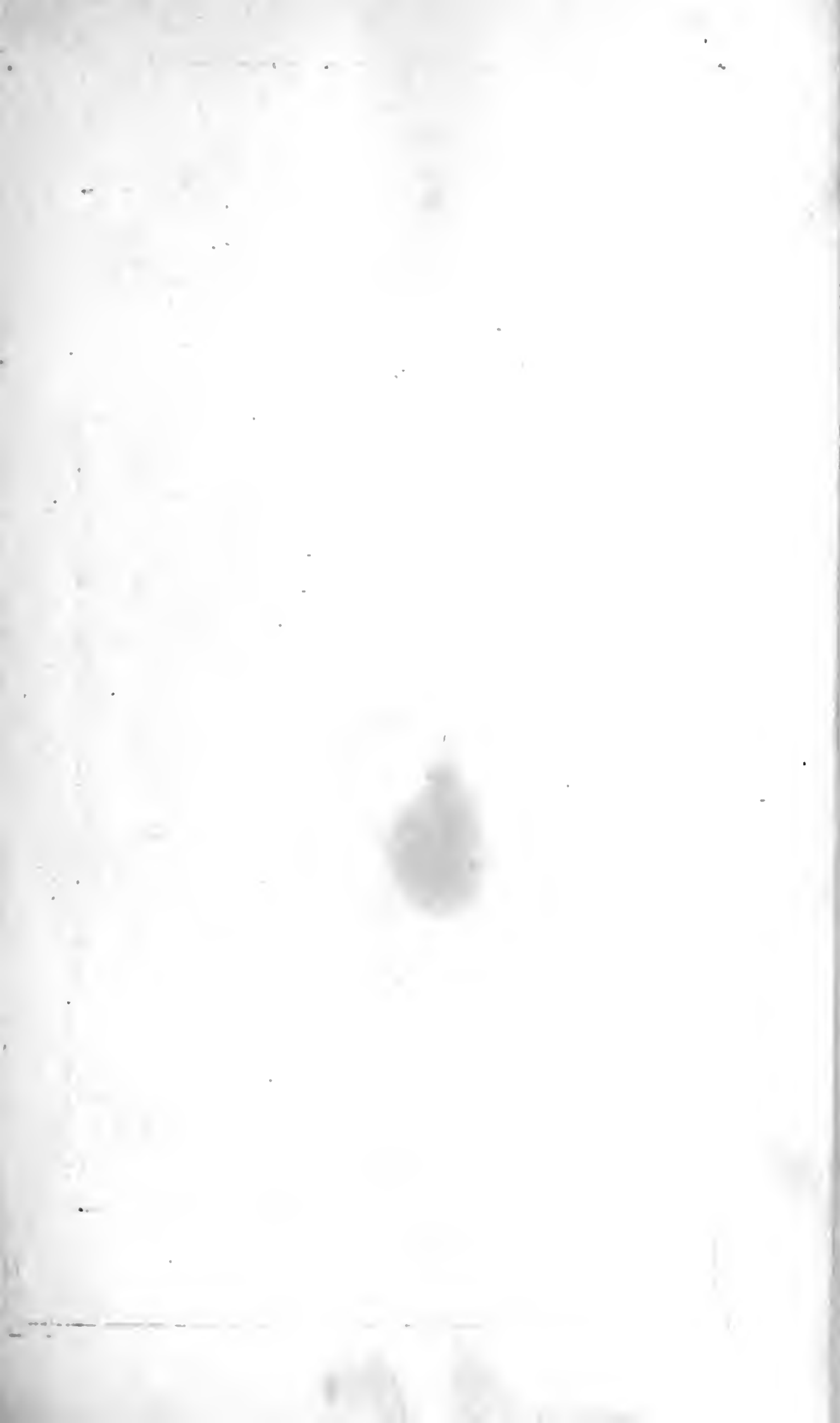
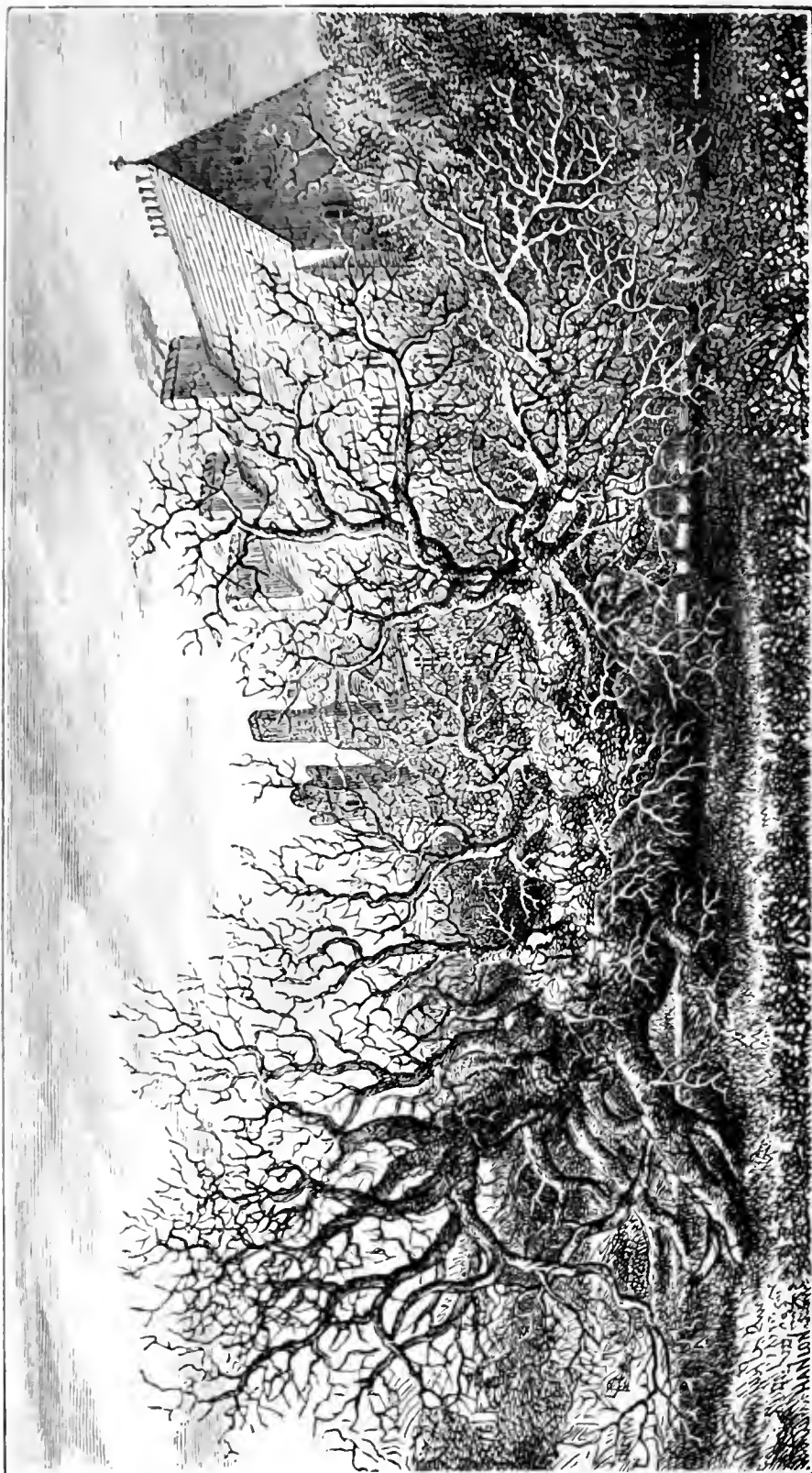


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ST. MAELRUAN'S TREE, AT TALLAGH, CO. DUBLIN.

Drawn by Henry O'Neill.

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LIVES
OF
THE IRISH SAINTS,
WITH
Special Festivals, and the Commemorations of Holy Persons,
COMPILED FROM
Calendars, Martyrologies, and Various Sources,
RELATING TO
The Ancient Church History of Ireland,
BY THE
REV. JOHN O'HANLON, M.R.I.A.

VOL. I.

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INTRODUCTION.

THROUGH all ages, the saints and servants of God furnish the brightest examples of faith and morals reduced to practice. Christian doctrine and the rule of life it enjoins are best promoted and most attractively shown to those, who study, with great care and pious reflection, the motives, words, and actions of religious persons. The applause of mankind, notwithstanding, is seldom lavished on objects really worthy of attention or deserving admiration. True virtue is ever unobtrusive. It avoids not only the public gaze and admiration of men, but even it seeks withdrawal from that interior consciousness, which—however natural and unpretending—may prove, it fears, false and exaggerated. The maxims of religion and of the world are often opposed in spirit and tendency. Hence, it so frequently happens, that the conquerors of earth are exalted in History above the benefactors of their race; that incentives to ambition, dazzling achievement, and material greatness are considered indications of superior genius; while true wisdom, that disregards the rewards, the applause, the vanity of this world, in consideration of heavenly enjoyments, is too frequently unheeded, because its nature and merits are not sufficiently appreciated. Fame is usually but the echo of prevailing opinion, subject to various changes, or modified according to accidents of thought and expression. When it celebrates the actions of individuals, who have been distinguished in the present, or during a former age, and whose lives are worth recording on the page of History—not for the mere satisfaction of idle curiosity, but for the edification and improvement of posterity; truth becomes served, through its means, and lessons of virtue are more easily inculcated. Thus, are the lives of really great men brought under observation, and proposed as examples for imitation to the human race.

The History of our Holy Church presents subjects, whence sublime instruction may be drawn, for the guidance of her faithful children. From earliest years, we have been taught to admire and venerate those sanctified persons, who have passed before us to the tomb, and who have attained the full possession of eternal rewards. Their lives and actions—their trials and sufferings—their virtues and merits—their temporal sacrifices and enduring recompense—their calm exit from this life to never-ending joys in Heaven;—these, and similar considerations, have oftentimes reproduced miracles of Divine Grace, and have procured beatification for countless multitudes,

among the faithful, through succeeding ages. The Apostolic labours and preaching—the Martyrs' torments and death—the mortification and penitential exercises of Recluses—the constancy and heroism of Confessors—the stainless purity and tender devotion of Virgins—the Contemplatives' sublime aspirations—even the humble trust and final perseverance of Christians, more exposed to assaults of the world, the devil, and the flesh ;—all such examples, reverently presented to the view of a devout Catholic, can scarcely fail to excite in his mind those pious desires and that holy emulation, which, in every age, have peopled Heaven with saints. While those heroic souls constituted a happy portion of the Church on earth, their lively faith, their persevering zeal, their ardent charity, their extraordinary miracles and ordinary actions, were hidden from the generality of men. But, to the great Searcher of hearts, the noble motives that actuated His servants were fully known. As here they had lived the life of true Christians, so it followed, that in the Lord's sight the death of His saints was precious. When translated to the choirs of the Church Triumphant in Heaven, those blessed spirits, who had achieved a victory over the world and its allurements, left bright examples and memorials for all succeeding generations to the Church Militant on earth.

Hagiologists and ecclesiastical writers have been careful to preserve for us interesting incidents of Saints' Lives, with records of their merits and miracles, so far as these could be discovered. Biographical notices and references to their Acts mainly constitute sources, whence Church History is derived. Among the Greeks and Orientals, collections of such biographies were known as Menologias, and among the Latins they were styled *Acta Sanctorum*. Calendars and Martyrologies, compiled by various individuals or communities, have preserved for us more concise outlines of Saint History, with the commemorations and festivals of numerous holy servants of God, belonging to many different nations.

For an Introduction, explaining the scope and design of this work, the writer deems it superfluous specially to descant on the general utility of Hagiography, or to dwell in detail on the labours of illustrious and learned men, who have devoted their lives to its culture and exposition. Not to mention the names of various ancient writers, who flourished before the invention of printing in the fifteenth century, and who have left behind them manuscript memorials of saints ; printed biographies, since published by a host of mediæval and modern authors, have taken an extensive range through this interesting department of Church History. It must prove an almost impossible task to enumerate the various general, national, provincial, and local collections of Saints' Lives, which have been already published ; to particularize different languages or idioms wherein those acts have been written ; and to name all the individuals or congregations, who have been engaged, at stated periods, and at several places, in bringing them to light. While the writer of this present work has restricted his researches and confined his object to recording Lives of the Irish Saints, he has always felt

regret that this fertile and wide domain of Ecclesiastical and National History should have been hitherto so imperfectly cultivated.

However limited might appear, at first sight, that particular section of biography which comprises the Hagiology of so small a country as Ireland; yet, it is scarcely to be hoped, in the ordinary course of nature, that any single person will be found to exhaust—even remotely—those rich treasures that remain after the wreck of ages, and which contain materials for extended memoirs of distinguished saints, connected with our Island. Such records are now accessible to the generality of capable scholars and students. Fortunately and opportunely, for the proximate accomplishment of his object, the Lives of many Irish Saints, printed and in manuscript, have become available for the writer's purpose. Rare and voluminous archives chiefly grace the shelves of large public libraries, or are found among the private collections of men, possessing ample means and a taste for procuring scarce and valuable literary treasures. Several manuscript biographies of our national saints are yet to be found in the Irish, Latin, and other tongues, and many of these have not yet been published. From records that remain, we have been enabled to discover titles and occasional fragments, referring to numerous ancient and valuable Acts or Lives, that have been irreparably lost, or not hitherto recovered. How many more manuscripts have perished, during the changing fortunes of their former possessors, or through lapse of time, cannot be known to the present, or perhaps to any future generation.

Within the limits of this Introduction it might be expedient—were it possible—to present an abbreviated account of unpublished and published documents, that furnish the principal materials for compiling Irish Hagiology. Those manuscripts and printed works of chief importance must be noticed, however, in connexion with this subject, and especially according to the order of their first composition or publication. While several manuscript memorials of Irish saints are contained in the public libraries of Dublin city, and of other places throughout Ireland, a very considerable portion has been removed from this country. Some are to be found in private collections, belonging to gentlemen at present or lately in Ireland. Manuscripts have been undoubtedly lost, yet many are still preserved in the libraries of Great Britain and of various other countries on the Continent of Europe. The cities and towns, where those documents are kept, shall here be briefly noticed, and authorities are cited, that best serve to corroborate the several statements. It should require a separate and large volume to characterize the value and authenticity of those various records, regarded as sources for the illustration and development of our Saint History.

From earliest ages of the Church, writers were accustomed to register Acts of the Martyrs and Lives of the principal Saints. This usage was adopted in Ireland, likewise, and from the first dawn of Christianity in our Island. Many of those writers even deserve to rank among the Beatified. Abundant sources for Hagiography formerly existed, but, at present, many fail the research of modern Irish archæologists and historians. Besides

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treating topics purely moral and doctrinal in poems and prose writings, various ancient authors have compiled Acts and Lives of our Saints, Calendars and Martyrologies, Festilogies and Litanies, Canonical Decrees and Epistles, the Rules and Exercises of Monastic observance, Penitentials, Visions and Revelations, Hymns and Panegyrics, Dialogues, Prophecies and Legends, Psalters, sacred Genealogies and local Traditions, as also our generally accurate Annals and Chronicles, have respectively their relative and authentic value to evolve the facts of past Ecclesiastical History from much obscurity. To those old writers and their tracts, we can only allude in a very cursory manner. For a more suitable place and distribution of topics, in succeeding pages, further literary details and biographical information are reserved.

Although we may be arrested occasionally by the introduction of some remarkable writer or work, in the chronological order of this recapitulation ; yet, it will only be done to furnish the studious reader with some necessary previous knowledge for better understanding the period, character, and importance of authorities, frequently cited throughout these volumes. Not to speak of some Irish persons, who flourished, it is thought, before the time of St. Patrick, and who are said to have written as Christians, it will suffice to state, that, in the fifth and sixth centuries, some of our earliest and best known saint authors lived and wrote. Their literary labours, when well authenticated, best serve to illustrate their personal history ; or, when treating about the peculiar topics and authors hereafter enumerated, it must appear that the respective writers, without concerted action, have wrought a chain of evidence, every link of which, making all due allowance for defective parts, will bear the strain of opposing force, and lift our early Irish Church and her sanctified ones to the highest level and brightest position yet attained by other Christian nations.

SECTION I.—IRISH HAGIOLOGISTS OF THE FIFTH, SIXTH, AND SEVENTH CENTURIES.

The great Apostle of Ireland, St. Patrick,¹ has left us, as genuine tracts,² a short Confession, Epistles, and Canonical Decrees ; but other treatises ascribed to him are not regarded as quite authentic.³ His successor in the see of Armagh, St. Binen, or Benignus,⁴ is said to have written a book, partly in Irish, and partly in Latin, on the Virtues and Miracles of St.

SECTION I.—¹ See his Life at the 17th of March.

² In the opinion of good critics.

³ Sir James Ware published at London, A.D. 1656, an octavo volume, "*Opuscula Sancto Patricio, qui Hibernos ad fidem Christi convertit, adscripta.*" But by far the most correct and erudite edition of our Apostle's compositions is that issued by a

learned Spanish Priest, at Dublin, A.D. 1835, in an octavo volume, having for its title, "*Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula, et Scriptorum quæ supersunt, Fragmenta ; scholiis illustrata,*" a Joachimo Laurentio Villanueva, Presbytero. It is already a very scarce work.

⁴ See his Life at the 9th of November.

Patrick, as also a tract, called the *Leabhar na g-Ceart*, or the Book of Rights.⁵ Dubthach Ua Lugair,⁶ Arch-Poet to King Laogaire, became an early convert to Christianity, and thenceforward his gifts of intellect were employed in composing elegant verses, praising the Omnipotent Creator, and extolling His holy preachers.⁷

The disciple of this Dubthach, St. Fiec or Fiach,⁸ afterwards Bishop of Sletty, wrote an Irish Hymn of Thirty-four Distichs or Ranns, on the Acts of St. Patrick.⁹ Sedulius, an accomplished Poet, Orator, and Divine,¹⁰ has left behind him many works in prose and verse.¹¹ To St. Cathaldus, Bishop of Tarentum,¹² some prophecies have been ascribed.¹³ St. Kianan or Cienan, Bishop of Duleek,¹⁴ is said to have written a Life of St. Patrick, by whom he had been baptized.¹⁵ St. Fridolin,¹⁶ the son of an Irish king, flourished towards the close of the fifth and the beginning of the sixth century. He wrote some pious Exhortations and Treatises, now supposed to be lost.¹⁷

⁵ This work has been most ably edited for the Celtic Society, by the late John O'Donovan, LL.D., who has added a valuable Introduction, a Translation from the Irish, and notes. It was published at Dublin, A.D. 1847, in an octavo volume.

⁶ See a valuable series of erudite Disquisitions by the Rev. John Francis Shearman, intitled, "*Loca Patriciana*," in the "*Journal of the Royal Historical and Archæological Association of Ireland*," vol. ii., Fourth Series, No. iii., pp. 486 to 498, and No. iv. pp. 544 to 560. Also vol. iii. No. v. pp. 24 to 59, and No. vi. pp. 183 to 196.

⁷ Colgan maintains, he possessed different little compositions of this celebrated poet. See "*Trias Thaumaturga*," n. 5, p. 8.

⁸ See his Life at the 12th of October,

⁹ This, with a Latin translation and notes, has been published by Colgan, as the first of St. Patrick's Lives, in the "*Trias Thaumaturga*." See pp. 1 to 10. It was originally extracted from the "*Liber Hymnorum*," a MS. now preserved in the Franciscan Conventual Library, Dublin. Another Irish version, with an English translation, introductory observations and notes, will be found in "*The Irish Ecclesiastical Record*," vol. iv., pp. 269 to 293. March, 1868. The Rev. Dr. Todd was about to introduce this Hymn, in his edition of the "*Liber Hymnorum*;" but he has left the Preface even incomplete, at part ii., p. 304. This is all we have as yet published, and it issued soon after the death of the lamented Dr. Todd, in 1869.

¹⁰ See his Life at the 12th of February.

¹¹ John of Trittenhem enumerates some of

these works, in his "*Catalogus Scriptorum Ecclesiasticorum, sive illustrium virorum, cum Appendice eorum, qui nostro etiam seculo doctissimi claruere*," fol. xxxiii. a. This work was published at Cologne, A.D. 1531, in quarto shape. Bale has added to John of Trittenhem's List, in his "*Scriptorum Illustrium Majoris Brytanniæ, quam nunc Angliam et Scotiam vocant, Catalogus: a Japheto per 3618 annos, usque ad annum hunc Domini 1557*." Cent. xiv. p. 187. Owing to the author's peculiar bias and temperament, this work is not very reliable, except in passages, chiefly extracted from Leland's collection. See also Bellarmine, "*De Scriptoribus Ecclesiasticis*," pp. 149 to 152.

¹² See his Life at the 8th of May.

¹³ See Bartholomew Moroni, "*Vita S. Cathaldi*." This was published at Rome, A.D. 1614. See also Wills' "*Lives of Illustrious and Distinguished Irishmen*," vol. i., part i. First Period, p. 77.

¹⁴ See his Life at the 29th of November.

¹⁵ See Harris' Ware, vol. iii. "*The Writers of Ireland*," book i., chap. ii. p. 11.

¹⁶ See his Life at 6th of March.

¹⁷ Such is the statement of Bale, in his work already mentioned. Cent. xiv. No. x. p. 188. In his "*Historia Ecclesiastica Gentis Scotorum*," tomus i., lib. vi., No. 515, pp. 280, 281, Dempster adds the titles of other works, but he cites no authority for his statement. See Edinburgh edition, A.D. 1829. This writer's great partiality for Scotland induces him improperly to claim the present saint, as also many other saints and writers, although unquestionably these were Irishmen.

St. Ailbe, Bishop of Emly,¹⁸ is believed to have compiled a Rule for Monks,¹⁹ which had been preserved in manuscript.²⁰

The illustrious St. Brigid,²¹ justly regarded as the great luminary in our Irish Church, about the close of the fifth and beginning of the sixth centuries, is stated to have composed a Rule for her Nuns, and to have written some devout poems and epistles.²² Her chaplain, St. Nemid or Ninnidh Laimidan,²³ is said to have produced some Hymns, in one of which there is a Panegyric of St. Brigid.²⁴ St. Brogan Cloen,²⁵ Abbot of Rostuirck in Ossory, also wrote an Irish Hymn in her praise.²⁶ Cogitosus compiled a Life of St. Brigid.²⁷

St. Diarmuid, the Just, was Abbot of Inis-Clothran,²⁸ and to him is attributed a work in the form of a Psalter, wherein fifty-two Irish saints are commemorated.²⁹ St. Finen or Finian, Bishop of Clonard, is enumerated among our writers.³⁰ A certain Geman wrote a hymn in praise of this holy Bishop.³¹ St. Kieran, Abbot of Clonmacnoise,³² is also said to have written a Rule for his Monks, and it is known under a title, The Law of Ciaran, the Artificer.³³ Some Prophecies are rather doubtfully ascribed to St. Jarlath,³⁴ Bishop of Tuam.³⁵ Amergin Mac Auley, Poet Laureate to Dermod Mac Carroll,³⁶ is supposed to be author of the *Dinnsenchus*, or the Etymology of Remarkable Places in Ireland.³⁷ Again, the Canons of

¹⁸ See his Life at the 12th of September.

¹⁹ This seems to have been the Law of St. Albe, embraced in Munster, according to the "Ulster Annals," at A.D. 792. See Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv. *Annales Ultonienses*, p. 116.

²⁰ See Harris' Ware. Vol. iii. "The Writers of Ireland," book i. chap. ii. p. 6.

²¹ See her Life at the 1st of February.

²² Other writings are likewise ascribed to her. See Colgan's "Trias Thaumaturga," Appendix Tertia ad Acta S. Brigidæ, cap. ii., p. 610. The life of St. Brigid is more fully treated, at the 1st of February, the day of her chief festival. The work attributed to her by Bale, "Suarum Revelationum," lib. i., on the authority of some older writers, Sir James Ware believes should rather be ascribed to St. Brigid of Sweden. See "De Scriptoribus Hiberniæ," lib. i., cap. ii., p. 9.

²³ See his Life at the 2nd of April.

²⁴ His acts occur at the 18th of January, according to Colgan. See "Acta Sanctorum Hiberniæ," xviii. Januarii. Vita S. Nennidhii, pp. 111 to 115.

²⁵ See his Life at the 17th of September.

²⁶ See Colgan's "Trias Thaumaturga," Appendix Tertia ad Acta S. Brigidæ, cap. i., p. 609. His feast occurs at the 17th of

September.

²⁷ See Gerard Vossius, "De Scriptoribus Latinis," lib. iii., p. 624. Canisius, "Antiquæ Lectiones," tomus v.

²⁸ See his Life at the 10th of January.

²⁹ Colgan says, he had a copy of this Poem, but he thinks that interpolations have been inserted there by a more recent hand. See "Acta Sanctorum Hiberniæ," x. Januarii, Vita S. Diermitii, n. 9, pp. 51, 52.

³⁰ His Life is given at the 12th of December. For his imputed writings, see Sir James Ware's "De Scriptoribus Hiberniæ," lib. i., p. 10.

³¹ See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Februarii, Vita S. Finiani, cap. xxiii., p. 395.

³² See his Life at the 9th of September.

³³ See Sir James Ware's "De Scriptoribus Hiberniæ," lib. i., p. 10.

³⁴ See his Life at the 6th of June.

³⁵ Colgan had a copy of those reputed prophecies. See "Acta Sanctorum Hiberniæ," xi. Februarii, Vita S. Hierlathi, p. 309.

³⁶ See Dr. Kelly's edition of Gratianus Lucius, or Lynch's "Cambrensis Eversus," vol. i., cap. vii., pp. 376 to 379.

³⁷ Copies of this ancient tract are preserved in the Libraries of Trinity College, and of the Royal Irish Academy, Dublin.

the Blessed Frigidian³⁸ are attributed to a celebrated Irish Bishop of Lucca, who bore that name, and there founded a monastery.³⁹

St. Ruadan⁴⁰ flourished in the sixth century, and it is said he wrote three different tracts.⁴¹ Much about the same time, St. Brendan,⁴² Bishop of Clonfert, —some maintain, however, that he ruled over the see of Ardfert—wrote a Rule for his Monks, and other treatises have been ascribed to him.⁴³ His namesake and contemporary, St. Brendan,⁴⁴ Abbot of Birr, has ascribed to him some encomiastic verses on St. Columkille.⁴⁵ This latter great Apostle of Caledonia⁴⁶ is the reputed author of Saints' Acts, Prophecies, Monastic Rules, Poems, and Religious Tracts.⁴⁷ St. Comgall, or Congall,⁴⁸ Abbot of Bangor, is said to have written a Rule for Monks and some Epistles.⁴⁹ St. Eochaid Dallan, the Blind,⁵⁰ wrote some Irish poems in praise of St. Columkille, of St. Senan, Iniscathay, and of St. Conald Coel, Abbot of Inis-Coel.⁵¹ St. Colgius or Colchuo,⁵² is said to have been author of a Treatise⁵³ on the Miracles of his Master, St. Columkille.⁵⁴ St. Baithen, Abbot of Iona,⁵⁵ is also said to have written in Irish verse, The Life of St. Columba.⁵⁶ To St. Canice, Abbot of Aghaboe,⁵⁷ has been attributed a Biography and Hymns, eulogistic of the same saint.⁵⁸ The foregoing enumeration, however, by no means exhausts the list of Hagiographers,⁵⁹ who lived in the fifth and sixth centuries.

They are contained in the Books of Lecan, Leinster, and Ballymote. Also in the MS., classed H. 2. 15, and H. 3. 3. T.C.D. See Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. i., pp. 9, 10. Lect. ii., n. 28, p. 49. Lect. iii., p. 53. Lect. ix., pp. 188, 193. Lect. xii., p. 257. Lect. xiv., p. 302. Lect. xxi. p. 449.

³⁸ See his Life at the 18th of November.

³⁹ His Acts, with notes and appendices, are published by Colgan. See "Acta Sanctorum Hiberniæ," xviii. Martii. Vita S. Fridiani, sive Findiani, pp. 633 to 651.

⁴⁰ See his Life at the 15th of April.

⁴¹ See Harris' Ware, vol. iii. "Writers of Ireland," book i., chap. iii., pp. 16, 17.

⁴² See his Life at the 16th of May.

⁴³ See Bale's "Scriptorium Illustrium Majoris Brytanniæ, &c. Catalogus." Cent. xiv., No. 78, p. 236, and Arnold Wion's "Lignum Vitæ," lib. ii.

⁴⁴ See his Life at the 29th of November.

⁴⁵ See Colgan's "Trias Thaumaturga." Quinta Vita S. Columbæ, cap. xli. and Appendix Tertia, pars. i., p. 469.

⁴⁶ See his Life at the 9th of June.

⁴⁷ The reader is referred for very complete particulars regarding him to Colgan's "Trias Thaumaturga," pp. 319 to 514. See Tertia Appendix ad Acta S. Columbæ, pars. ii., pp. 471 to 473. Also, to the Rev. William

Reeves' edition of Adamnan's "Life of St. Columba," published in a large quarto volume, with learned Introduction, notes, and Appendices, for the Irish Archæological Society, Dublin.

⁴⁸ See his Life at the 10th of May. Also, Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., p. 14.

⁴⁹ See Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. iii., No. 254, p. 152.

⁵⁰ See his Life at the 29th of January.

⁵¹ See Colgan's "Acta Sanctorum Hiberniæ," xxix. Januarii. Vita S. Dallani, pp. 203 to 205.

⁵² See his Life at the 20th of February.

⁵³ See Dr. Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 17, 35, pp. 45, 46, 65, 66, and accompanying notes.

⁵⁴ In Dempster's "Historia Ecclesiastica Gentis Scotorum," tomus i., lib. vii., num. 578, he is called "St. Golgus."

⁵⁵ See his Life at the 9th of June.

⁵⁶ See O'Donnell's "Vita S. Columbæ," lib. i., cap. xxvi., p. 393. Colgan's "Trias Thaumaturga." Also, Appendix Tertia ad Acta S. Columbæ, Pars Prima, p. 470.

⁵⁷ See his Life at the 11th of October.

⁵⁸ See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 34.

⁵⁹ Many of these are unknown by name, while it is uncertain if the tracts ascribed to

In the sixth, and early in the seventh century, St. Colman,⁶⁰ Bishop of Cloyne, is said to have written a Life of St. Senan,⁶¹ in Metre.⁶² St. Kevin or Coemgen, Abbot of Glendalough,⁶³ is thought to have written a Rule for his Monks, while other Tracts have been ascribed to him.⁶⁴ St. Ethernan or Ernan,⁶⁵ and St. Eoglod or Eochod,⁶⁶ both disciples of St. Columkille, are stated, likewise, to have written his Acts.⁶⁷ St. Molua, otherwise called Lugid, Abbot of Clonfert Molua,⁶⁸ wrote a most admirable Rule for Monks, which is said to have obtained the highest approbation from Pope St. Gregory the Great.⁶⁹

St. Evin,⁷⁰ Abbot of Ros-Glas, or Monasterevin, is said to have written the Lives of St. Patrick and of St. Congall.⁷¹ St. Fintan Munnu,⁷² Abbot of Taghmun, is classed, likewise, with the sacred writers of the seventh century.⁷³ St. Baithen, Abbot of Tech-Baithen,⁷⁴ St. Virgnous,⁷⁵ St. Gallanus or Grellanus,⁷⁶ St. Erneus or Ernenenus of Rathnew,⁷⁷ St. Murus, Abbot of Fahan,⁷⁸ St. Failbe, Abbot of Iona,⁷⁹ St. Cumene the Fair,⁸⁰ and probably many other holy men of this age,⁸¹ wrote Acts or Panegyrics of the illustrious St. Columkille.⁸² Besides these authors, St. Colman, Bishop of Dromore,⁸³ compiled a Rule for his Monks during this century.⁸⁴ But, by far the most distinguished Irish ecclesiastical writers of this period were St. Columbanus,⁸⁵ the renowned Abbot of Luxeuil,⁸⁶ and St. Gall,⁸⁷ the Apostle of Switzerland.⁸⁸ St. Carthage or Mochudu,⁸⁹ Abbot, prepared a Rule for Monks, written in the Irish language.⁹⁰ An accomplished hagiographist⁹¹ was St. Jonas, Abbot

others are authentic or referable to this period, or to their reputed authors.

⁶⁰ See his Life at the 24th of November.

⁶¹ See his Life at the 8th of March.

⁶² See Harris' Ware, vol. iii. "Writers of Ireland," book i., chap. iii., p. 21.

⁶³ See his Life at the 3rd of June.

⁶⁴ See Dr. Hanmer's "Chronicle of Ireland," pp. 120, 121.

⁶⁵ See his Life at the 23rd of December.

⁶⁶ See his Life at the 25th of January.

⁶⁷ See Colgan's "Trias Thaumaturga." Tertia Appendix ad Acta S. Columbæ, pars. i., p. 470.

⁶⁸ See his Life at the 4th of August. Also, Sir James Ware, "De Scriptoribus Hibernicis," lib. i., cap. iii., p. 17.

⁶⁹ See Dr. Hanmer's "Chronicle of Ireland," pp. 121, 122.

⁷⁰ See his Life at the 22nd of December.

⁷¹ See Harris' Ware, vol. iii. "Writers of Ireland," book i., chap. iv., p. 23.

⁷² See his Life at the 21st of October.

⁷³ See Harris' Ware, vol. iii. "Writers of Ireland," book i., chap. iv., pp. 23, 24.

⁷⁴ See his Life at the 22nd of May.

⁷⁵ See his Life at the 2nd of March.

⁷⁶ The feast of a St. Grellan, son of Rotan, occurs at the 15th of April, of a St. Grellan,

bishop, at the 17th of September, of a St. Grellan at the 18th of September, of a St. Grellan, of Lann, at the 10th of November, and of a St. Grealloch Oeblach, of Tamlacht, at the 13th of July. Among these, it is difficult to find the author.

⁷⁷ His feast was held on the 18th of August.

⁷⁸ See his Life at the 12th of March.

⁷⁹ He is venerated on the 22nd of March.

⁸⁰ See his Life at the 24th of February.

⁸¹ See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv., pp. 168, 169. Cambridge edition, A.D. 1644, fol.

⁸² See Colgan's "Trias Thaumaturga." Tertia Appendix ad Acta S. Columbæ, pars i., p. 470.

⁸³ See his Life at the 7th of June.

⁸⁴ See Harris' Ware, vol. iii. "Writers of Ireland," book i., chap. iv., p. 26.

⁸⁵ See his Life at the 21st of November.

⁸⁶ See Fleming's "Collectanea Sacra."

⁸⁷ See his Life at the 16th of October.

⁸⁸ See Henricus Canisius, "Antiquæ Lectiones," tomus v.

⁸⁹ See his Life at the 14th of May.

⁹⁰ See Harris' Ware, vol. iii. "Writers of Ireland," book i., chap. iv., p. 29.

⁹¹ See *Ibid*,

of Luxeuil.⁹² St. Moling, Archbishop of Ferns,⁹³ is accounted a writer of Prophecies.⁹⁴ St. Dagan, Abbot of Achad-Dagain,⁹⁵ St. Segene, Abbot of Iona,⁹⁶ St. Aidan, Apostle of Northumbria,⁹⁷ St. Finan, Bishop of Lindisfarne,⁹⁸ St. Camin, Abbot of Iniscaltra,⁹⁹ St. Fursey, Abbot of Lagny,¹⁰⁰ St. Manchen, supposed to be the Wise,¹⁰¹ St. Colman, Bishop of Lindisfarne,¹⁰² and St. Disibod,¹⁰³ styled Bishop of Dublin,¹⁰⁴ as ecclesiastical writers, also belong to this century.¹⁰⁵ In addition to the foregoing list, St. Ultan, Bishop of Ardraccan,¹⁰⁶ St. Tirechan, Bishop¹⁰⁷ St. Aileran, the Wise,¹⁰⁸ Mac-cuthen,¹⁰⁹ and Ainmire or Animosus, are said to have written, in prose or verse, Acts of St. Patrick and of St. Brigid.¹¹⁰ St. Cumin of Connor¹¹¹ wrote in Irish verse a Poem, which has been published,¹¹² on the Singular Virtues of the Principal Irish Saints.¹¹³ St. Livinus, the Martyr,¹¹⁴ wrote some elegant Latin verses.¹¹⁵

With some few additional names must we close this section. St. Braccan, Abbot of Ardraccan,¹¹⁶ Colman O'Cluasaigh,¹¹⁷ St. Fiacre, the Hermit,¹¹⁸ Maildulph, the Monk,¹¹⁹ of Malmsbury,¹²⁰ St. Carnech, surnamed Moel,¹²¹ St. Cuthbert,¹²² Bishop of Lindisfarne, and St. Kilian,¹²³ Apostle of Fran-

⁹² See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 21.

⁹³ See his Life at the 17th of June.

⁹⁴ See Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., part i. First Period, pp. 109, 110.

⁹⁵ See his Life at the 13th of September.

⁹⁶ See his Life at the 12th of August.

⁹⁷ See his Life at the 31st of August.

⁹⁸ See his Life at the 9th of January.

⁹⁹ See his Life at the 25th of March.

¹⁰⁰ See his Life at the 16th of January.

¹⁰¹ Some doubts are entertained regarding the identity of the holy man thus distinguished among the many saints called Manchen.

¹⁰² See his Life at the 8th of August.

¹⁰³ See his Life at the 8th of July.

¹⁰⁴ His feast is assigned to the 8th of July in John Wilson's "Martyrologium Anglicanum." See John D'Alton's "Memoirs of the Archbishops of Dublin," pp. 20, 21.

¹⁰⁵ See Harris' Ware, vol. iii. "Writers of Ireland," book i., chap. iv. Also Bishop Nicholson's "Irish Historical Library," chap. iv.

¹⁰⁶ See his Life at the 4th of September.

¹⁰⁷ See his Life at the 3rd of July.

¹⁰⁸ See his Life at the 29th of December.

¹⁰⁹ See Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., part i. First Period, p. 151.

¹¹⁰ See Harris' Ware, vol. iii. "Writers of Ireland," book i., chap. iv., p. 37.

¹¹¹ He is said to have flourished about the year 656.

¹¹² He devotes a stanza of four lines to eulogize some remarkable virtue or heroic action of each saint. This poem has been translated into English by Professor Eugene O'Curry, and published with the original Irish, by the Rev. Matthew Kelly, D.D., in his "Calendar of Irish Saints," pp. 160 to 171.

¹¹³ See Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., part i. First Period, p. 142.

¹¹⁴ See his Life at the 12th of November.

¹¹⁵ See John D'Alton's "Memoirs of the Archbishops of Dublin," pp. 16 to 18.

¹¹⁶ See his Life at the 6th of December.

¹¹⁷ See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii. Vita S. Molaggæ, n. 7, p. 149.

¹¹⁸ See his Life at the 30th of August.

¹¹⁹ See Bale's "Illustrium Majoris Brytanniæ Scriptorum Catalogus," Cent. xiv., No. 26.

¹²⁰ See, also, William of Malmsbury, "De Gestibus Regum Angliæ," lib. i., cap. ii.

¹²¹ See Harris' Ware, vol. iii. "Writers of Ireland," book i., chap. iv., p. 47.

¹²² See his Life at the 20th of March.

¹²³ See his Life at the 8th of July.

conia,¹²⁴ are enumerated among the Irish writers who adorned the seventh century.¹²⁵ Many other anonymous authors, whose works have not been subjected to very critical tests, or whose writings have been lost, lived during this flourishing period of Irish ecclesiastical literature.

SECTION II.—IRISH HAGIOLOGISTS OF THE EIGHTH, NINTH, TENTH, AND ELEVENTH CENTURIES.

To the eighth century—within which immediately succeeding writers departed this life—more properly are ascribed, Sedulius the Younger,¹ Æengus Mac Tiprait,² Colman Vamach or Huamacensis, a scribe of Armagh,³ Albuin or Witta,⁴ and St. Colchuo or Colga,⁵ the Wise.⁶ The illustrious St. Virgil,⁷ Bishop of Saltzburgh, belonged to this age,⁸ remarkable for its learned men. St. Adamnan, Abbot of Iona, was a very distinguished writer;⁹ Chælian or Coelan, a Monk of Iniscaltra,¹⁰ St. Ciaran or Kiaran the Devout,¹¹ Abbot of Belaigduin,¹² Ermedus, Hermetius, or Airmedach,¹³ supposed to have been Bishop of Clogher, as also Cruimthir Collait or Collon,¹⁴ and especially St. Maelruan, Abbot of Tallagh,¹⁵ with various other authors,

¹²⁴ See Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., part i. First Period, p. 150.

¹²⁵ See Harris' Ware, vol. iii. "Writers of Ireland," book i., chap. iv. Also Bishop Nicholson's "Irish Historical Library," chap. iv.

SECTION II.—¹ See Harris' Ware, vol. iii. "Writers of Ireland," book i., chap. v., pp. 47, 48.

² See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. iii., p. 35.

³ See Harris' Ware, vol. iii. "Writers of Ireland," book i., chap. v., p. 48. Also, Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, n. 50, p. 172, and Quarta Appendix ad Acta S. Patricii, pars. iii., p. 218.

⁴ See Trithemius, "De Viris Illustribus Ordinis Benedictini," lib. iii., cap. 367, and lib. iv., cap. 190. The festival of this holy man is observed on the 26th of October, where some notices regarding him will be found.

⁵ See his Life at the 20th of February.

⁶ See Colgan's "Acta Sanctorum Hiberniæ," xx. Februarii. Vita S. Colchonis sive Colgæ, pp. 378, 379.

⁷ See his Life at the 27th of November.

⁸ See Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., part i. Second Period, pp. 233, 234.

⁹ See his admirable Memoir, written by the Rev. Dr. Reeves, and prefixed to an edition of Adamnan's "Life of St. Columba." The biography of St. Adamnan occurs at the 23rd of September.

¹⁰ See Dr. John Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. viii., sec. ii., n. 18, p. 381. The feast of this saint is kept on the 29th of July.

¹¹ His feast occurs on the 14th of June.

¹² See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. iv., p. 37.

¹³ His feast is kept on the 2nd of February, according to Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Patricii, pars. iii., p. 218. Yet, it seems more likely, his feast should be referred to a different day.

¹⁴ See *ibid.* He is said to have been of Druim-reilgeach.

¹⁵ See his Life at the 7th of July, the date for his festival. The Frontispiece to this volume represents the chief scene of his labours, and an object associated in popular tradition with his name. "St. Maelruan's Tree"—of the walnut species—yet grows, and it covers an immense extent of ground, in a garden attached to the modern Dominican Convent of Tallagh, eight miles from Dublin city. On this spot most probably stood the ancient monastic establishment of St. Maelruan. At a later period, appa-

are said to have compiled Acts of Saints or Treatises, which furnish sources to illustrate Irish hagiography, during the eighth century.¹⁶

But by far the most valuable collection of records on Irish biographical lore, that have come down to our time, is that left us by the celebrated St. Ængus, the Culdee, who wrote towards the latter part of the eighth, and the beginning of the ninth century.¹⁷ It is said, that while this holy and learned man lived in the Monastery of Tallagh, under the Abbot, St. Melruain, both were engaged in compiling from earlier records that very complete Calendar of Irish Saints, known and generally quoted as "*Martyrologium Tamlachtense*," or "*The Martyrology of Tallagh*."¹⁸ Sometimes, from the compilers' names, it is designated, "*The Martyrology of Ængus, the son of Ua-Oblein, and of Moelruain*."¹⁹ Very few copies of this work have come down to our time, in manuscript; and these hitherto discovered are found to be imperfect, while faultily transcribed or interpolated by scribes, who assume to have copied from the original work.

rently after its dissolution, the place passed into the hands of the Archbishop of Dublin, and here, in 1324, Alexander de Bicknor built a fine mediæval castle or palace for his country residence. Here, too, several of his successors dwelt. In 1771, Gabriel Beranger made a drawing of it, which is extant. Until 1803, the Protestant Archbishops of Dublin resided in this palace. In 1818, W. Monck Mason had a beautiful copperplate engraving, by S. Lacey, prepared by C. V. Fielding from a sketch by P. Byrne, and this view he dedicated to His Grace Euseby, Lord Archbishop of Dublin, &c., &c. This has been reproduced in the new and enlarged edition of Archdall's "*Monasticon Hibernicum*," edited, with extensive notes, by the Right Rev. Patrick F. Moran, D.D., Lord Bishop of Ossory, and other distinguished Antiquarians. In vol. i., at p. 201, there is an elegant view of the Ancient Archiepiscopal Palace, Tallaght, in the County of Dublin. In 1825, this Palace was taken down, with the exception of its ancient square belfry tower, now incorporated with the new Dominican Convent, as shown in the background of our Frontispiece. On the 6th of January, 1839, during a night of fearful storm, "*St. Maelruan's tree*," which had for centuries grown upright—yet parted near the roots—from two large trunks; these were blown down in opposite directions, and several of their branches were firmly bedded in the earth. Each autumn, this fine tree is loaded with a vast number of walnuts. The people believe it had

been planted originally by St. Maelruan, and that it has continued to grow there since his time.

¹⁶ See Harris' Ware, vol. iii. "*Writers of Ireland*," book i., chap. v. Also, Bishop Nicholson's "*Irish Historical Library*," chap. iv.

¹⁷ See the "*Life and Works of St. Ængusius Hagiographus or St. Ængus the Culdee*," by the author. Dublin, 1868, Svo. See, also, the Life of this saint, which occurs at the 11th of March, the date for his festival.

¹⁸ John Boland, who had possibly seen an old copy belonging to John Colgan and the Franciscans, at Louvain, confesses, that he was unable to decide what degree of authority should be attached to it. When quoting it, for his purpose at the latter days of January, he calls it "*Hibernicum Martyrologium*." See "*Acta Sanctorum*," Januarii, tomus i. *Præfatio Generalis ad Vitas Sanctorum*, cap. iv., sec. 4.

¹⁹ The title prefixed to this Martyrology is couched in these terms: "*Incipit Martyrologium Ængussii, filii Hua-oblenii et Melruanii*." But in the copy, preserved at St. Isidore's convent, Rome, Dr. Todd says, at the beginning, the following title is in rubric: "*Incipit martira oenghusa mc oiblean et maolruain ie [i. e. hic]*." "Here begins the Martyrology of Oengus Mac Oiblean and Maolruain." This, however, can only mean, that the work had been compiled from the collections of Aengus and Maelruain, as its basis, for it exhibits internal

Of that celebrated Martyrology, attributed to the authorship of St. Maelruan, as also to his renowned disciple St. Aengus, the Culdee, Colgan appears to have possessed two defective copies. The names of saints are simply set down in this work, which, for stated reasons, he preferred calling the Martyrology of Tallagh, or Tamlacht. In the *first place*, it had been composed by joint labour, on the part of Aengus and Maelruan, at Tallagh; *secondly*, it could not be cited as the work of both saints, without tediousness and confusion—the more so, because he had been obliged frequently to quote another Martyrology, the sole production of Aengus; and *thirdly*, because it is reasonably conjectured, that ancient writers called it the Martyrology of Tamlacht.²⁰ This latter work, therefore, was supposed to differ in no respect from the Martyrology of Aengus and Maelruan, which had been composed at Tallagh. There was no other Martyrology known to be extant in Colgan's time, and that could better deserve such a title, or which, in fact, was distinguished by such an appellation. *Fourthly*, that work entitled, "Martyrology of Aengus and Maelruan," contains the names of its reputed authors²¹ and of some other saints, who were their contemporaries, but who departed this life after their time. Nor does it follow, because Blathmac, who had been martyred for the faith at Iona, A.D. 823,²² and Feidhlimidh Mac Crimhthainn, King of Munster, who died on the 18th of August,²³ A.D. 845, have been entered in it, that their names had not been introduced for copies, transcribed after the death of Aengus. Among other insertions, we find recorded therein the name, St. Corpre, Bishop of Clonmacnoise, who died A.D. 899; but we do not find the name of St. Cormac Mac Cuileannan, king and bishop, who departed this life, in the earlier part of the tenth century, nor, in fact, of any saint, who died after A.D. 900.²⁴ Hence, it is thought, that certain subsequent additions were made to the joint work of Aengus and Maelruan, by some monk, belonging to the monastery of Tallagh, or to some other place, and who lived towards the close of the ninth, or who died in the beginning of the tenth century.²⁵

evidence of comprising more recent entries of saints living long after their death. See Drs. Todd's and Reeves' "Martyrology of Donegal." Introduction, p. xv. It shows, however, that both saints must have been joint labourers at the work, previous to the death of Maelruan, in the year 792. Some additions were undoubtedly made in the succeeding centuries.

²⁰ Thus, Marianus Gorman, who lived more than five hundred years before Colgan's time, in the preface to his Martyrology, rightly remarks in Colgan's opinion, that St. Aengus composed his metrical Festilog, from the Martyrology of Tamlacht, which had previously been written. See "Acta Sanctorum Hiberniæ," xi. Martii. Vita S. Aengussii, cap. xiii. p. 581.

²¹ At the date of their respective festivals,

March 11th, and July 7th.

²² According to Professor O'Curry, on the 19th of July. This appears, however, to be a mistake for the 24th of that month. See the life of this holy martyr at the 19th of January. Art. i., and n. 32.

²³ His festival, however, is placed on the Calendar at the 28th of August.

²⁴ From circumstances already alluded to, Eugene O'Curry seems to doubt if Aengus had anything to do with its authorship. See "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xvii., p. 362.

²⁵ See Colgan's "Acta Sanctorum Hiberniæ," xi. Martii. Vita S. Aengussii, cap. xii., p. 581. In Harris' Ware, a similar opinion has been adopted. See vol. iii. "Writers of Ireland," book i., chap. v., p. 52.

The Martyrology of Tallagh is generally believed to be the oldest containing our Irish saints' festivals known to be extant; and with the days, it often records their immediate fathers and their particular churches.²⁶ Still criticism must remain greatly at fault, in reference to its real author or authors; especially, as we are not likely ever to recover the original copy, which most probably has been destroyed. A version of the Martyrology of Tallagh has been published by the late Rev. Professor Matthew Kelly, D.D., of Maynooth College.²⁷ In the year 1847, he procured²⁸ a copy, partially defective, and transcribed from the Burgundian Library one, at Brussels.²⁹ This version he published in 1857, shortly before his lamented death.³⁰ Its defects have been supplied, in parts, from other Irish Martyrologies. Corrections were carefully made by Professor O'Curry from his Transcript for Rev. Dr. Todd.³¹ When this distinguished scholar visited Rome in 1862, he collated the Irish portion of Dr. Kelly's work with the original manuscript. Numerous errors and omissions were thus corrected.³² However, the edition published by Rev. Dr. Kelly still contains valuable historic notes and additions.³³ It is to be regretted, that the learned editor had not been able to obtain a more complete—yet still deficient—copy for publication, which Colgan had once procured.³⁴ Indeed, a number of different copies, had they been available, must have greatly enhanced the value and accuracy of such an interesting work.

Long before the composition of this valuable national Calendar of holy persons by St. Ængus and St. Mælrúan, an older Martyrology of Saints had been

²⁶ It has been described by Professor O'Curry, in his "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xvii., pp. 362, 363. Also, by Rev. James Henthom Todd, in his Introduction to the "Martyrology of Donegal."

²⁷ The editor used two mutilated copies of this work. See Rev. Dr. Kelly's "Dissertations chiefly on Irish Church History." Edited by Rev. Daniel MacCarthy, D.D., p. 214.

²⁸ Through the kindness of Rev. Father Tinbröeck, S.J.

²⁹ As the original is in the Irish character, with some peculiar Irish contractions, and many strange Irish names, certain inaccuracies were unavoidable when making the first transcript.

³⁰ This MS. occupies about twenty-seven pages, and it has various testimonials appended. It is found among the MSS., as vol. xvii., No. 5104. Upon the outside of this volume will be found the following note, in a hand apparently as old as that of the text or testimonials: "Continens Martyrologia CEngussei, Mariani Gormani et

Tamlactense et Genealogias SS^{um} et plura alia opuscula." We may add that the binding of this valuable volume is of vellum, with a piece of calf-skin, rudely stitched upon its back. See Mr. Bindon's Paper, read May 24th, 1847. "Proceedings of the Royal Irish Academy," vol. iii., pp. 489, 490.

³¹ See Rev. Dr. Kelly's "Calendar of Irish Saints," Preface, p. iii.

³² See "The Martyrology of Donegal," edited by Drs. Todd and Reeves. Introduction, n. 3, p. xvi.

³³ In 1849, the Rev. Dr. Todd likewise procured from the Belgian Government the loan of a MS. containing this, as well as O'Gorman's and Ængus' Martyrologies, all in Father Michael O'Clery's handwriting. Professor O'Curry made accurate transcripts from it, for Dr. Todd's private library. See "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xvii., pp. 362, 363.

³⁴ The edition of the Martyrology of Tallagh, published by the Rev. Dr. Kelly, must have been prepared from a copy, differ-

in use among ecclesiastics.³⁵ This seems to have been originally compiled at, or even before, the time of St. Jerome.³⁶ Although not wholly written by him, yet it bears for title, "The Martyrology of St. Jerome."³⁷ By many learned men, it is considered to be the oldest work of its kind extant;³⁸

ing from that older one, described by Colgan. Dr. Kelly's edition only contains the names of Irish, and omits the list of foreign saints.

Father Herbert Roswede, a man deeply versed in ecclesiastical antiquities, had received from the Carthusians at Treves, or Triers, in Germany, a certain very ancient codex, belonging to St. Willebrord's Monastery at Epternac, in Triers diocese, duchy of Luxemburg. It contained an exceedingly old and most complete Martyrology. This included names of many saints for each day, not found in the "Martyrologium Romanum," or in any other Martyrology hitherto edited. He thought this was the Martyrology of St. Jerome, and that it should have been thus designated, owing to the prefixed title: "Christe fave votis. Codex S. Willebrordi continet Martyrologium Hieronymi." Whether this had been the Martyrology ascribed to St. Jerome, or to St. Eusebius, or to St. Willebrord, in most particulars, Colgan says, it agreed with the Martyrology of St. Aengus, and with the Martyrology of Tallagh. Only those places where the Martyrs suffered were more accurately noted, and it had the advantage of being more copious. The Martyrology of Tallagh has also added at each day certain Irish saints, and frequently some other saints, wanting in the Epternac copy. Two reasons incline Colgan to believe that St. Willebrord brought that Martyrology—which is known as "Codex S. Willebrordi" or "Epternacensi"—with him, when he left Ireland on his way to Epternac. First, two copies had been preserved in Colgan's time, although differing somewhat in certain passages. Those belonged to Ireland. One of them had been transmitted to Louvain. It was written on old vellum, but it was not found in a perfect state. Each day, that other copy had been expected, and from which excerpts of Irish saints had been already obtained. No other copy of this work was known to be extant in any of the European libraries, that only excepted which belonged to the collection of Epternac MSS. Secondly, one of these copies seems to have its authenticity proved correlatively with the other. For St. Willebrord, whose Codex

has his name inscribed, and whose very handwriting can be traced in part, with every appearance of certain proof, did not come from Anglia—as some writers say—but he came from Hibernia immediately to Friesland or Frisia, and thence to Epternac. Willebrord had previously lived in Ireland, from the twentieth to the thirty-third year of his age, engaged in scholastic studies and in practices of piety, as Alovinus Flaccus states in his "Life," and as Venerable Bede has it in his "Historia Ecclesiastica Gentis Anglorum," lib. v., cap. 10, 11, and 12. For the truth of these statements, Colgan cites other authorities, in the Life of St. Suithbert, at the first day of March.

³⁵ Launoy says that the Martyrology called of St. Jerome cannot be proved to have been written by that very learned saint, on any authority prior to the reign of Charlemagne.

³⁷ It must be remarked, that D'Achery, in his "Spicilegium, sive Collectio Veterum aliquot Scriptorum," has published "Martyrologium vetustissimum Sancti Hieronymi Presbyteri nomine insignitum," tomus iv. This is even imperfect, since he appends the following remarks: "Cætera legi non potuerunt in MS utpote a tineis corrosa; silicet ab hac die ad viii. Kal. Jan. a quo incipit hocce Martyrologium." It must be confessed, if this Martyrology, for the most part, were written by St. Jerome, it has been interpolated by some one, who lived since his time, as the names of many among the more recent saints are contained in it. See the remarks of Henry Valois in his Appendix to the edition of "Eusebius's Ecclesiastical History," on this subject. St. Jerome's Martyrology had been used by Pope St. Gregory the Great, and it existed many years earlier. Since those times, some names have been added to it, such as that of Gregory himself. These D'Achery has marked in Italics. Among such reputed additions, is the name of St. Patrick. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xx., § x., n. 102, pp. 249, 250.

³⁸ See on this subject the "Acta Sanc-

while others are of opinion, that Eusebius³⁹ drew up some sort of an earlier Martyrology. It has even been asserted, this latter was the original author of that work ascribed to St. Jerome,⁴⁰ who was only its translator into Latin.⁴¹ However, this may be, St. Ængus appears to have used a certain Codex, and he styles it the Martyrology of Eusebius and Jerome.⁴²

The Martyrology of St. Ængus and of St. Moelruan was well arranged, and very comprehensive in its plan. A list of foreign saints was first set down, for every day, and then followed the names of our Irish saints. Colgan considers this work the most copious of all the Martyrologies he had ever seen.⁴³ Yet, it would seem to have been extremely defective, in parts. The names of many saints, omitted in the Roman and other Martyrologies, are to be found first in the Martyrology attributed to Ængus and Maelruan.⁴⁴ However, a learned authority supposes, that Ængus composed a still more ancient work, which deserves to bear his name, and that this is the oldest Irish Martyrology known.⁴⁵ It is thought, St. Ængus wrote this work about or before A.D. 798.⁴⁶

We find a more detailed—yet still a very imperfect—description of what has

torum Januarii," of the great Bollandist Collection. Tomus i., Prefacio, cap. iv. sec. 4. Also, Tillemont's "Histoire Ecclesiastique," tome xii., § 144, Art. St. Jerome.

³⁹ This prelate flourished in the early part of the fourth century.

⁴⁰ This learned and illustrious saint's festival occurs at the 30th of September, on which day he departed to bliss, in the year 420. See an admirable account of his life and writings in Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other Principal Saints," vol. ix., xxx. September.

⁴¹ The learned Bollandists, Henschenius and Papebrochius, were inclined to think that Eusebius was not only translated, but likewise augmented by St. Jerome. See their "Prologomina" to the Martyrology of Bede in "Acta Sanctorum," Martii, tomus ii., pp. v. to viii.

⁴² The Martyrology ascribed to St. Jerome, or rather to Eusebius and St. Jerome, as quoted by Ængus, is mentioned more than once by Bede, who lived many years before Charlemagne. Thus, he cites "Martyrologium Eusebii et Hieronymi vocabulis insignitum." He states, that Eusebius is said to have been the author, and Jerome the translator. See lib. ii. "in Marcum," cap. xxvii., and "Retract. in Acta Apostolorum," cap. i.

⁴³ This opinion he must have entertained—at least so far as Irish saints are concerned—

before the O'Clerys had prepared the celebrated one, now popularly known as "The Martyrology of Donegal." See "Acta Sanctorum Hiberniæ," xi. Martii. Vita S. Ængussii, cap. xii., p. 581.

⁴⁴ It is not at all probable, that Willebrord found the Martyrology of St. Jerome in the territory of Frisia, or in other adjoining districts, inhabited only by unbelievers. Nor has any similar copy been there discovered. On the contrary, Colgan asserts, that many such copies were to be found in Ireland when he wrote. As here mentioned, in the Life of St. Ængus, the Martyrologies, ascribed both to Eusebius and to St. Jerome, were extant in his time, or before A.D. 787, when such testimony is supposed to have been recorded. These Martyrologies are considered to be the oldest compilations of the kind.

⁴⁵ See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xvii., pp. 362, 363, 364. Yet in Father Michael O'Clery's preface to a poem of Marianus Gorman, he states, that the Martyrology—otherwise the Festilogium—of Ængus Ceilé De had been composed from the Martyrology of Tamlacht.

⁴⁶ So far as Mr. O'Curry ascertained, "no saint is found in it who died after that year." Wherefore, it would appear, that St. Ængus composed a Martyrology, distinct from that known as the Tallagh Martyrology. How-

been called the Hieronymian Tallagh Martyrology, than that furnished either by Colgan or Bollandus.⁴⁷ It comes from the pen of Father John Baptist Soller.⁴⁸ It seems almost certain that Bollandus and his fellow-labourers had seen Colgan's copy.⁴⁹ Soller inspected and describes it, as containing ten vellum *folia* of large size, with nearly half a leaf, and covered with another leaf of similar material and appearance.⁵⁰ In the commencement of this Codex, some modern hand has inscribed it, *Martyrologium Tam-lactense, et Opuscula S. Aengussi Keldei*.⁵¹ In two different places it is noted as having belonged to the convent of Donegal. Those leaves were not clearly traced nor well arranged.⁵² Many names in this Codex were almost illegible.⁵³ Soller says it was defective from the iv. of the February Kalends to the iv. of the March Ides: so that the months of January and March were not perfect.⁵⁴ The whole of February was missing.⁵⁵ The April month was alone complete. May ran on to the 20th day,⁵⁶ or the xiii. of the Kalends of June. June and July were wanting. August began from the iv. Nones,⁵⁷ but its remaining days were preserved. In September were missing the xii., xi., and x. days of the October Kalends.⁵⁸ October continued to the iii. of the Kalends of November. The whole of November was missing. December commenced only at the xv.⁵⁹ of the Kalends of January.⁶⁰ Soller de-

ever, the peculiar Martyrology of St. Aengus must be regarded as identical with his Festology.

⁴⁷ Bollandus has published some extracts from Colgan's copy, "*sub nomine Martyrologia Hieronymiani Tam-lactensis*," at the last days of the January month.

⁴⁸ See "*Acta Sanctorum*," Junii, tomus vii., in his learned preface to a new edition of ancient Martyrologies. In this, he treats regarding various copies of the Martyrology ascribed to St. Jerome.

⁴⁹ The Bollandists appear to have had frequent recourse to the Franciscans of Louvain for the names and festivals of saints mentioned in their copy of the Martyrology of Tallagh. See "*Acta Sanctorum Januarii*," tomus ii., xxiv. Januarii. *Prætermissi et in alios dies rejecti*, p. 561.

⁵⁰ Dr. Todd, when at Rome, in 1861 and 1862, first ascertained beyond question, that these *folia* had been extracted from the Book of Leinster, a manuscript written in the twelfth century, and now preserved in the Library of Trinity College, Dublin.

⁵¹ On an average, there are from six to seven columns across each page. The *folia* are loosely placed within a parchment cover. William M. Hennessy, M.R.I.A., has greatly obliged the author by lending his *Catalogue Raisonné* of this MS., and from it the contents are described hereafter in a detailed

form. Only a brief account of it is contained in J. T. Gilbert's description, as found in the "Fourth Report of the Royal Commission on Historical Manuscripts," part i., Report and Appendix, p. 601.

⁵² From an inspection of the manuscript here alluded to, and now preserved in the Franciscan Convent, Dublin, the writer would be inclined to hold a very opposite opinion.

⁵³ The first folio of this MS., and the first entry in this Martyrology, owing probably to some ancient ecclesiastical arrangement, commence with the 25th day of December, and foremost in order is noted the feast of our Lord's Nativity. The Martyrology does not merely record the obits of Irish saints. Under each day, it gives a chief place to foreign saints, adding Irish saints, at the end, and distinguishing the first of these by a peculiar mark.

⁵⁴ This statement is not quite correct.

⁵⁵ This is likewise an incorrect statement.

⁵⁶ To the 19th day, he should have said.

⁵⁷ But it contains Irish names of the preceding day.

⁵⁸ It contains, however, Irish names belonging to the 10th of the Kalends.

⁵⁹ It contains, however, Irish names of the previous day.

⁶⁰ All this account is exceedingly inaccu-

clares, after a diligent examination, he could easily observe that this Codex had been over-rated by the members of his society.⁶¹ Papebroke had frequently mentioned to Soller, that Colgan or the Irish Minorite Fathers at Louvain had merely sent extracts of this copy to Bollandus. After this Martyrology, Soller found a list of what he conjectures to be Irish names, running through three leaves.⁶² In fine, there were *opuscula* or fragments of Tracts in the Irish language, of which he was entirely ignorant. Soller incorrectly declares his account to be a complete description of the Codex.⁶³

During Dr. Todd's visit to Rome in 1862, he found the eleven missing leaves of the Book of Leinster in the Franciscan Convent of St. Isidore, among the documents shown him by the superior. Those leaves contain some of the curious Tracts, attributed to St. Ængus the Culdee, together with the copy of that Calendar or Martyrology of Tallaght, referred to by Colgan. However, owing to the loss of a leaf, this is unfortunately imperfect. The defect includes the whole of November, and the first sixteen days of December. This Calendar is a transcript of a very ancient Martyrology, which contained a list of saints and martyrs belonging to the Universal Church, under each day of the year; Irish saints were added at the end of each day.⁶⁴ Might it not be most probable, that the first diurnal entries of the old Tallagh Martyrology are, at least to some extent, transcripts from that ascribed to Eusebius or to Jerome?⁶⁵ If so, what delight and interest should not lovers of ecclesiastical history take in the discovery of such a literary and patristic treasure! If a conjecture of this kind be well founded, those writings so much regretted by the learned as lost, because not hitherto discovered, might in part—if not altogether—be found among unpublished MSS., attributed to an Irish saint, and yet mouldering on the shelves of our Dublin Franciscan Library. We feel inclined to believe, that the prose Martyrology of Tallagh had been written—but perhaps not in its completed state—before Ængus had composed his metrical *Felire*.⁶⁶ An opinion was entertained by some ancient writers, that the Martyrology and the Feilire

rate. Owing to the loss of a leaf, pp. 6, 7, there is a defect in the text, extending from 19th of May to the 2nd of August. The Martyrology closes at the 26th day of December. It runs along each page, in 71 closely written columns in the Irish character, with coloured initial letters of various names introduced.

⁶¹ This, however, was owing probably to his inability to read Irish; or to appreciate the value of such a rare Codex or fragment.

⁶² Besides the insertion of Irish proper names in this Martyrology, there were found other festivals, added by a comparatively modern hand. Among these, he notices the feast of St. Joseph, the Revelation of St. Michael the Archangel, the festival of

All Saints, and many other solemnities of a like description.

⁶³ See "Acta Sanctorum," in his preface to a new edition of Usuard's Martyrology, cap. i., art. i., secs. 1, 2.

⁶⁴ See Drs. Todd's and Reeves' "Martyrology of Donegal." Introduction, pp. xiv., xv.

⁶⁵ Ledwich very incorrectly states, that the Martyrology called of St. Jerome was not known until about the ninth century, and that Launoy had proved—while he had not—its fabrication about that time.

⁶⁶ This word, properly speaking, signifies a *Festilogium* or *Festivale*, which means a list of Feasts or Festivals, placed in their natural sequence.

had been written by him at Tallaght, while engaged in following the humbler duties of a farm servant. Sufficient evidence can be adduced, however, to prove, that the *Félire* could not have been issued, until some years after St. Melruan's death. As Aengus, in this metrical work, cites the Martyrologies attributed to Jerome and Eusebius, it is highly probable, that he must have used these works, while engaged at the compilation of his own writings.⁶⁷ Of the Metrical Irish "*Félire*" or Festology—sometimes called the Martyrology of Aengus Ceilé Dé—six copies, at least, are known to be extant, and four of these are on vellum. Two copies are preserved in the Bodleian Library, Oxford; one copy is kept in the Franciscan Library, Dublin; one in the Burgundian Library, Brussels;⁶⁸ one, a transcript, made for Dr. Todd, by Professor O'Curry; and one, found in the celebrated *Leabhar Mór Dána Doighré*⁶⁹—commonly called the *Leabhar Breac*,⁷⁰ and now in possession of the Royal Irish Academy, Dublin.⁷¹ We are indebted to the late distinguished Irish scholar, Professor Eugene O'Curry, for a particular description and analysis of Aengus' metrical Festology or *Félire*.⁷² This composition, considered to be one of the first in date and importance among our Kalendars, consists of three distinct parts. The *first part*, known as the Invocation, contains five quatrains,⁷³ which ask grace and sanctification from Christ on the poet's work.⁷⁴ It is written in the ancient *Conachlann*, as

⁶⁷ Dr. Ledwich strives to show, that this Martyrology was first written in the ninth century, because it has the names of Moelruan, Aengus, and other later saints. See "*Antiquities of Ireland*," p. 365. "It is true that, considered in its present state," says Dr. Lanigan, "it was not completed until even the end of that century; but does it follow that Aengus and Moelruan had no share in drawing it up? He adds, that in its second preface, it cites the Martyrology of St. Jerome. Here the doctor is wrong; for this Martyrology is quoted, not in any preface to the Martyrology of Tallagh, *alias* that of Aengus and Moelruan, but in the second preface to the *Festilogium* of Aengus." "*Ecclesiastical History of Ireland*," vol. iii., chap. xx., § x., n. 102, p. 249.

⁶⁸ This is a copy of "*Festilogium S. Engusii Keledci*," in Irish, and beautifully written by Michael O'Clery. The accompanying gloss and notes are very full, and the "*Festilogium*" occupies fifty-one pages. Vol. xvii., No. 5102 of the "*Inventaire*." See "*Proceedings of the Royal Irish Academy*," vol. iii., p. 489.

⁶⁹ It was compiled about A.D. 1400.

⁷⁰ "A copy of his poem, called '*Félire*,' is preserved in the *Leabhar Breac*, in the

Library of the Royal Irish Academy."—"Tracts Relating to Ireland." Muirchearnach MacNeill's Circuit of Ireland, page 32, Mr. O'Donovan's Note 36, I.A.S.'s Publications. Copies of the *Leabhar Breac* have been lately multiplied by the lithographic process.

⁷¹ "There is a short history of the author, and the tract prefixed to this copy, which commenced, as such Gaedhlic documents usually do, with giving the name of the author, the time, the place, and the object of the composition. There is, then, a short disquisition on this arrangement, in which the usages of the philosophers and the order of the creation are referred to as precedents." See "*Lectures on the Manuscript Materials of Ancient Irish History*," Lect. xvii., p. 363.

⁷² In O'Reilly's "*Chronological Account of nearly Four Hundred Irish Writers*," p. liii., it receives the designation of a Hierology.

⁷³ A quatrain means four rhymed lines.

⁷⁴ We are informed, that General Valancey and Theophilus O'Flanagan, having met with this poem—which is rather a conspicuous one—in the *Leabhar Breac*, and finding the name of Christ contractedly

modern Gaelic scholars call "chain-verse."⁷⁵ By such metrical arrangement, the last words of each quatrain are identical, or nearly so, with the first words of that succeeding.⁷⁶ The *second part*, we are told, is a poem, by way of preface, and it consists of 220 quatrains. But of these, only eighty are found prefixed to the main poem, or chief subject matter. The remaining 140 quatrains are postfixed to the main poem, and these are called the post or second preface. We may rather, perhaps, consider them in the light of those verses, which many of our mediæval and modern poets designate the "L'Envoy," as the conclusion of a poem. Those stanzas are of a similar character, and follow in a like measure, as they are indeed a continuation of the Invocation. Eighty stanzas, prefixed to the main poem in very beautiful and forcible language, give us a glowing account regarding the sufferings and tortures of the early Christian martyrs; how their persecutors' names have been forgotten, while those of their victims were remembered with honour, veneration, and affection; how Pilate's wife sinks into oblivion, while the Blessed Virgin Mary has been remembered and venerated from earth's uttermost bounds to its centre. Even in Ireland, the enduring supremacy of Christ's Church had been manifested. Tara had been abandoned and had become a desert, because its kings were vain-glorious, while Armagh remained the populous seat of dignity, piety, and learning. Cruachain, a former royal residence of the Connaught kings, is deserted, while Clonmacnois resounds with the dashing of chariots and the tramp of multitudes to honour St. Ciaran's shrine. Aillinn's royal palace had passed away, while

written CR, with a horizontal dash over these two letters, considered they had found an address to the sun. This was a supposed proof of the former worship of that luminary by the ancient Irish. The letters C R were presumed to have been a contraction for *Creas*, which, from the books of Indian Brahmins and the Sanscrit, Vallancey conjectured to be a name for the sun, common both to Ireland and India. These views of General Vallancey, with a highly poetical translation of Aengus' poem, were embodied in a small printed pamphlet. This was addressed "To the President and Members of the Royal Irish Academy, as a Proof of the Ancient History of Ireland," by General Vallancey.

⁷⁵ Such is the English equivalent.

⁷⁶ An illustration, in the Irish language and character, will be found in "Lectures on the Manuscript Materials of Ancient Irish History," Appendix No. cxiii., p. 610, and which has been published from the original, contained in the *Leabhar Breac*. The five Irish stanzas have been thus rendered into English, by Mr. O'Curry:—

"Sanctify, O Christ! my words:—
O Lord of the seven heavens!
Grant me the gift of wisdom,
O Sovereign of the bright sun!

"O bright sun, who dost illumine
The heavens with all thy holiness!
O King who governest the angels!
O Lord of all the people!

"O Lord of the people!
O King all righteous and good!
May I receive the full benefit
Of praising Thy Royal hosts.

"Thy royal hosts I praise,
Because Thou art my Sovereign;
I have disposed my mind
To be constantly beseeching Thee.

"I beseech a favour from Thee,
That I be purified from my sins
Through the peaceful bright-shining
flock,
The royal host whom I celebrate."

—*Ibid.*, Lect. xvii., pp. 365, 366.

St. Brigid's church at Kildare retained its dazzling splendour. Ulster's royal palace at Emania had disappeared, while the holy Coemghen's church at Gleann-da-locha remains in full glory. The monarch Leaghaire's pomp and pride were extinguished, while St. Patrick's name continues to shine with undiminished lustre. Thus, the poet contrasts fleeting and forgotten names and reputations of great men and establishments, belonging to the pagan and secular world, with the stability, freshness, and splendour of Christian Churches, and with the ever-flourishing names of their illustrious, although often humble founders. The *third part* is properly the *Felire* or Festological Poem itself, and it is comprised within 365 quatrains, which, the reader will observe, form a stanza for each day in the year. The author has imposed on himself the task of introducing into each stanza some saints' names or festivals commemorated on that particular day to which they refer.⁷⁷ The Circumcision of our Lord is placed at the head of the Festivals, and with it the *Felire* begins.⁷⁸ This poem is not wholly confined to notices of the Irish saints, as the festivals of many foreign ones are generally first introduced. The whole of this, which is the chief poem, as also the first preface, is thickly interlined with an ancient gloss and commentary. These explain difficult or obsolete words and passages. Sometimes, notes may be found on the sites of ancient churches, connected with Irish saints, who lived to the time of our author. Occasional passages from their Lives and Miracles will be seen. Those notes are interspersed over the margin, and they require close and accurate study to connect them with their appropriate textual passages. The three parts, or cantos, into which the entire poem has been divided, may be treated, indeed, as one continuous composition. The last words of the Invocation are the first words to the first preface of eighty stanzas; while the last words of this preface are the first words of the main poem; and again, the last words of this chief poem are the first words of the post or second preface, which consists of 140 stanzas. This latter division concludes the work, and in it Ængus recapitulates the subject of his *Felire*,⁷⁹ teaching the faithful how to read and use it, and explaining its arrangement. He declares, though great the number, he has only been able there to enumerate the princes of the saints. He recommends it for pious meditation to the faithful, and indicates spiritual benefits to be gained by reading or reciting it. He says, he had travelled far and near to collect the names and history of subjects for his praise and invocation. For the foreign saints, he consulted St. Ambrose, St. Jerome, and Eusebius. He collected the festivals of our Irish saints,

⁷⁷ See "The Martyrology of Donegal," edited by Drs. Todd and Reeves. Introduction, p. xiv.

⁷⁸ In the "Lectures on the Manuscript Materials of Ancient Irish History," Appendix No. cxiv., p. 611, may be seen the first stanza of this part of the poem in the Irish language and character, as extracted

from the original found in the "*Leabhar Breac*."

⁷⁹ The *Féliré* or Festology is closely connected with lives of the saints. That of Ængus especially receives the praise of M. de la Villemarque in the November number of the French periodical, "*Le Correspondant*," for 1863.

from "the countless hosts of the illuminated books of Erinn."⁸⁰ He then says, having already mentioned and invoked the saints at their respective festival days, he will now invoke them in classes or bands, under certain heads or leaders.⁸¹

Towards the saints of his country, Aengus seems to have entertained an extraordinary veneration. According to Colgan's account, he wrote five distinct Tracts,⁸² "*De Sanctis Hiberniæ*," which treat, in a particular manner, about their several lives, or on matters pertaining to them.⁸³ In the first

⁸⁰ See "Manuscript Materials of Ancient Irish History," Lect. xvii., pp. 365 to 370.

⁸¹ This is done in the following order :— The elders or ancients under Noah ; the prophets under Isaiah ; the patriarchs under Abraham ; the apostles and disciples under Peter ; the wise or learned men under Paul ; the martyrs under Stephen ; the spiritual directors under old Paul ; the virgins of the world under the Blessed Virgin Mary ; the holy bishops of Rome under Peter ; the bishops of Jerusalem under Jacob or James ; the bishops of Antioch also under Peter ; the bishops of Alexandria under Mark ; a division of them under Honoratus ; a division of learned men under the gifted Benedict ; all the innocents who suffered at Bethlehem under Georgius ; the priests under Aaron ; the monks under Anthony ; a division of the world's saints under Martin ; the noble saints of Erinn under St. Patrick ; the saints of Scotland under St. Colum Cille ; while the last great division of Erinn's saintly virgins has been placed under holy St. Brigid of Kildare. In an eloquent strain, Aengus then continues to beseech our Saviour's mercy for himself and for all mankind, through the merits and sufferings of those saints he has named and enumerated. He asks through the merits of their dismembered bodies ; through their bodies pierced with lances ; through their wounds ; through their groans ; through their relics ; through their blanched countenances ; through their bitter tears ; through all the sacrifices offered of the Saviour's own Body and Blood, as it is in heaven, upon the holy altars ; through the blood that flowed from the Saviour's own side ; through His sacred Humanity ; and through His Divinity in union with the Holy Spirit and the Heavenly Father. After this long invocation, Aengus says the brethren of his order deemed all his prayers and petitions too little ;

whereupon, he resolves to change his course, that no one may have cause for complaint. Then, he commences another moving appeal to our Lord for himself and all men. He beseeches mercy according to the merciful worldly interposition of Divine clemency in times past. Thus Enoch and Elias had been saved from dangers in this world ; Noah had been saved from the deluge ; Abraham had been saved from plagues and from the Chaldeans ; Lot had been saved from the burning city ; Jonas had escaped from the whale ; Isaac had been delivered from his father's hands. He entreats Jesus, through intercession of His Holy Mother, to save him, as Jacob was saved from the hands of his brother, and as John [Paul] was saved from the viper's venom. He again recurs to examples found in the Old Testament. He mentions the saving of David from Goliath's sword ; the saving of Susanna from her dangers ; of Nineveh from destruction ; of the Israelites from Mount Gilba [Gilboa] ; of Daniel from the lion's den ; of Moses from the hands of Faro [Pharaoh] ; of the three youths from the fiery furnace ; of Tobias from his blindness ; of Peter and Paul from the dungeon ; of Job from demoniac tribulations ; of David from Saul ; of Joseph from his brothers' hands ; of the Israelites from Egyptian bondage ; of Peter from the sea-waves ; of John from the fiery caldron ; of Martin from the priest of the idol. Again, he beseeches Jesus, through intercession of the heavenly household, to be saved, as St. Patrick had been, from the poisoned drink at Teamhar [Tara], and as St. Coemhghin [Kevin] had been at Gleann dâ locha [Glendalough], from perils of the mountain.

⁸² See likewise Rev. Matthew Kelly's "Dissertations chiefly on Irish Church History." Edited by Rev. D. M'Carthy, D.D., pp. 215, 216.

⁸³ It may be observed, that these tracts

Treatise, he gives the different distinctions of those saints in classes ; he enumerates 345 bishops,⁸⁴ 299 abbots and priests,⁸⁵ and seventy-eight deacons.⁸⁶ These he has comprised within the limits of three chapters. The second Tract is known as the "Homonymi," or the enumeration of saints bearing similar names, but distinguished by various other titles.⁸⁷ It mentions 855 distinct persons, under sixty-two different names, and it is divided into two parts ; the first part containing fifty chapters, on holy men of the same name,⁸⁸ and the second, twelve chapters on holy women.⁸⁹ The third Treatise, known as the "Book of Sons," divides the saints into another classification.⁹⁰ It names saints, who are descended from the same father, and afterwards only sons, each cited by the father's name.⁹¹ Lastly, are enumerated female saints, in their descent from the same father.⁹² The names of ninety-four fathers,⁹³ who had one saint, or more saints than one, as children, are here preserved, although the number of saints cannot always be discovered.⁹⁴ The fourth Tract comprises the names of 210 saints, with their maternal genealogy.⁹⁵ It would appear from this title, that the paternal genealogy of these saints had been previously written, either by another hand, or by that of Ængus. The fifth "Book of Litanies" enumerates, in form of an invocation, a long list of saints.⁹⁶ In several of its invocations, the principal name, with associated disciples, is generally found.⁹⁷ This name usually pertains to the saint who

seem to be comprised in the ten *folia*, extracted from the Book of Leinster.

⁸⁴ In the ten *folia*, these names begin with Patrick, and end with Cobthach, fol. 11, col. 4.

⁸⁵ At the end of col. 4, this list begins, and it occupies nearly four columns.

⁸⁶ These begin at fol. 12, col. 4.

⁸⁷ Half-way down col. 5, this commences. Copies of this list are contained in the "Book of Ballymote," as also, in the "Book of Lecain."

⁸⁸ Thus all those named Aedan are given first : all those named Aed, Brenain, Colum, &c., are regularly tabulated, in alphabetical order.

⁸⁹ Their names follow on a plan similar to the foregoing.

⁹⁰ At fol. 15, col. 3. This list extends over three columns.

⁹¹ As the brothers, who were sons to Aed, to Nessan, &c., or a son of —.

⁹² As the daughters of — or the daughter of — fol. 16, col. 1.

⁹³ Colgan adds, that he omitted other names, which he could not read, owing to the worn state of this old Codex. See "Acta Sanctorum Hiberniæ," xi. Martii. Vita S. Ængus, cap. xiv., p. 581.

⁹⁴ Here in the 10 *folia*, other tracts occur, which as they are not attributed to the authorship of St. Ængus, Colgan passes over.

⁹⁵ At fol. 18, and on the first column of fol. 19, these matrons are numbered from 1

93, by Colgan for purposes of reference ; while the numbers thus given correspond with the figures quoted in his "Acta Sanctorum Hiberniæ," and "Trias Thaumaturga."

⁹⁶ This begins near the top of col. 2, fol. 19.

⁹⁷ In Colgan's "Acta Sanctorum Hiberniæ," Martii viii. Vita S. Senani, n. 11, p. 535, a part of this Litany is quoted. Dr. Petrie also introduces this extract into his "Ecclesiastical Architecture of Ireland anterior to the Anglo-Norman Invasion," part ii., sect. ii., pp. 137, 138. He was wrong in stating, that a copy of this was in that part of the Book of Leinster, kept in Trinity College, Dublin. He alluded to Ængus' Book of "Pedigrees of Irish Saints," and not to his "Litany." This is to be found in the "Leabhar-Mór Duna Doighré." See Professor O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xviii., n. 47, p. 381.

presided over a particular monastery,⁹³ with the number of holy disciples under his rule ;⁹⁴ or to a saint who was buried at some particular church, with his companions, who "slept in the Lord ;"¹⁰⁰ or perchance to some apostle, who, with his numerous band of missionaries, went forth to preach the Gospel to benighted nations.¹⁰¹ The names, or native places of many foreigners, who flocked to the hives of learning and sanctity in Ireland, are noted in an especial manner.¹⁰² Here are found invoked the names of Italian, Egyptian, British, and Gallic saints, who had been buried in Ireland.¹⁰³

It has been incorrectly asserted, that the foregoing work is sometimes called "*Saltair-na-rann*," which means, the Metrical or Multipartite Psalter.¹⁰⁴ Yet, it would appear from Colgan's statement, that the "*Saltair-na-rann*" was altogether a distinct treatise.¹⁰⁵ After describing "*De Sanctis Hiberniae*,"

⁹³ Some years ago, Dr. Todd examined this MS., containing ten *folia*, which he found to have constituted a part of the "*Book of Leinster*." This fact would seem to identify it with the MS. seen at Louvain, and described by Father Soller, the Bollandist, as we have already stated. In point of antiquity, this version dates back to the first half of the twelfth century. These *folia* contain the Martyrology of Tallaght—to which allusion has been already made—together with five of seven works attributed to Ængus. Ward and Colgan consulted this MS. ; for their readings seem to have been marked, and these are very useful in assisting the Irish scholar to decipher certain words. However legible in their time, these are nearly altogether defaced at present. In Ward's and O'Sheerin's *Acts of St. Rumold*, published at Louvain in 1662, this Litany is quoted at great length, p. 206. With the exception of the groups of seven bishops, nearly all the saints, whose intercession is invoked, are given.

⁹⁴ The Svo paper MSS., No. 40, 4, in the R.I.A., contains the "*Litany of St. Ængus*."

¹⁰⁰ At the end of the Litany, in the ten *folia*, there is some memorandum in Irish.

¹⁰¹ See also Harris' *Ware*, vol. iii., "*Writers of Ireland*," book i., chap. v., pp. 52, 53.

¹⁰² There is an incomplete copy of this Litany in the *Leabhar Breac*, R.I.A. copy.

¹⁰³ The portion of this work, known as the Litany, has been translated and published for the first time in the "*Irish Ecclesiastical Record*," vol. iii. Nos. xxxii. and xxxiii., for May and June, 1867. The original Irish occupies one side of the page, in the Irish

characters ; while on the opposite side, there is a correct English translation, by a competent scholar, writing under the initials B. M. C. Explanatory notes are found at the foot of nearly all those pages. A learned dissertation precedes this Litany, taken from the Archives of St. Isidore's Franciscan Convent, at Rome.

¹⁰⁴ See Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. iii., chap. xx., § x., p. 247. In note 106, p. 251, he remarks on this passage : "Under this title, Colgan says (*ib.*, p. 582) that it appears in some old Irish MSS., and that he got a part of it, with the inscription, *from Saltair-na-rann composed by Aengus Cele-De*. He observes that the latest saint mentioned in it is St. Tigernach, son of St. Mella, and founder of Doire-melle (see chap. xix., sec. 13), who died abbot of Kill-achad, in the now county of Cavan, on the 4th of November, A.D. 805 (806). See *A.A. SS.* p. 796, and Archdall at *Kilachad*. This is a strong proof of the assertion that Aengus was the author of this work." He seems also to have written—at least a great part of it—after the ninth century commenced.

¹⁰⁵ There is a MS. Martyrology, entitled, "*Saltair-na-Rann*," preserved in the British Museum [Egerton, 185]. It is a thin, small quarto-sized volume in verse, and with the exception of a few pages, it has been written in the bold and accurate hand of Dubhaltach Mac Fírbisigh, about the year 1650. It consists of sixty-seven pages, containing five quatrains, or twenty lines, on each page. The title is in accordance with the second quatrain, which, as Anghicized, thus begins : "The Saltair of the verses shall be the name Of my poem : it is not an unwise title."

he mentions the "Saltair-na-rann" as having been composed in the Irish language; and, of course, as being distinct from the first named treatise, which had been written mostly in Latin.¹⁰⁶ Yet, it must be confessed, that the sentences employed by Colgan in his account are rather ambiguous.¹⁰⁷ The work entitled, "De Sanctis Hiberniae," does not appear to have been a metrical composition, as may be seen in extracts taken from it, and found in many of Colgan's notes. The "Saltair-na-rann" comprises a History of the Old Testament,¹⁰⁸ written in verse,¹⁰⁹ and which is attributed to Ængus as its author. We are informed, that the Chronicle of Ængus Ceilé De, known as "Saltair-na-rann," i. e. "Saltair of the Poems" or "Verses," has been so called, because "sailm" means a "psalm."¹¹⁰ It contains one hundred and fifty poems, composed in the finest style of the Gaelic language, as understood in the eighth century.¹¹¹ This work, attributed to Ængus Ceilé De, has been called "Saltair-na-rann,"¹¹² and it is distributed into parts.¹¹³ Written in the form of prayers, it tends to raise the reader's mind to the love of God, and to the celebration of His praise, for all the Creator's works are referred to His greater glory, and rest upon His power, as their final cause.

This "Saltair-na-Rann," however, is entirely distinct from that of Aengus Ceilé De.

¹⁰⁶ Dr. Geoffrey Keating attributes to the authorship of St. Ængus a "Saltair-na-Rann." See "History of Ireland." Preface. O'Mahony's edition, p. lxii.

¹⁰⁷ "Opus ex jam memoratis opusculis conflatum in quibusdam antiquis patriae membranis patrio sermone intitulatur Saltair-na-rann: quae vol Latine reddita Psalterium metricum, nunc Psalterium multipartitum denotat. Et in utroque sensu, diversa S. Aengussii opera recte sic inscribi poterant."—"Acta Sanctorum Hiberniae," xi. Martii. Vita S. Aengussii, cap. xv., pp. 581, 582.

¹⁰⁸ The other "Saltair-na-Rann," to which allusion has been made in a preceding note, contains three hundred and twelve quatrains, written in the inferior Gaelic of the sixteenth, if not of a later century. Yet, it is not, strictly speaking, a Gaelic Martyrology; for all the Irish saints Professor O'Curry could discover in it were, St. Patrick, St. Brigid of Kildare, St. Ciaran of Saighir, and St. Ciaran of Clonmacnois. According to the poet's arrangement, every quatrain commenced with a saint's name, but sometimes there are three or even four quatrains devoted to one day, as the number of festivals happened to fall within it. Every saint, however, has a separate quatrain de-

voted to him. The modern writer, who supplied Mac Firis's omissions, has admitted some incorrections. See "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xvii., pp. 360, 361, and Appendix, No. cix., p. 609.

¹⁰⁹ Harris says, this work had been written in *elegant metre*, but he seems to regard it as a distinct work from the "Psaltar-na-Rann."

¹¹⁰ Dr. Geoffrey Keating adds, that "saltair" means a "a psalter," or a book containing many "duans," or "verses." See "History of Ireland." Preface. O'Mahony's edition, p. lxxi.

¹¹¹ The VIII. vol. of O'Longan MSS., in the R.I.A., contains Poems of Aengus the Culdee, pp. 52 to 54.

¹¹² This is most probably the work described by O'Reilly, where he says: "Aengus also wrote the 'Psalter-na-rann,' which is an abridged history of the descendants of Abraham, from the birth of Isaac until after the death of Moses. . . . The Psalter-na-rann is preserved in a large MS., the property of Sir William Betham. It is written in a fine strong hand, and occupies upwards of six folio pages, closely written on the largest size vellum."—"Chronological Account of nearly Four Hundred Irish Writers," p. liv.

¹¹³ In Harris' Ware, vol. iii., "Writers of Ireland," book i., chap. v., p. 33, it is said,

The foregoing reasons are assigned for this work deserving the title of "*Saltair-na-rann*,"¹¹⁴ or the "multipartite psalter."¹¹⁵ Colgan adds, both authority testifies and evidence persuades us, that it had been thus inscribed and composed by St. Ængus. The authority assigned is that of an old parchment MS., from which the treatise, "*Homonymi*," already described, has been extracted. It was sent from Ireland¹¹⁶ to Colgan. It bore the following title: "*Homonymi Hiberniae Sancti ex Saltair-na-rann, quod composuit Ængussius Keledeus*." We are the more induced to believe, that this had been a work of St. Ængus, since there is no saint found in any portion of it, who had not departed life before his time, or who had not been, at least, his contemporary.¹¹⁷ For, although our annals relate the death of St. Melditribius in the year 840, yet, it is doubtful, if he be the saint bearing that name, and mentioned in the fortieth chapter of the second tract, as already described.¹¹⁸

There are some Pedigrees of Irish saints yet existing, and these have been generally ascribed to Aengus Ceilé De. Several copies of this Treatise are preserved in our ancient MSS.; but it is doubtful, if any such copies date back in their present state, to the time of Aengus. In those copies we possess, there may be defections or additions, as compared with the original

that some ascribed to Aengus a *Psalter-na-Rann*, being a miscellany on Irish affairs, in prose and verse, Latin and Irish. "Aengus wrote no such work," says Dr. Lanigan, "and his only *Psalter*, or *Saltair-na-rann*, were those above mentioned. Harris got his information either from Toland, or from some one who took it from him."—Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. iii., chap. xx., sec. x., n. 107, p. 251.

¹¹⁴ See Colgan's "*Acta Sanctorum Hiberniæ*," xi. Martii. *Vita S. Aengussii*, cap. xv., p. 582.

¹¹⁵ The late Professor Eugene O'Curry told me, he had examined a magnificent copy of the "*Psalter-na-Rann*" at Oxford. At that time, he informed the writer, no perfect copy of it was known to be extant in Ireland.

¹¹⁶ The person who brought this book with him from Ireland was the Very Rev. Father Francis Mathew, at one time guardian of the Convent at Louvain, and Franciscan Provincial over the Irish province. He was a man of much erudition, austerity of life, and very zealous in the cause of religion. He presented this work, already mentioned, to Colgan, in the year 1633. By his preaching, exhortations, and pious labours, he had

greatly contributed for many years to the advancement and preservation of Ireland's orthodox and persecuted faith. At length, having endured various trials and tortures, with the greatest patience and constancy, this pious sufferer was put to death by the Protestants, A.D. 1642.

¹¹⁷ This matter had been discovered, by a careful collation of this treatise with our annals and native records. According to these later authentic sources, no saint mentioned in the work alluded to, is found to have lived after A.D. 800, except St. Tigernach, founder of Doire-melle monastery. He is said to have departed A.D. 805, at which time there can be no doubt that Ængus was still living.

¹¹⁸ See Colgan's "*Acta Sanctorum Hiberniæ*," xi. Martii. *Vita S. Ængussii*, cap. xv., p. 582. Colgan observes, that he was induced to treat, at some length, on the valuable works of this venerable saint, that his readers might know what great antiquity and authority attached to the aforesaid Martyrologies and other works, and which he had so frequently taken occasion to quote in his own volumes. It would also appear, Colgan intended to publish the works of St. Ængus, had his own life been prolonged. *Ibid.*, cap. xiv., p. 581.

composition. The oldest copy known is also the best and most copious,¹¹⁹ and its genuineness has been generally admitted by most of our antiquarians. It is the more valuable, because it almost invariably gives references to the sites of churches, in connection with the holy persons whose pedigrees are found recorded. It often enumerates and traces the lineage of groups of persons or associates, who occupied such churches at one time, and occasionally their successors for a few generations. In the form of annotations, an immense amount of ecclesiastical and topographical information is conveyed. These historic comments establish with satisfactory exactness a date for the foundation of nearly all our primitive churches. It is an almost invariable rule with the venerable genealogist, to trace the pedigree of each saint to some remarkable personage, whose name and period can be ascertained from our national records and books of secular genealogy.¹²⁰ This is thought to be the oldest known collection of our national saints' pedigrees in existence. Its exact time of composition cannot be determined; but, if genuinely attributed, it was probably one of Aengus's latest and most matured literary efforts.

Fothadius, the Canonist, so called from his knowledge of the Church Canons, on which he is said to have written;¹²¹ Dicul or Dicuil, called the Geographer;¹²² Dungal, the Recluse;¹²³ Albin,¹²⁴ Clement,¹²⁵ and Claude;¹²⁶ St. Donatus,¹²⁷ Bishop of Fiesole, and St. Andrew,¹²⁸ his Archdeacon; all these were Irish writers, whose learning served to render the ninth century somewhat remarkable. St. Boniface, also, first Bishop of Mentz,¹²⁹ is said to have been a Scot by birth, and to have been the author of a Life of certain

¹¹⁹ This is found in the Book of Leinster, which was compiled within the years 1120 and 1160. A copy is contained in the Book of Ballymote, composed in 1391; and another in the Book of Lecain, written A.D. 1416. A later still is found in the great Book of Genealogies, compiled by Dudley Mac Firbis, in 1650.

¹²⁰ See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xvii., pp. 359, 360. This learned writer adds: "By referring to these pedigrees, you may easily find the time at which any of the early saints of Erin flourished. As, for instance, St. Colum Cille is recorded to have been the son of Feidlimidh, son of Fergus, son of Conall, son of Niall, "of the Nine Hostages," monarch of Erin, who was killed in the year 405. Now, by allowing the usual average of thirty years to each of the four generations from Niall to Colum, making 120 years, and adding them to 405, we shall find that Colum (who is known to have died in the year 592) must have been born about

the year 520. He was actually born, as we know from other sources, in 515."

¹²¹ He is said likewise to have written some poetic precepts. See Edward O'Reilly's "Chronological Account of nearly Four Hundred Irish Writers," pp. lv. lvi.

¹²² The work attributed to him, "*Liber de Mensura Orbis Terræ*," was first published at Paris in 1807 by Walckenaer. Another edition, edited by Letronne, was published in 1811. A more complete edition still is that published at Berlin, A.D. 1870, and edited by Gust. Parthey.

¹²³ See "Irish Folk Lore," by Lagenien-sis. Chap. xxx., pp. 253 to 284.

¹²⁴ See Henricus Canisius, "*Antiquæ Lectiones*," tomus i., and Polydore Virgil, "*Anglicæ Historiæ Libri Vigintiseptem*," lib. v.

¹²⁵ See his Life at the 20th of March.

¹²⁶ See Sir James Ware, "*De Scriptoribus Hiberniæ*," lib. i., cap. v., pp. 38 to 41.

¹²⁷ See his Life at the 22nd of October.

¹²⁸ See his Life at the 22nd of August.

¹²⁹ See his Life at the 5th of June.

saints.¹³⁰ Besides these, Maolmura of Fahan, a poet and historian ;¹³¹ St. Patrick, Abbot of Armagh ;¹³² Ængus,¹³³ who wrote the praises of his more celebrated namesake in elegant verse ;¹³⁴ Moengal or Marcellus, Master over the Schools of St. Gall ;¹³⁵ and St. Buo,¹³⁶ Apostle of Iceland, with many others : all are classed among the theological, philosophical and historical writers of this age.¹³⁷

Towards the close of the ninth, and the commencement of the tenth century, flourished the celebrated and accomplished St. Cormac Mac Cuoilinan,¹³⁸ King of Munster, and Bishop of Cashel. In our Irish annals and records, he has been called the most learned among the Scots.¹³⁹ He was skilled in philology, antiquities, poetry, and history. He is said to have composed a book, "*De Genealogia Sanctorum Hiberniæ* ;" another famous collection of records, in prose and verse, known as the "*Psalterium Casselensi*," or "*Psalter of Cashel* ;"¹⁴⁰ as also a book, "*Sanas Chormaic*," that is, Cormac's Glossary or Etymological Dictionary.¹⁴¹ Contemporaneously, and in the tenth century, flourished Selbach, secretary to King Cormac, already mentioned, and like him a man of great piety and learning. He is said to have written a book, with the Latinized title, "*Genealogiæ Sanctorum Hiberniæ*."¹⁴² This is supposed to be identical with an ancient Genealogical and Metrical Menology in Irish verse, commencing with the words, "*Naoimh Sheanchus Naomh Innsefail*," or "*Poetical History of the Irish Saints*."¹⁴³ Although Colgan could not pronounce the author's real name with certainty, yet he generally quotes it as the "*Menologium Genealo-*

¹³⁰ According to John of Trittenhem in "*Catalogus Scriptorum Ecclesiasticorum, sive illustrium Virorum, cum Appendice eorum, qui nostro etiam seculo doctissimi claruere*," fol. li. b. and lii. a.

¹³¹ See Dr. Todd's and Hon. Algernon Herbert's edition and translation of "*The Irish version of the Historia Britorum of Nennius*," n. (q), p. 222.

¹³² See his Life at the 24th of August.

¹³³ See further notices of him at the 18th of February.

¹³⁴ A question may here be raised—and one rather difficult to be solved—if some of the tracts attributed to St. Ængus the Culdee may not have been the composition of this Ængus. Both were addicted to literary pursuits, both were accomplished poets, while the identity of name, of time, and probably of place, might easily induce mistakes in assigning to each one his respective productions.

¹³⁵ See Goldast, "*Rerum Almanicarum Scriptores*," and Eckenhard's "*De Casibus Monasterii S. Galli*," tomus ii., pars. i.

¹³⁶ See his Life at the 5th of February.

¹³⁷ See Harris' Ware, vol. iii. "*Writers of*

Ireland," book i., chaps. v. vi. Also Edward O'Reilly's "*Chronological Account of nearly Four Hundred Irish Writers*," pp. liii. to lx.

¹³⁸ See his Life at the 14th of September.

¹³⁹ See Colgan's "*Acta Sanctorum Hiberniæ*," i. Januarii. Vita S. Fancheræ. Supplementum, sec. ix., p. 5.

¹⁴⁰ See O'Mahony's Keating's "*History of Ireland*," Preface, pp. lxi., lxii., lxxi.

¹⁴¹ This work, called *Sanas Chormaic*, "*Cormac's Glossary*," translated and annotated by the late John O'Donovan, LL.D., edited, with Notes and Indices, by Whitley Stokes, LL.D., was printed at Calcutta, A.D. 1868, and published as one of the Irish Archaeological and Celtic Society's books.

¹⁴² This Colgan states, on the authority of an ancient Irish poem, which he quotes in two lines.

¹⁴³ It is comprised in twenty-two chapters. There is a copy of this poem in the Burgundian Library, Brussels, and an excellent one in the Book of Lecan, fol. 58, b. a. See Drs. Todd's and Reeves' edition of the "*Martyrology of Donegal*," Introduction, p. xix.

gicum," and attributes it to Sealbhach, or Seluacius,¹⁴⁴ as the name is Latinized. This writer lived some time after King Cormac's death. Regarding this deplorable event and the monarch's virtues, he is reputed to have penned an admirable description.¹⁴⁵ In this century, likewise, Probus wrote the Life of St. Patrick and flourished;¹⁴⁶ as also the Poets, Corbmacan Eigeas, Finnsneachta O'Cuill, chief Poet of Munster, Cinaeth O'Hartigan, Eochaidh O'Floinn, and Urard Mac Coise were known. The latter, however, seem to have written chiefly on ancient topography and romantic traditions.¹⁴⁷

In the eleventh century lived an anonymous author of the "*Calendarium Casselense*," or "*Calendar of Cashel*," which Colgan preferred calling it, rather than a Martyrology; because it seemed a compilation intended to serve as a Calendar for Cashel Church or Diocese—many of the most celebrated Irish saints, not having been recorded in its pages. It has but a very small number of saints, who have not been found in St. Ængus's Martyrology; but these are treated about at greater length in the former than in the latter work. The latest saint, mentioned in the Calendar of Cashel, is St. Gormgal, Abbot of Ard-oilen, who died A.D. 1017. The writer is supposed to have flourished about A.D. 1030.¹⁴⁸ Although this Calendar of Cashel is not known to exist at present; doubtless, it was accessible to Brother Michael O'Clery. In order of antiquity and importance, for the special illustration of Irish Hagiology, it ranks next to the works of St. Maelruain and of St. Ængus.¹⁴⁹ Besides these writers, we may name Flann of the Monastery, a Poet and Historian; Dubdalethy, Lecturer of Divinity and afterwards Archbishop at Armagh, said to have written Annals of Ireland,¹⁵⁰ and an account of the Archbishops of Armagh, carried down to his own time; Blessed Marianus Scotus,¹⁵¹ the Chronicler;¹⁵² Gilda Coemhain, or Caevan, who wrote Genealogical Sonnets on the Affairs of Ireland; and Erard Mac Coisi, of Clonmacnoise, Chief Chronicler of the Gaels; all lived in this century.¹⁵³ In this age also lived St. Moelisa O'Brolcain,¹⁵⁴ who

¹⁴⁴ Yet this poem, called the *Naoimh Seanchus*, has been attributed to St. Ængus the Cele De, in the preface to O'Clery's transcript of *Reim Rioghraidhe*. See Professor O'Curry's "*Lectures on the Manuscript Materials of Ancient Irish History*," Lect. viii., p. 163.

¹⁴⁵ See Colgan's "*Acta Sanctorum Hiberniæ*," i. Januarii. Vita S. Fanchææ. Supplementum, sec. x., p. 5.

¹⁴⁶ See Sir James Ware, "*De Scriptoribus Hiberniæ*," lib. i., cap. vi., p. 49.

¹⁴⁷ See Edward O'Reilly's "*Chronological Account of nearly Four Hundred Irish Writers*," pp. lx. to lxxix. Also Harris' Ware, vol. iii. "*Writers of Ireland*," book i., chap. vii., pp. 64, 65.

¹⁴⁸ See Colgan's "*Acta Sanctorum Hiberniæ*," i. Januarii. Vita S. Fanchææ. Sup-

plementum, sec. iv., p. 5.

¹⁴⁹ See Drs. Todd's and Reeves' "*Martyrology of Donegal*," Introduction, p. xvi.

¹⁵⁰ See Sir James Ware, "*De Scriptoribus Hiberniæ*," lib. i., cap. viii., pp. 49, 50.

¹⁵¹ See his Life at the 30th of January.

¹⁵² The finest edition of Marianus Scottus' "*Chronicon*" is that edited by Professor George Waitz, and published in "*Monumenta Germaniæ Historica*," under the supervision of Georgius Heinrichus Pertz. See "*Scriptorum*," Tomus v., pp. 481 to 568.

¹⁵³ See Edward O'Reilly's "*Chronological Account of nearly Four Hundred Irish Writers*," pp. lxxii. to lxxxii. Erard Mac Coisi is distinguishable from Urard. Also Harris' Ware, vol. iii. "*Writers of Ireland*," book i., chap. viii., pp. 65 to 67.

¹⁵⁴ See his Life at the 16th of January.

wrote many works ; while Tigernach O'Braoin, Abbot of Clonmacnoise,¹⁵⁵ an excellent and a judicious antiquary,¹⁵⁶ collected the Annals of Ireland, which were brought down by him to the very year of his death.¹⁵⁷ Various copies of his work are still in existence.¹⁵⁸ These are generally called in Latin "*Annales Cluanenses*," and in English "*The Annals of Clonmacnoise*."¹⁵⁹ His Annals have been ably edited by Rev. Charles O'Connor, D.D.¹⁶⁰ The foregoing digest presents only a brief and a very imperfect enumeration of ecclesiastical writers and their works, as serving to illustrate the hagiology and Church history of four consecutive centuries.

SECTION III.—IRISH HAGIOLOGISTS OF THE TWELFTH, THIRTEENTH, FOURTEENTH, FIFTEENTH, AND SIXTEENTH CENTURIES.

In the twelfth century, the best known ecclesiastical, biographical, and historical writers were Gilda Modhude O'Cassidy,¹ Gille or Gillebert,² Bishop of Limerick and the Pope's Legate in Ireland, Giolla na Naomh O'Dunn,³ St. Celsus, or Cellach Mac Æd Mac Mœlisa,⁴ and St. Malachy O'Morgair,⁵ Archbishop of Armagh, Abbot Congan,⁶ Concubrann,⁷ Tundal or Tungal,⁸

¹⁵⁵ At the year 1088, we read, that "*Tighernach Ua Braein*, chief successor of Ciaran and Coman, died at Imdhaidh Chiarain ; he was a paragon of learning and history."

¹⁵⁶ He questions the veracity of all the most ancient documents relating to Ireland, while he makes the true historical epoch begin from Cimbaeth, and the founding of the palace of Eamhain Macha, about the eighteenth year of Ptolomy Lagus, before Christ 305. Thus he writes: "*Omnia monumenta Scotorum usque Cinbaeth incerta erant*." His quotations from Latin and Greek authors are numerous ; and his balancing their authorities against each other manifests a degree of criticism uncommon in that age in which he flourished. He quotes Eusebius, Orosius, Julius Africanus, Bede, Josephus, St. Jerome, and other writers.

¹⁵⁷ See the remarks of Sir James Ware on this subject. "*De Scriptoribus Hiberniæ*," lib. i., cap. vii., pp. 51, 52.

¹⁵⁸ See "*Catalogue of Irish Manuscripts in the Library at Stowe*," p. 192.

¹⁵⁹ See Colgan's "*Acta Sanctorum Hiberniæ*," i. Januarii. *Vita S. Fanchæ*. Supplementum, sec. xi., p. 5, and xvi. Januarii. *Vita B. Moelisa Brolchani*, p. 108.

¹⁶⁰ "It is stated in the Dublin copy of the Annals of Innisfallen, at A.D. 1088, that

this remarkable man was of the tribe of the Sil-Muireadhaigh ; and Dr. O'Connor boasts in a note that he was of the same race as the O'Conors of Connaught, who were the principal family of the Sil-Muireadhaigh."—Dr. O'Donovan's "*Annals of the Four Masters*," vol. ii., pp. 930 to 932, and n. (o). *Ibid.*

SECTION III.—' See Wills' "*Lives of Illustrious and Distinguished Irishmen*," vol. ii., part ii. Third Period, p. 249.

² See Sir James Ware's "*De Scriptoribus Hiberniæ*," lib. i., cap. viii., p. 53.

³ He died on the 17th of December, A.D. 1160. He was a lector of Inis-Clothran and "a paragon in history and poetry."—Dr. O'Donovan's "*Annals of the Four Masters*," vol. ii., pp. 1136, 1137.

⁴ See Sir James Ware, "*De Scriptoribus Hiberniæ*," lib. i., cap. viii., p. 53, 54.

⁵ See the present writer's "*Life of St. Malachy O'Morgair, Bishop of Down and Connor, Archbishop of Armagh, Patron of these several Dioceses, and Delegate Apostolic of the Holy See for the Kingdom of Ireland*." Dublin : 1859. Svo.

⁶ See Dr. Meredith Hanmer's "*Chronicle of Ireland*," pp. 209, 210.

⁷ See Sir James Ware, "*De Scriptoribus Hiberniæ*," lib. i., cap. viii., p. 57.

⁸ "*The Vision of Tundal*" was very celebrated, and several MS. copies of it are yet

and Eugene, Bishop of Ardmore.⁹ But the Martyrologist, Maolmurry or Marianus O'Gorman, who composed a Martyrology in very original and elegant Irish metre,¹⁰ about the year 1167, in the time of Gelasius, Archbishop of Armagh, contributed more especially to elucidate Irish hagiology, in this age. In it, Marianus includes, with those of Ireland, the principal saints of other countries.¹¹ An ancient scholiast declares, that most of the Irish portion of this work had been compiled from the Martyrology of Tallagh. For its faithful execution and singular felicity of style, the Martyrology of Marianus was held in deserved estimation. The author was Abbot over Cnoc-nanapstol, or "Hill of the Apostles," now Knock, near Louth. He is said, by Sir James Ware, to have published a supplement to the Martyrology of Aengus, or Aeneas, A.D. 1171.¹² The only copy of Marianus O'Gorman's Martyrology, known to Dr. Todd, was that preserved among the Burgundian Library MSS. at Bruxelles.¹³ Scholia, written in the manner of a gloss, are found in it, and add considerably to its value as historical authority.¹⁴

In the thirteenth century, Matthew O'Heney, Archbishop of Cashel, author of the Annals of Innisfallen, the author of the Annals of Multifernan, Gelasy or Gillisa Mac Fiebissy, a historian and a poet, with the author of an Office of St. Finian, Bishop of Clonard, and Donogh Mor O'Daly, Abbot of

extant. This was written in the third person, so that Tundal was probably only its narrator to another writer. It is usually known as "*Apparitionum Suarum*," lib. i. See Harris' Ware, vol. iii. "Writers of Ireland," book i., pp. 70, 71. It was generally known in the middle ages, and it probably furnished the Italian poet Dante with hints for some of his most inspired passages and conceptions of plan. There is a copy of this vision, attributed to the close of the thirteenth century, in the Burgundian Library at Bruxelles. The MS. is beautifully written on vellum, in eighteen small 8vo sheets. There is no name for the scribe, no illumination, nor trace of Irish characters in it.—"*Inventaire*," vol. xiii., No. 4531. There is another copy described in vol. xxiv., No. 7960. It occupies, in double columns, 20 vellum folios, written upon both sides, and ascribed to the fourteenth century. There is even a third copy described in vol. ii., No. 1161. See a further description, in Mr. Bindon's paper, read May 24th, 1847. "*Proceedings of the Royal Irish Academy*," vol. iii., pp. 478, 479, 486, 499, 500.

⁹ See Edward O'Reilly's "*Chronological Account of nearly Four Hundred Irish Writers*," pp. lxxxiii. to lxxxvi. Also Har-

ris' Ware, vol. iii. "Writers of Ireland," book i., chap. ix., pp. 68 to 72.

¹⁰ A copy is preserved in the Burgundian Library, Bruxelles, among the MSS., vol. xvii., No. 5103. In the copy this piece is entitled "*Mariani Gormani Sancti de quibus dubito, an sint Hiberni an alij, quid non reperiantur in aliis Martyrologiis iis quibus denotantur diebus*." It is in the Irish language, as well as a testimonial which precedes it, and bearing date August 18th, 1633, signed Fearfeassa O Maoliconaire and Cucoicrice O Clerig. This Martyrology is in short metre, and it contains 141 pages.

¹¹ "One cannot doubt," says Harris, "but that this is the same treatise mentioned by Ware, under the name of a supplement, which Colgan calls a Martyrology, notwithstanding the difference in the dates, which is but small." See Harris' Ware, vol. iii. "Writers of Ireland," book i., chap. ix., p. 71.

¹² See "*De Scriptoribus Hiberniæ*," lib. i., cap. viii., p. 56.

¹³ From this he procured a transcript, prepared by Professor Eugene O'Curry. It is now in Rev. Dr. Reeves' possession.

¹⁴ See Drs. Todd's and Reeves' edition of the Martyrology of Donegal," Introduction, pp. xvii., xviii.

Boyle, called the Ovid of Ireland, for the rhythmical flow of his dulcet verses,¹⁵ are regarded as the chief hagiographical and religious writers.¹⁶

In the fourteenth century, Malachy Mac Æda, Archbishop of Tuam, Richard Fitz Ralph, Archbishop of Armagh,¹⁷ John Clyn, a Franciscan Friar of Kilkenny, and Magraith Mac Gowan,¹⁸ John O'Dugan, chief poet of Hy Many, and Siodruadh O'Cuirnin, a poet of Breifne, were the chief literary men, whose works are very serviceable in the compilation of a national Saint History.¹⁹

Augustine Magraidain, an Augustinian canon, lived in a monastery on All Saints' Island, in Lough Ree, and near the western boundary of Longford county. He wrote a book, intituled, "*Vitæ Sanctorum Hiberniæ*." He also compiled a Chronicle, which other canons of his monastery had commenced, and which he then continued down to his own time. From the secluded place in which it had been written, this Chronicle is usually titled, "*Annales Insulenses*" or "*Annals of the Island*." Magraidain died on Wednesday, following the Festival of All Saints, and in the year 1405. The original of his Lives of the Irish Saints now seems to be lost; but under a parchment cover, a paper copy, folio size,²⁰ has been transcribed by Fr. John Golde, a Cork religious of the order of Friars Minor, belonging to the regular observance, and Guardian of the Franciscan Convent at Cashel.²¹ The manuscript from which it was compiled—said to be from an authentic transcript of the original²²—was in the careful keeping of a nobleman, the initial letters of whose name, G. F., are only given. The copy made from it is the authority so frequently used and quoted by Colgan,²³ under the title, "*Vitæ Sanctorum ex Cod. Inisensi*,"²⁴ or "*Insulensis*." This is now pre-

¹⁵ See Edward O'Reilly's "*Chronological Account of nearly Four Hundred Irish Writers*," pp. lxxxviii. to xcii.

¹⁶ See Harris' Ware, vol. iii., "*Writers of Ireland*," book i., chap. x., pp. 72 to 78.

¹⁷ See his Life at the 16th November.

¹⁸ Sir James Ware is said to have had this writer's works in manuscript. Magraith Mac Gowan is the reputed author of works in the Irish language, *On the Genealogies of the Saints of Ireland*, and *On the Succession of the Kings and Chiefs of Ireland*, with some other miscellanies. He is thought to have been a member of the community of St. Ruadan, at Lurrah, county of Tipperary. See Harris' Ware, vol. iii. "*Writers of Ireland*," book i., chap. xi., p. 87.

¹⁹ See Edward O'Reilly's "*Chronological Account of nearly Four Hundred Irish Writers*," pp. xcvi. to cxi.

²⁰ It contains 304 pages.

²¹ This he diligently and faithfully accom-

plished in A.D. 1627, by command of Rev. Father Francis Matthew, Minister Provincial over the Irish Province, as attested on the last page.

²² Belonging to Inis na naomh, on Lough Ree.

²³ He has made some divisions into chapters, on the margins of this manuscript, and in his own handwriting.

²⁴ On the cover, this title is inscribed, and immediately under, "*Vide Indicem post Vitam Stæ. Athractæ, seu folio*." Again, this Index is headed: "*Index Sanctorum in hoc extracto Codicis Insulæ Sanctorum Contentorum*." From this, I infer that the preserved MS. is not a complete copy of that "*Book of the Island*." Under an inverted but alphabetical order of paging, reference is made in the Index to the several saints' lives, in Latin. There are thirty-three *Acta*. The Index fairly enough describes the contents of this manuscript.

served in the library of the Convent of St. Francis, Merchant's-quay, Dublin. Again, Barrett, Bishop of Ferns, wrote a catalogue of his predecessors in the see of Ferns; Coll Deoran, a native of Leinster, wrote Annals of Ireland,²⁵ an Irish monk belonging to the Abbey of St. James, at Ratisbon, in Bavaria, is said to have written about the Saints of Ireland, but in a very credulous fashion; Tatheus or Thaddeus, Abbot over the Scots, at Ratisbon, also drew up certain fragments,²⁶ extracted from the chronicles of this foundation in 1457. Many other fifteenth century writers are known to have been engaged on various historical works. It is stated, that Malachy O'Lachnayn, a secular priest of Killaloe Diocese, A.D. 1489,²⁷ transcribed a Missal in Latin.²⁸ This contains divers prayers and lessons from Holy Scripture, a Kalendar, the Psalms of David, with many prayers and hymns intermixed. After the Psalms, several hymns, prayers and short sermons, with offices and short Lives of Saints, are written.²⁹ Besides the foregoing, Charles or Cathal Maguire, a canon of Armagh and Dean of Clogher, about the year 1470, composed a tract on the Irish Saints. This writer only enlarges on the Martyrology of St. Ængus, adding, from Marianus O'Gorman, and from other sources, some Irish Saints not found in the work of Ængus. His compilation is intituled "*Ængussius Auctus*," and it is often quoted by Colgan, under such title. Maguire was a pious, patriotic, and learned man, well versed in antiquarian studies.³⁰ He was a native of Fermanagh, and he died, according to Sir James Ware,³¹ on the 23rd of March, A.D. 1498, in the sixtieth year of his age. He drew up a valuable compilation of Irish Annals, which he brought down to his own period. These are frequently called "*Annales Senatenses*," from a place called Senadh, otherwise, Senat Mac-Magnus, in the county of Fermanagh, where they had been composed. Most modern writers, however, usually describe them as "*Annales Ultonienses*," or the "*Annals of Ulster*," because their contents chiefly relate to the northern province of Ireland.³²

The best known hagiographical and annalistic writers the sixteenth century produced were Nicholas Maguire, Bishop of Leighlin,³³ Thomas Fitch, a canon of Christ's Church Cathedral, Dublin, Magnus or Manus Fitz-

²⁵ See Sir James Ware, "*De Scriptoribus Hiberniæ*," lib. i., cap. xi., p. 75.

²⁶ These are contained in Canisius, "*Antiquæ Lectiones*."

²⁷ Such a date, with the author's name and title, written by himself, is in the beginning of this codex.

²⁸ This 4to manuscript is written in a fine Gothic character on vellum. It is likewise illuminated.

²⁹ Harris says it was classed A. 4. 8. in Trinity College Library, where it is preserved. See Harris' Ware,] vol. iii.

"*Writers of Ireland*," book i., chap. xii., pp. 89, 90.

³⁰ Scholia or Annotations on the "*Registry of Clogher*" are also ascribed to him. See Harris' Ware, "*Writers of Ireland*," vol. iii., book i., chap. xii., p. 90.

³¹ See "*De Scriptoribus Hiberniæ*," lib. i., cap. xi., p. 77.

³² See Colgan's "*Acta Sanctorum Hiberniæ*," i. Januarii. Vita S. Fanchæ, Supplementum, §§ v., xii., pp. 5, 6.

³³ See Harris' Ware, vol. i. "*Bishops of Leighlin*," p. 460.

Hugh O'Donnell, Prince of Tyrconnell,³⁴ who wrote an Irish Life of St. Columkille, Patrick Culin, Bishop of Clogher,³⁵ and Roderick O'Cassidy, Archdeacon of Clogher, John Bale,³⁶ Richard Creagh, Archbishop of Armagh, Richard Stanihurst, Thady Dowling, Chancellor of Leighlin, John Alan or Allen, Archbishop of Dublin,³⁷ and Dr. Meredith Hanmer.³⁸ He is said to have written an "Ephemeris of the Irish Saints."³⁹ Various collections of Irish Saints' Lives of this or of an antecedent period were then in the possession of Irish families.⁴⁰

We next approach an epoch when enlightened learning and criticism first began to dissolve those mists, which had so long obscured the Legends, relating to our former religious life.

SECTION IV.—IRISH HAGIOLOGISTS OF THE SEVENTEENTH CENTURY.

It was principally during the seventeenth century, that the best efforts were made to give a systematic and permanent commemoration to the Acts and Festivals of Irish Saints. Early in this century, the Most Rev. Peter Lombard, Archbishop of Armagh, composed a work, which is intituled, "*De Regno Hiberniæ, Sanctorum Insulæ, Commentarius.*" In it, allusion is made to the national saints, distinguished in our Island, or as missionaries in many other countries on the Continent of Europe. This was first printed and published at Louvain, A.D. 1632,¹ some few years after his death. The Catalogue of holy Irishmen, and an enumeration of their respective missionary labours, are well worth the Irish hagiographer's study, because this narrative, in point of issue, takes precedence of many seventeenth century Catholic works, that have seen the light on similar subjects. Those chapters, treating on the saints, have been consulted with great advantage for this special theme.

About the commencement of this century, the celebrated Scottish writer,

³⁴ See Colgan's "*Trias Thaumaturga,*" *Quinta Vita S. Columbæ*, pp. 389 to 453.

³⁵ See Harris' Ware, vol. i., "*Bishops of Clogher,*" p. 187.

³⁶ See Wills' "*Lives of Illustrious and Distinguished Irishmen,*" vol. ii., part i., *Ecclesiastical Series, Period iii.*, pp. 218, 219.

³⁷ See Harris' Ware, vol. i. "*Archbishops of Dublin,*" pp. 346 to 348.

³⁸ See Harris' Ware, vol., iii. "*Writers of Ireland,*" book i., chap. xiii., pp. 91 to 100. Also, book ii., chap. v., pp. 324 to 328.

³⁹ See "*The Irish Ecclesiastical Record,*" vol. viii., p. 560.

⁴⁰ Among others, a gentleman, named Simon Barnwell, had "*Vitæ Sanctorum,*"

as we find by referring to Michael O'Clery's manuscript. See vol. iv., No. 2324-2340, fol. 12, of the Burgundian Library Catalogue at Bruxelles. In this same codex we find noticed "*Scriptores Antiqui Hib.*," fol. 101.

SECTION IV.—A second and a much more accurate edition has appeared at Dublin, A.D. 1868, edited by the Very Rev. Monsignor Patrick F. Moran, D.D., since consecrated Bishop of Ossory. An interesting Memoir of the Author is found prefixed. Before its publication, the first edition had been often quoted throughout this work; but, as being a far more valuable one, the second edition is that to which reference is most generally made.

Thomas Dempster, a zealous but a very unscrupulous and intemperate patriot, wrote several books, relating to Scottish history, especially referring to its ecclesiastical, hagiographical and literary aspects. He contrived, in very many instances, to extol the fame of Scotland,² while depreciating that of Ireland.³ David Camerarius, a Scotch priest, was a contemporary, and engaged in the like pursuits.⁴ This naturally raised a host of literary Irishmen and controvertists, anxious to vindicate their country's fair claims to the honour of having given birth to many holy and very distinguished men. Among those champions were John Wadding, a secular priest of Wexford, who wrote "*Historia Ecclesiastica Hiberniæ*,"⁵ D. G., the anonymous author of "*Brigida Thaumaturga*,"⁶ and Donatus Roirk,⁷ who published at Rouen a tract, intitled, "*Hibernia Resurgens, sive Refrigerium antidotale adversus Morsum Serpentis antiqui*."⁸ These latter anonymous works are attributed to David Roth, Bishop of Ossory. This learned man was born in Kilkenny A.D. 1572, became an alumnus of Douay and Salamanca, was ordained priest, and returned to Ireland in 1610.⁹ Afterwards, he was promoted to the see of Ossory, and took an active part in the civil and ecclesiastical affairs of the Confederation. Besides the works to which allusion has been made, he wrote others; and especially one on the history of the Irish saints intitled, "*Hierographiæ Sacræ Insulæ Hiberniæ Lineamenta adumbrata (sine arrhabo) et prægustus Tripartitæ Descriptionis Ecclesiæ Regni et Gentis Hibernorum, ex variis Scriptoribus, tam veteribus, quam neoteris delibatus. Industria et studio Analectæ et Anagnostæ Catholici H. . . collectore et dygestore Philadelpho cui adjuncta est in antecessum largioris defensionis decertatio apolegetica adversus Conæum,¹⁰ Camerarium,¹¹ Dempsterum, de*

² He especially took advantage of the terms, *Scotia* and *Scoticus*, as applied by ancient writers to Ireland and to individual Irishmen.

³ The versatile and learned Father Bonaventure Baron has penned a Latin Epigram on Dempster, in reference to his erratic flights. See "*Opuscula, Prosa et Metra*," *Argumento etiam Varia*. Tomus i., lib. ii., p. 27.

⁴ All that Camerarius has about the Scottish Saints is comprised in his work, "*De Statu hominis veteris simul ac Novæ Ecclesiæ, et Sanctis Regni Scotiæ*," lib. i., cap. iii., § 2, pp. 116 to 263, following the order of days and months, as these occur in the Calendar.

⁵ Lynch is thought to have been in possession of this Manuscript, from which he quotes. See "*Cambrensis Eversus*," vol. ii., cap. xiv., pp. 230 to 232. Dr. Kelly's edition.

⁶ This was printed at Paris, A.D. 1620, in

8vo. At the end he gives a small tract, intitled, "*Præcidaneum Nomenclaturæ Dempsteri*."

⁷ This is supposed to have been a name, assumed by David Roth, Bishop of Ossory. See Ussher's "*Primordia*," p. 737. Dr. Kelly's "*Cambrensis Eversus*," vol. ii., chap. xiv., pp. 230, 231.

⁸ It bears on the imprint, Rothomagi, A.D. 1621. It appeared in 8vo shape. See Watt's "*Bibliotheca Britannica*," vol. ii., p. 813.

⁹ See an interesting account of this prelate, in Rev. C. P. Meehan's "*Rise and Fall of the Irish Franciscan Monasteries, and Memoirs of the Irish Hierarchy in the Seventeenth Century*," chap. vi., pp. 176 to 197, and Appendix, pp. 347 to 356.

¹⁰ Coneus was an Italian theologian, sent by Pope Urban VIII. to the court of Henrietta Maria, Queen of England.

¹¹ This Scotsman's work was published in Catalonia, Spain

ejusdem sacræ insulæ originibus."¹² This learned Bishop of Ossory was most zealous in promoting the knowledge of Irish ecclesiastical history and hagiology, during that stormy period in which he lived. His death occurred on the 20th of April, A.D. 1650, soon after the city of Kilkenny surrendered to Oliver Cromwell.¹³

Some anonymous author,¹⁴ under the letters G. F.,¹⁵ wrote a work, having for its title, "*Hiberniæ sive Antiquioris Scotiæ Vindiciæ adversus Immodestam Parechasim Thomæ Dempsteri, moderni Scoti, nuper editam; quibus accessit Nomenclatura Sanctorum Præcipuorum Hiberniæ, per Hen. Fitz-Simons, Soc. Jesu.*"¹⁶ Previous to this time, Father Henry Fitz-Simons, a celebrated Irish Jesuit,¹⁷ had compiled "*Catalogus Aliquorum Sanctorum Hiberniæ.*" The first edition of this Catalogue was printed at Douai, A.D. 1615. It appears to have been enlarged from a list of Irish saints, compiled by another Irish Jesuit, Father Richard Flaminus, or Fleming, who lived in Paris. A second edition appeared at Liege, A.D. 1619.¹⁸ This work had been republished, likewise, at Antwerp, A.D. 1621.¹⁹ This interesting Calendar has been re-issued—at least in part—by Philip O'Sullivan Beare.²⁰ It has been inferred, by a late learned editor of his work,²¹ that O'Sullivan, who was composing the first part of his history in 1618, had not then seen the first edition of Fitz-Simon's Catalogue.²² From the manner in which O'Sullivan alludes to it, this, indeed, is extremely probable. Father Henry Fitz-Simon has disposed the names, Latinized, and in an alphabetical form, while he quotes also those authors, who treat concerning the holy persons so distinguished. Lest the record so prepared might perish, and no previous and similar list published before that time being considered more complete, O'Sullivan resolved to include, with numeration at each alphabetical entry, those names, in his History.²³ Besides this list, he inserts

¹² Some fragments of this work have been recovered by the Rev. James Graves, A.B., M.R.I.A.

¹³ It is said, he left in manuscript an "*Ecclesiastical History of Ireland,*" and other writings, which are probably lost. See Thomas D'Arcy M'Gee's "*Gallery of Irish Writers,*" pp. 112 to 118.

¹⁴ Who styles himself "*Veredicus Hibernus.*"

¹⁵ Most likely this is the nobleman G. F., whose initials only are given, and who is said to have possessed the original copy of "*Vitæ Sanctorum*" belonging to the Island of All Saints, on Lough Ree.

¹⁶ This book appeared at Antwerp, A.D. 1621, in 8vo.

¹⁷ He was born at Dublin in 1569, and he died in 1644. See "*Bibliotheca Scriptorum Societatis Iesu, opus inchoatum a R. P. Petro Ribadenira,*" &c. A Nathanaele Sotvello, p. 224. An interesting biography

of this remarkable man will be found in the "*Irish Ecclesiastical Record,*" vol. viii., Nos. lxxxix., xc., xci., xcii., xciii., xcv., xevii., and vol. ix., Nos. xevii., xeviii., c., cii., cv. See likewise Rev. George Oliver's "*Collections towards illustrating the Biography of the Scotch, English, and Irish Jesuits,*" pp. 227, 228.

¹⁸ In 8vo, p. 117. See likewise "*Acta Sanctorum Augusti,*" tomus i., iv. Augusti, Vita S. Luani seu Moluæ.

¹⁹ In 8vo shape. See Watt's "*Bibliotheca Britannica,*" vol. i., p. 370, l. g.

²⁰ See "*Historiæ Catholicæ Ibernæ Compendium,*" tomus i., lib. iv., cap. xii., pp. 51 to 58.

²¹ Very Rev. Matthew Kelly, D.D.

²² See *ibid.*, p. 57, n.

²³ The numbers represent 289 distinct saints, connected with Ireland, and a great many of these were venerated on the Continent.

another catalogue of our national saints.²⁴ Their festivals were arranged, according to the order of months and days, yet hardly were they drawn together with sufficient elaborateness and care.²⁵ Seldom more than the simple name of each saint is given. In addition, O'Sullevan presents another list, collected by Convæus,²⁶ from the works of approved authors.²⁷ This was especially extracted from a small book, treating on the hagiology and literary proficiency of the Irish. Only a few saints' names are included, in this list, with some brief notices referring to them. In some of the previous chapters, likewise, O'Sullevan Beare commemorates holy prelates, doctors, and saints belonging to Ireland.²⁸ In the course of this present work, frequent references will be found, at the various festivals assigned to each saint thus recorded. Yet, there can be no doubt, that mistakes and typographical errors abound in those Catalogues; while some holy persons are noted as Irish, without any satisfactory authentication of their nationality. In the year 1629, O'Sullevan published his *Life of our Irish Apostle*, intituled, "*Decas Patriciana*," or "*St. Patrick's Decade*." It was so called, because this work had been divided into Ten Books, while each Book contained Ten Chapters. The first eight Books are devoted to the Acts of the great Irish Apostle. They are generally in accord with the longer lives, afterwards published by the Bollandists and by Colgan. The ninth book treats on the history of St. Patrick's Purgatory; while the tenth book contains much miscellaneous matter on Irish history, and especially on that period subsequent to the Reformation, together with his singular treatise, intended as a reply to Ussher, and intituled, "*Archicornigeromastix*."²⁹ This work was the first in a series of Irish Saints' Lives he designed publishing;³⁰ for he had completed the Acts of St. Kyran of Saiger, of St. Abban, of St. Ailbe, of St. Declan, and of St. Mochudda. Excepting the Latin translation of an Irish Life of St. Mochua, which he gave to Father John Boland, no other national saint's biography issued, nor had Colgan been able to ascertain where his manuscripts were deposited.³¹

The interest awakened on the Continent of Europe, by the peculiar religious and political state of Ireland, and the circumstance, that the works of

²⁴ The author's name was unknown to him.

²⁵ Over 220 distinct entries of saints, presumably Irish, are here inserted.

²⁶ Father Ricardus Convæus was a Jesuit.

²⁷ It is headed: "*Catalogus Quorundam Sanctorum, Virorumque illustrium Ibernorum, alias Scotorum, seu Irlandorum, qui varias mundi plagas disseminandæ aut conservandæ fidei, sacrarumque literarum desiderio incensi peragrarunt aut speciali beneficio patroni habentur, ommissis innumeris qui domi floruerunt.*"

²⁸ See "*Historiæ Catholicæ Ibernæ Compendium*," *tomus i.*, lib., i., cap. ii., p. 6, lib.

iv., cap. i. to xiv., pp. 93 to 112.

²⁹ This title has been translated "*Scourge of the Arch-horned.*"

³⁰ There is an interesting *Life of Philip O'Sullevan Beare*, written by the Rev. Matthew Kelly, prefixed to the edition of his *History*. See, likewise, Thomas D. M'Gee's "*Gallery of Irish Writers*," pp. 24 to 33.

³¹ See the Preface, written by the Rev. Matthew Kelly, D.D., and prefixed to the second edition of the "*Historiæ Catholicæ Ibernæ Compendium*," supervised by him, and published at Dublin, A.D. 1850, in 8vo. The first edition of this work appeared in 1621.

Giraldus Cambrensis,³² since the invention of printing, had been extensively circulated and read, caused some learned and patriotic Irishmen to refute the calumnies of that accomplished and effective, but vain and prejudiced writer. One of the first to enter the lists was Father Stephen White, a learned Jesuit. He wrote some very exhaustive and valuable treatises.³³ One of these is entitled, "*Apologia pro Hibernia adversus Cambri Calumnias : sive fabularum et famosorum Libellorum Silvestri Giraldi Cambrensis, sub vocabulis Topographiæ, sive de Mirabilibus Hiberniæ, et Historia Vaticinalis, sive Expugnationis ejusdem Insulæ Refutatio.*" This tract, preserved in the Burgundian Library, at Brussels, had long lain in MS., until it was published and edited with various additions, by the Very Rev. Matthew Kelly, D.D.³⁴ The original treatise had been composed very early in the seventeenth century, and probably before the year 1615. With great honesty and research, but with a tone of controversial acerbity, the patriotic writer, White, proceeds to refute various errors and misrepresentations of Giraldus.³⁵ His work is rather diffuse, however, and it abounds with unnecessary repetitions. In this particular treatise,³⁶ the sanctity and learning, for which Ireland had been famous during ages long past, have been ably vindicated, while the names and acts of various holy persons are instanced, for proof of several propositions advanced by the author. He states, also, that while

³² Especially in relation to Irish History and Topography.

³³ In the Burgundian Library, at Bruxelles, there is a very large folio paper MS., classed as vol. xxi., and containing Nos. 7658, 7659, 7660, 7661. This is bound in vellum, and from the class-mark, it would seem originally to have belonged to a Jesuit Library. The title or heading occupies half the first page, and has the following note written across it, in an old hand differing from the text : "Authore N. P. Stephano Vito, soc^o. Jesu Hiberno, Clonmeliensi." The title is as follows : "*Vindiciæ Scotorum veterum, Sanctorum indigenarum Ibernix oceani magnæ Insulæ, quæ olim ab inmemorabili tempore, passim per Europam usque ad annum Christi saltem 1000 audiebat Scotia, deinde vero per 200 et amplius annos dicebatur Scotia major sive vetus, ad discrimen Scotiæ primoris et novæ, quæ ante per plurima secula audiebat Patria Pictorum Britannix. In tres libros distributæ, adversus graves crebrosque errores novorum de rebus Scotiis historicorum Hectoris Boetii, Georgii Buccanani, Georgij Tomsoni, Roberti Turneri, sub nomine Joannis Leslei, et assecularum ipsorum qui Ibernorum nationem et patriam prisco nomine proprio christianorum Scotorum et Scotiæ, una cum in-*

genti numero Sanctorum Ibernix Scotorum veterum immerito privant et transformant in Neoscotos Britannix Insulæ posteros, prisce Pictorum ac Dalreudinatorum Gentis candido Lectori memorabilium antiquitatum amanti. S." This first part contains a Preface, with the censuræ of various ancient authors, and afterwards a table of contents, divided into eleven chapters. The body of the tract commences at p. 14, and it is continued in 202 folios, written on both sides. Then a different character of hand appears, which continues to p. 309, written very closely and on both sides.

³⁴ Some notices of the author are prefixed, by the learned editor. See the Dublin edition, A.D. 1849.

³⁵ Dr. Todd called the attention of Mr. Bindon to a manuscript fragment in the Latin language, forming part of the Ussher Collection, in the Library of Trinity College, Dublin, classed E. 3. 19. Upon inspection, it was discovered, it is a part of this work of Stephen White, which is above described.

³⁶ It is the only one of the author, as yet published. Another Tract, "*De Sanctis et Antiquitate Hiberniæ,*" had been thought worthy of publication ; yet, it appears never to have seen the light.

compiling this work,³⁷ he consulted, in addition to various published books, very many ancient manuscripts.³⁸ Much use has been made of this learned tract, as must appear from subsequent pages of the present work.³⁹ Father Stephen Waite⁴⁰ was a friend of Archbishop Ussher. The contents of the Bruxelles MS., or of the part, fastened within the binding, amount in all to about 1,000 closely written pages. It was evidently a copy, made perhaps for the author, by four, or, at all events, by three different scribes. As for its contents, as a valuable historical document, information appears to have been drawn from many and high authorities. The immense amount of learning with which the author was gifted, and the facility of arrangement with which he has used it, are apparent.

Later still was written the celebrated, "*Cambrensis Eversus, seu potius Historica Fides in Rebus Hibernicis Giraldo Cambrensi abrogata*," and it was published A.D. 1662,⁴¹ by its author, Dr. John Lynch, under the anonymous designation of Gratianus Lucius. Altogether abstracting from its importance, as a work of refutation, it embraces a great variety of well-digested and accurate information in reference to Irish History. The labours of various eminent ecclesiastics, his countrymen, had already supplied the author with materials to render the hagiographical portion of his work especially valuable. This, however, was not the only service he rendered to Irish historical and biographical literature.⁴²

One of the first efforts, to invest with the immortality of print, a separate collection of Offices and Acts of the Irish Saints, was attempted by Thomas Messingham, a secular priest of Leinster, and who was Moderator of the Irish College in Paris. There A.D. 1620, he published "*Officia S.S. Patricii, Columbæ, Brigidæ et aliorum quorundam Hiberniæ Sanctorum*." This was followed in 1624, by his "*Florilegium Insulæ Sanctorum, seu Vitæ et Acta Sanctorum Hiberniæ, quibus accesserunt non vulgaria monumenta, hoc est Sancti Patricii Purgatorium, S. Malachiæ Prophetiæ de Summis Pontificibus*,"

³⁷ Probably at Dilengen.

³⁸ The Rev. Dr. Oliver, in his "*Collections towards illustrating the Biography of the Scotch, English, and Irish Members of the Society of Jesus*," has alluded with commendation to this Irish Father and his works. See No. cclxxxvii., p. 250.

³⁹ At the end of this MS. volume will be found a detached folio tract, entitled, upon the cover, "*Apologia pro Sanctis Scotiæ, sed Infirma videtur saltem si conferatur cum Vindiciis P. Step. Viti, pro Scotia antiqua Seu Hibernia*." This tract, unpublished, formed part of a Jesuit collection. It contains twenty folios written upon both sides. It has a few leaves of detached Irish MSS. upon 4to paper.

⁴⁰ This learned man is greatly extolled in

Lynch's "*Cambrensis Eversus*," vol. i., cap. i., p. 94, Dr. Kelly's edition.

⁴¹ The original edition appeared in folio size, and the place where it was printed is not stated. At the instance of the Celtic Society was issued a new and greatly improved edition, with Introduction—a Life included—translation into English, and notes explanatory, prepared by the Rev. Matthew Kelly, D.D. It appeared in three 8vo volumes, at Dublin, from the years 1848 to 1852.

⁴² In 1669, he published at St. Malo, "*Pii Antistitis Icon; sive de Vita et Morte Reverendissimi Francisci Kiroveni, Allandensis Episcopi*." This work has been republished at Dublin, 1848, in small quarto size, with a translation and notes by Rev. C. P. Meehan.

aliaque nonnulla quorum elenchus post Præfatione habetur." Omnia nunc primum partim ex MS. codicibus, partim typis editis collegit et publicabat Thomas Messinghamus, Sacerdos Hibernus, S. R. E. Protonotarius, nec non Seminarii Hibernorum Parisiis Moderator.⁴³ On the whole, this work is deficiently edited, and defective on the score of historical or topographical notes and criticism. However, some valuable disquisitions and observations are dispersed throughout, while some important *acta* have been included.

Early in this century, the Rev. Dr. Jeoffry Keating wrote his popular "History of the Kingdom of Ireland,"⁴⁴ in our national language. A folio paper MS. of this work, and thought to be the original, is yet extant.⁴⁵ It formerly belonged to the Franciscan Convent at Donegal.⁴⁶ It comprises 84 leaves, numbered, and representing double that number of closely-written pages.⁴⁷ It has been annotated throughout by Colgan. Two pages in his handwriting are prefixed, and these contain the names of authors cited in this History. Besides, there is another folio paper copy of Keating's History, preserved in the Library of the Convent of St. Francis, Merchants'-quay, Dublin. It is very legibly written in the Irish language and character.⁴⁸ A great number of manuscript copies of the History were multiplied by Irish scribes, and are yet preserved, in various places, before this work had been published, with its English translations. Although much condemned by incompetent critics, and having some apocryphal statements introduced, yet Keating's is a volume of exceeding great value for the student of Irish History.⁴⁹

But the illustrious martyr, Christopher Fleming, and the never-to-be-forgotten Father Luke Wadding, so renowned as a pious, patriotic, and learned Irishman, were the first great promoters of that noble spirit, which served in the seventeenth century to perpetuate the early hagiographical fame of Ireland. Fleming was descended from the lords of Slane,⁵⁰ and he was born on the 17th of April, 1599, at a place called Bel-atha-Lagain, in the

⁴³ In this work are included two pieces from the pen of David Roth, afterwards Bishop of Ossory, viz., "De Nominibus Hiberniæ Tractatus," and "Elucidationes in Vitam S. Patricii a Jocelino Scriptam."

⁴⁴ In the Irish, it is styled, "Foras Feasa ar Eirinn."

⁴⁵ Father Peter Mac Cormack, Guardian of St. Isidore's Convent, Rome, in the last century, says, this MS. has been traced by Dr. Jeoffry Keating, *propria manu*. Coinciding with this opinion is one of the late Dr. James Henthorn Todd, expressed to the Franciscan Fathers, at Rome, in 1862.

⁴⁶ It was afterwards sent to St. Anthony's Franciscan Convent, Louvain, thence to St. Isidore's, Rome, and in 1872, it was transferred to the Convent of St. Francis, Merchants'-quay, Dublin.

⁴⁷ The paper is of a faded colour, and

under vellum covers.

⁴⁸ It is comprised in 373 pages, under calf binding. From an entry, we find, that it belonged to a Dr. James Duffy, of the diocese of Limerick, and of the College of Sorbonne, A.D. 1652. From another entry, we learn, that it was placed in St. Isidore's Library, Rome, by Father Murphy, Guardian, 16th July, A.D. 1739.

⁴⁹ A considerable number of editions, in Irish, and translated into English, have been issued during the last and the present century. One of the most valuable, probably, is O'Mahony's translation, published at New York, A.D. 1866. See the Life of Dr. Jeoffry Keating in Thomas D'Arcy M'Gee's "Gallery of Irish Writers," pp. 34 to 43.

⁵⁰ His genealogical pedigree will be found in the "Ulster Journal of Archaeology," vol. ii., p. 254.

parish of Ciumin Caoin, in the county of Louth.⁵¹ He was a subject of Armagh diocese. Owing to early pious sentiments, his parents were induced to favour dispositions, which led him to embrace a religious life. At the age of thirteen, he was sent over to the Continent. His maternal uncle, Christopher Cusack, presided over the Colleges of Douay, Tournay and other seminaries, founded in those parts for the Catholic education of Irish students. Having studied humanity at Douay, Fleming afterwards entered the Franciscan College of St. Anthony of Padua, at Louvain.⁵² In 1616, the first stone of this celebrated house was laid by Prince Albert and Isabella.⁵³ On the 17th of March, 1617, he took the probationary habit of St. Francis, from Father Anthony Hickey,⁵⁴ then superior over that college. On the same day, in the following year, Fleming was solemnly received into the order of St. Francis. At the same time, he relinquished the baptismal name of Christopher, to assume in religion that of Ireland's patron saint. He continued his Philosophical and Theological studies until the year 1623. Then, in company with Hugh Mac Caghwell, Definitor General of the Franciscan order, he removed to Rome. Taking Paris on the way, he formed a close friendship with Father Hugh Ward. The latter was urged by him to collect and prepare for publication materials for the Lives of our Irish Saints. To Fleming, therefore, is due the first enlightened idea of starting an undertaking, which afterwards was continued by Ward and Colgan. During Fleming's travels through Italy, and while he continued at Rome, he was diligently employed in collecting all the Lives of Irish Saints to be found in Manuscripts. By earnest and pressing letters, he urged on Father Ward the duty of prosecuting this work. After some time, Father Fleming joined him in Louvain, and there for some years he taught Philosophy and Theology. In 1630, he was appointed Superior of the Franciscans at Prague, in Bohemia. In different libraries of France, Italy and Germany, Fleming found a great variety of Irish Saints' Acts, and their writings. He had actually prepared for the press materials for a volume, which had been left in the hands of

⁵¹ The ruins of his family mansion are still pointed out close by Lagan Bridge. See "The Irish Ecclesiastical Record," vol. vii., February, 1871, p. 193. A very interesting Memoir follows.

⁵² In the month of July, 1863, the writer had an opportunity for inspecting this venerable house—now used by a Belgian educational religious community. It is situated on the great square of Louvain, not far from the magnificent church of St. Peter. The College was founded A.D. 1607. See the Bull of foundation in the Appendix to the "Fourth Report of the Commission of Historical Manuscripts," by J. T. Gilbert.

⁵³ At the solicitation of the Franciscan Father, Florence Conry, afterwards Arch-

bishop of Tuam, Philip III., King of Spain, founded this College for the Irish Franciscans. See Very Rev. Laurence F. Rencahan's "Collections of Irish Church History," edited by Very Rev. Daniel M'Carthy, D.D., vol. i., p. 398.

⁵⁴ See some notices of him in Father Luke Wadding's "Scriptores Ordinis Minorum, Quibus accessit Syllabus Illorum, qui ex eodem ordine pro Fide Christi fortiter occubuerunt," pp. 33, 34. In the Franciscan Archives, Dublin, there is a letter from him to Father John Colgan, in reference to materials for Irish Saints' Lives. It is in a very damaged state, and very difficult to be read; however, as an autograph, it possesses great interest.

Moret, a printer at Antwerp. In this he intended to comprise St. Columban's acts and works, with those of some other Irish saints, appending notes and essays.⁵⁵ Before it could be published, however, or before its editor could arrange and mature other works on his country's sacred Antiquities,⁵⁶ the devoted Franciscan was called away from this world to enjoy companionship with the saints.⁵⁷ His life terminated with the holy crown of martyrdom.

A civil war raged in Germany, and Lutheranism, sustained by the victorious arms of the Swedes and Saxons, brought a cruel persecution on Catholics, and especially on religious, at that time Father Fleming had removed to Prague. This city was threatened with an assault, after the battle of Leipsic.⁵⁸ In order to consult for their safety, nobles, citizens and clergy prepared to seek shelter in places more secure. Having made all necessary arrangements for flight, and having given the directions required, in case he should not survive, Father Patrick Taafe, and Brother Francis Magennis⁵⁹—not then advanced to orders—had been directed to proceed towards Beneschau village, about twenty-four miles S.S.E. of Prague. Their venerable Superior, Fleming, accompanied by a Deacon, Brother Matthew Hoar, set out for the same destination, on the day following; but on approaching Benes-

⁵⁵ This work did not appear until A.D. 1667, under the editorship of Father Thomas O'Sheerin. It bore the title: "R. P. F. Patricii Flemingi Hiberni Ordinis Fratrum Minorum Strictioris Observantiæ, olim Sacræ Theologiæ Lectoris Collectanea Sacra, seu S. Columbani Hiberni Abbatis, Magni Monachorum Patriarchæ, Monasteriorum Luxoviense in Gallia, et Bobiensis in Italia, aliorumque Fundatoris et Patroni, necnon aliorum aliquot a Veteri itidem Scotia seu Hibernia antiquorum Sanctorum Acta et Opuscula, nusquam antehuc edita, partim ab ipso brevibus notis, partem fusioribus commentariis, ac speciali de Monastica S. Columbani institutione Tractatis illustrata; in quibus de ejusdem Sancti patria, doctrina, monachatu, Magistris, Collegis, ætate, peregrinatione, monasteriorum ab ipso ejusque discipulis conditorum origine et progressu; Hibernorum quoque ac Britonum differentia olim a Romanis in Paschæ celebratione multa curiosa et nova, per V. A. P. F. Thomam Sirinum in Lovaniensi Collegio S. Antonii de Padua ejusdem Ordinis et Provinciæ Hiberniæ S. Thæ. Lectorem Jubilatum recens castigata et aucta." This work was published at Louvain, in small folio size.

⁵⁶ Father Francis Matthews, Minister Provincial of the Irish Franciscan Province,

and who was martyred in the year 1644, also gave help to Father Fleming in writing the Lives of the Saints.

⁵⁷ In the year 1626, he had published, "Vita Reverendi Patris Hugonis Cavelli" (Mac Caghwell). He also abridged a book intituled, "Chronicon Consecrati Petri Ratisbonæ."

⁵⁸ See Feller's "Dictionnaire Historique," tome vii., art. Fleming (Patrice), p. 113. Paris edition, 1828, 8vo.

⁵⁹ Afterwards he became Guardian, Vicar, Superior, and Instructor of Novices in the Irish College at Prague. He wrote a small tract, under the following title: "Historia Martyrii Venerabilis Patris Fratris Patricii Flemingi, Ordinis Fratrum Minorum Strictioris Observantiæ Provinciæ Hiberniæ Sacræ Theologiæ Lectoris, et Collegii Immaculatæ Conceptionis Bmæ Dei genetricis, Fratrum Minorum ejusdem Instituti et Provinciæ Pragæ primæ Præsidis, ejusque Socii Fratris Matthæi Hoar, Diaconi." This tract was preserved among the College Archives at Prague. In 1665, it was fitted for the press by Anthony Donnelly, and two years later O'Sheerin prefixed it to the "Collectanea Sacra." See Harris' Ware, vol. iii. "Writers of Ireland," book i., chap. xiv., p. 113.

chaos, seven rascals armed with clubs rushed suddenly upon the religious, both of whom fell dead beneath their blows. This barbarous murder was perpetrated on the 7th of November, 1631.⁶¹ It was remarked, that although the atmosphere had been clear and bright before this butchery occurred, at the very moment this outrage was perpetrated, and afterwards to the ninth hour, dense clouds obscured the air, as if in mourning for such a foul deed. So came the end of venerable Father Fleming, renowned for his virtues and learning, but especially distinguished for great zeal in promoting the veneration of saints belonging to his native country. He died in the repute of sanctity. Those, who had an opportunity for viewing the body, after his tragic and most holy death, affirmed, that it possessed an almost miraculous beauty and freshness. It appeared, even for an unusual length of time, to have been preserved from the least corrupting taint. Both the bodies of Father Fleming and of the Deacon Matthew Hoar were recovered, and buried within an enclosure in the Monastery Chapel of the Reformed Brothers Minor at Votivum, about four miles distant from the place of that shocking murder. An iron grille surrounded the place of their sepulture.

Meantime, the distinguished friend of Fleming, Father Hugh Ward,⁶² had proceeded to Louvain in 1623 to teach Theology in the College of St. Anthony.⁶³ A little later he was chosen Guardian of that Convent.⁶⁴ Thus a favourable opportunity was afforded him to promote more effectually the glory of the Irish saints. From various Continental libraries, he soon gathered a great number of their Acts, and he began to collect a fine historical *Bibliothèque*. But, he knew full well, that Ireland was the great field for research in this line. While Guardian at Louvain, Michael O'Clery,⁶⁵ a man advanced in years, and an excellent Irish scholar and antiquary, who knew no Latin, asked to be received among the lay-brothers of the Franciscan Order.⁶⁶ His request was complied with, and Father Ward clearly compre-

⁶¹ See an account of this place in "Gazetteer of the World," vol. ii., pp. 679, 695.

⁶² See Father Luke Wadding's "Scriptores Ordinis Minorum, Quibus accessit Sylabus Illorum, qui ex eodem ordine pro Fide Christi fortiter occubuerunt," p. 272.

⁶³ He belonged to a celebrated bardic family of Donegal, who gave name to Ballymac-Ward.

⁶⁴ See a very interesting account of this remarkable Franciscan in the "Irish Ecclesiastical Record," vol. vii., November, 1870, pp. 56 to 77.

⁶⁵ A Leinsterman and a Franciscan Friar, Robert Rochfort, who was a Lecturer there, published, A.D. 1625, in English: "The Life of the Glorious Bishop St. Patrick, Apostle and Primate of Ireland, together with the Lives of the Holy Virgin, St. Brid-

gid, and of the Glorious Abbot St. Columb, Patrons of Ireland." This work appeared at St. Omers in quarto shape, with the letters B. B.—doubtless a typographical error—at the end of the Dedication. It is chiefly a collection from Cogitosus, Jocelyn, and other writers. It is a very uncritical production, and it has little or no value for historical purposes.

⁶⁶ This was his name in religion. He was born in the year 1575, and was generally called by his contemporaries Teige na-Sleibhe, or "Teighe of the Mountain." See an interesting memoir of himself and his co-labourers in the "Irish Ecclesiastical Record," vol. vii., March, 1871, pp. 268 to 289.

⁶⁷ See Rev. Père Victor De Buck's "L'Archéologie Irlandaise au Couvent de Saint-Antoine de Padoue a Louvain," § i., p. 5.

hended how invaluable must be his services to Irish literature were O'Clery sent over to Ireland, commissioned to search out and transcribe Lives of the Irish Saints, and all other documents connected with the History and Antiquities of that kingdom. The requisite permission having been obtained, Brother Michael set out from Louvain for Ireland, where he was engaged collecting materials for Irish History, about the long term of fifteen years. During this time, he transcribed, from ancient Irish MSS. many Lives of Saints, from a number of Genealogies, from some ancient Martyrologies, and from a vast and widely-dispersed collection of other antique documents. With the assistance of associated antiquarians he compiled arranged and enlarged three distinct Treatises on History. By collating with other MSS., he expunged various errors, which had crept into the writings of ancient authors. One of his compilations, and in his own handwriting, is now preserved in the Franciscan Convent, Dublin. This is a parchment-bound and a small quarto paper MS. of 125 leaves, traced on both sides, in Irish characters, with several pages of *Testimonia* prefixed. It is intituled on the cover, "Genealogia Regum, et Sanctorum Hiberniæ."⁶⁷ This was transcribed by Michael O'Clery, A.D. 1630, at the Convent of Athlone, in the Bishopric of Clonmacnoise,⁶⁸ as noted in the Manuscript. These genealogies throughout are copiously annotated by Colgan; and from this Codex, he frequently quotes in his printed hagiographical works.

Another important work engaged the labours of Michael O'Clery, and this was the "Leabhar Gabháltas or Book of Conquests," relating the various settlements, battles and events in Ireland, from the year 278 after the Flood to A.D. 1171. Greatly aided by Cucogry or Peregrine O'Clery, Conary O'Clery and Peregrine O'Duigenan, in the well-known convent of his order, O'Clery wrote his "Calendar of the Saints of Ireland," generally called the "Martyrology of Donegal," so frequently mentioned by Colgan.⁶⁹ It was begun in the Franciscan Convent of Donegal,⁷⁰ and there finished on the 19th of April, 1630.⁷¹ Until 1847, it was considered to have been irrecoverably lost. During that year, it was discovered in the Burgundian Library, Brus-

⁶⁷ The latter of these is sometimes called, "Sanctogenesim." But most generally does Colgan—who often quotes it—term it the "Sanctilogium Genealogicum." It treats concerning the genealogies of Irish saints, distributed under twenty-seven classes or chapters. Through a long series of progenitors, O'Clery refers each saint to the first family stock or ancestor, whence he or she had descended.

⁶⁸ See a more detailed account of this MS. in Professor O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. viii., pp. 162 to 168.

⁶⁹ He preferred giving it this name for a title, after the place in which it had been

written, rather than any other merely personal or descriptive, and deducible from its authorship, in which so many persons had been concerned.

⁷⁰ Some fathers of this house, likewise, rendered literary assistance to the foregoing writers, by adding saints who lived in distant countries, but who had been connected with Ireland, and about whom foreign authors treated.

⁷¹ As published, the first title stands, "Féilipe na naomh neipennach. Martyrologium Dungallense, seu Calendarium Sanctorum Hiberniæ, collegit et digessit Fr. Michael O'Clery, Ord. Fr. Min. Strictioris Observantiæ."

sels; and the Belgian Government having lent it to Dr. Todd, a transcript was made by O'Curry, and translated into English by Dr. O'Donovan. This was published by the Irish Archæological and Celtic Society in 1864, under the able editorship of Drs. Todd and Reeves.⁷² It is a very fine and an accurate edition, with copious notes and appendices.⁷³ These have greatly enhanced the value of this work in a historical and typographical point of view. The Martyrology of O'Gorman had been used frequently by O'Clery, while compiling the Donegal Martyrology. Certain names given without any local designation are from O'Gorman, as also some which have short topographical notices. Of these, many—if not all—are taken from the *scholia*. The "Old" or "Very Ancient Vellum Book,"⁷⁴ so often referred to in the published Martyrology of Donegal, was a Fasciculus, containing some Tracts on Irish Hagiology. In certain places,⁷⁵ this "ancient old Book" is said to have contained the Martyrology of Moelruain of Tamlacht, and saints of the same name,⁷⁶ with names of the mothers of saints. It contained, likewise, the comparison of Irish saints⁷⁷ with those of the Universal Church, who were supposed to have been of similar habits and life.

In the beginning of 1632, under the patronage of Fergall O'Gara, lord of Magh O'Gara and Coolavin, in the county of Sligo, for which county he was member of Parliament, O'Clery and his co-labourers already named began a compilation of the Annals of Ireland, from authentic records they had collected. This was finished in August, 1636. The great work was carried on

⁷² In the Catalogue or "Inventaire" of the Manuscripts preserved in the Duke of Burgundy's Library at Brussels, the original of this has been classed as vol. xvi., Nos. 5095, 5096. It is a small 4to volume, bound in vellum, in the Irish characters. There is a second, but a shorter copy of the Donegal Martyrology—a small duodecimo volume bound in calf—and an autograph of Michael O'Clery in the Brussels Library, and classed vol. xiv., No. 4639. On the fly-leaf, it is announced to have been compiled and arranged by Michael O'Clery, at Douay, in 1629. Four pages in Irish follow, and dated Donegal, 1628, in the handwriting of Michael O'Clery. This MS. is in the Irish language, and it can be read without much difficulty. It contains about 250 pages. This Martyrology is arranged according to the Calendar in the first instance, and then alphabetically. *Testimonia* are prefixed, dated A.D. 1636 and 1637. See "Proceedings of the Royal Irish Academy," vol. iii., pp. 486, 487. In all probability, this was the first fair copy of the work as published. It contains also a preface by the author, and not yet published. Although not a very early record, this is of immense

value to all students and writers of Irish Hagiology. Throughout the published volume, many prophecies, poems and various ancient lives of Irish saints are quoted.

⁷³ See an ample description, with *Testimonia et Approbationes Superiorum* in the Introduction to the published copy, pp. ix. to lv. Also Mr. Bindon's Paper read on May 24th, 1847, in "Proceedings of the Royal Irish Academy," vol. iii., pp. 486 to 489.

⁷⁴ This is the detached tract, containing the ten *folia*, taken from the Book of Leinster, and now preserved among the Franciscan archives, Merchants'-quay, Dublin.

⁷⁵ As in Drs. Todd's and Reeves' edition of the "Martyrology of Donegal," pp. 35, 45 and *passim*.

⁷⁶ *Viz.*, lists of Colmans, Finians, Brendans, &c.

⁷⁷ See pp. 23, 27 and *passim*. This has been published from the Brussels MS. in the Book of Hymns, p. 69. It has been printed, also, by Rev. Dr. Kelly, in his "Calendar of the Irish Saints," pp. xli., xlii.

in their convent. Owing to this circumstance, it has been called the "Annals of Donegal." It has been styled the "Annals of the Four Masters," because of the number of chief writers engaged on the work. Four copies were made, one transcript of which was sent to Louvain. Ample and valuable use was afterwards made of it by Father John Colgan. The work was in two volumes, the latter tome commencing in 1171 and ending in 1616. This was translated into Latin, and printed by Charles O'Connor. No English translation appeared until 1846, when Bryan Geraghty published one prepared by Owen Connellan, with notes by Dr. M'Dermott. In 1850 appeared Dr. O'Donovan's magnificent edition of the entire work. Wonderful correctness, illustration, as also identification of parties and places mentioned, with indexes, in themselves monuments of industry, and containing 22,000 headings, arranged so as to form a chronological key to the work,⁷⁸ will for ever cause this edition to be regarded as a great treasury of national history.

The first folio volume of the original, known as "The Annals of the Four Masters," in Brother Michael O'Clery's handwriting, is now preserved in the Franciscan Library, Dublin.⁷⁹ This is contained in 523 paper leaves, representing double that number of written pages, and the last year entered is 1169. There are additional leaves prefixed, containing O'Clery's Dedication to Feargal O'Gara, with the *Testimonia*. Colgan has introduced a few annotations in this copy. It differs, too, from Dr. O'Donovan's published edition, in which there are omissions of many earlier specified years, under which no event has been described.⁸⁰ There is likewise preserved a vellum *Testimonium* of the Franciscan Bishop of Dublin, Thomas Fleming, approving of all Michael O'Clery's works.⁸¹

Another volume, transcribed by this learned lay-brother, was that celebrated tract, known as the Wars of the Danes.⁸² O'Clery wrote his first copy of this work, from the Book of Cuconnacht O'Daly, and in the Franciscan Convent of Multifarnham, county of Westmeath, during the month of March,

⁷⁸ In the Preface to this great work, the reader will find the fullest particulars regarding the compilers and the progress of their literary labours.

⁷⁹ The second volume of the autograph exemplar of the Annals of the Four Masters is in the Barbarini Library, Rome: how it got there seems to be shrouded in mystery. See "Proceedings of the Royal Irish Academy," vol. vi., pp. 95, 105.

⁸⁰ O'Clery has entered the dates of all the years in succession, frequently observing, however, that nothing remarkable occurred. Yet, he seems to have left spaces to fill in anything that might afterwards appear suitable for insertion.

⁸¹ It runs in the following terms: "Frater Michael Clery Ordinis Minorum de Obser-

vantia Laicus in Antiquitatibus Hyberniciis undequaque peritissimus opus quadri-partitum, utpote de Historiis antiquis Hyberniciæ, de Annalibus ejusdem Regni, de Genealogiis Regum et Sanctorum Hyberniciæ immenso labore, summa fide et maxima industria elucubravit prout constat ex approbationibus nonnullorum Antistitum et testimoniis prælatorum sui ordinis, necnon syngraphis gravissimorum historicorum hujus regni. Nos eorum authoritati innitentes præfatum opus dignissimum judicamus quod publicæ lucis fiat et typis mandetur. Actum Dublinii 5 Februarii Anno reparatæ salutis 1636. Fr. Thomas Fleming, Archiepiscopus Dubliniensis, Hiberniciæ Primas.

⁸² This work has been edited by the Rev. James Henthorn Todd.

A.D. 1628. From this copy he transcribed another, in the Convent of Donegal, during the month of November, A.D. 1635. Another of O'Clery's works was his "Glossary of Difficult Gaelic Words," which was printed at Louvain, A.D. 1643, a short time previous to his lamented death.⁸³ He left behind him, likewise, a transcript of Acts of the Irish Saints in the Irish language and character,⁸⁴ except a Life of St. Moling, which is in Latin.⁸⁵ He also left a thick quarto volume, divided into two parts. The first part contains 105, and the second 246 pages, written on both sides of the paper.⁸⁶ It seems likely enough, he had something to do with another MS.; although no name or date may be found in it. This is a thick quarto, composed of different sized paper. It contains about 270 leaves, with short memoirs and notices of Irish saints in the Latin language; the arrangement is alphabetical, and the volume appears to have been a note-book of some hagiographer.⁸⁷ Again, there is a thin quarto volume: the first part is occupied with a collection of religious poems in the Irish language; some upon St. Columbanus, and others attributed to him, and to St. Moling, also the rules of the Irish Saints, commencing with that of St. Columbanus. This collection was finished in 1630.⁸⁸ As we have already seen, it contains copies of the Festilogium of St. Ængus, and of the Martyrologies of Marian O'Gorman and of Tallagh.⁸⁹ All of the foregoing are kept in the Burgundian Library of Bruxelles.

The Rev. Father Ward had been engaged in preparing materials for his work on the Irish saints, greatly assisted by others, when death surprised

⁸³ See Father Luke Wadding's "Scriptores Ordinis Minorum," pp. 259, 260.

⁸⁴ This is a thick 4to vellum MS., on coarse paper, and the penmanship is rudely executed. Judging from the writing of this volume, one would not suppose it to be a compilation of Michael O'Clery; however, his name appears as the scribe in several places; for instance, at folios 121, 131, and 183. The volume appears to have been written during the years 1628 and 1629; it contains 270 folios. It is classed, vol. xi. (Nos. 4190—4200.)

⁸⁵ It contains no less than twenty-one different Acts or Treatises, nearly altogether in Irish, regarding the saints of our country.

⁸⁶ This MS. is classed vol. iv (2324—2340). At the beginning of this Codex, the contents of the first part are given in an alphabetical table. At the end of the Codex, there is a table of contents for the second part. With the exception of a list of Franciscan Provincials, in Latin, the contents of this volume are altogether in the Irish language. The paper upon which this MS. is written, is very coarse, and some of the

writing is not well executed, in comparison with other MSS. written by Michael O'Clery. His name appears at folio 75, and also at the end of the first part of the volume. There it is stated, that the MS. was finished at Donegal, upon the 7th of August, 1631, by "Brother Michael O'Clery." His name appears in several places of the second part, also, with various dates, in the year 1629. See pp. 7, 22. From these dates it seems, that the second portion of the work had been written before the first. From the appearance of the binding, it may be concluded, that the collection was bound, after having been written, as the paper in the first half of this volume does not correspond with that which is to be seen in the remainder.

⁸⁷ Vol. xii. (4241.) At page 99 is a pedigree of "SS. Fursens, Foilanus, et Ultanus," the sons of Giltanus, "Rex Hiberniæ."

⁸⁸ As may be seen at p. 45, where it ends.

⁸⁹ Vol. xvii., containing Nos. 5101, 5102, 5103, and 5104.

him on the 8th of November, A.D. 1635.⁹⁰ Yet, a posthumous work of his appeared at Louvain, in 1636. It was intituled, "*Dissertatio Historica de S. Rumoldi Patria.*"⁹¹ Several years, afterwards, this Treatise appeared under the following more extended title: "*Sancti Rumoldi Martyris Inclyti, Archiepiscopi Dubliniensis, Mechliniensium Apostoli, Advocati Sterilium Conjugum, Agricolarum, Piscatorum, Institorum, et Navigantium, Acta, Martyrium, Liturgia Antiqua et Patria, ex antiquissimis cum manu, tum prelo editis, harum rerum Scriptoribus, summa fide collecta, Notis illustrata, et aucta Disquisitione Historica, seu Investigatione genuinæ Scotiæ S. Rumoldi et Contribulium Sanctorum.* Per R. P. F. Hugonem Vardæum, Hibernum, olim in Lovaniensi Collegio S. Antonii de Padua, F.F. Minorum Hibernorum strict. obser. Guardianum, S. T. Professorem et Hagiographum. Opus Posthumum, nunc recens a V. A. P. F. Thoma Sirino, ejusdem Ordinis et Collegii Lectore Jubilato recognitum, et in nonnullis suppletum. In quo obiter ex Scriptoribus antiquis et novis, ac publicis instrumentis demonstratur Hibernia ad sæculum quindecimum Christianum vocata Scotia, et Hiberni Scoti; detegiturque ejusdem Insulæ ingens olim multitudo Sanctorum et Cathedralium Ecclesiarum; Genuina item origo et Antiquitas Regni cum Pictorum, tum Scotorum in Albania, sive Boreali parte Magnæ Britanniæ passim hodie dicta Scotia, aliaque scitu digna."⁹² Besides this work, we are informed by Father O'Sheerin, that he had prepared the following Treatises: 1. "*De Nomenclatura Hiberniæ.*" 2. "*De Statu et Processu Veteris in Hibernia Reipublicæ.*" 3. "*Anagraphe Mirabilium Sancti Patricii.*" 4. "*Investigatio Expeditionis Ursulanæ.*" 5. "*Martyrologium ex multis Vetustis Festilogiis Latino Hibernicum.*"⁹³ In addition to his printed work, the Martyrology⁹⁴ is said to have been the only treatise to which he put a finishing hand.⁹⁵

The great task of writing the Lives of the Irish Saints now devolved on the truly learned Father John Colgan.⁹⁶ With the aid of O'Clery's collections, and of others, gathered from some foreign monastic houses, he devoted

⁹⁰ See Father Luke Wadding's "*Scriptores Ordinis Minorum*," p. 179.

⁹¹ See Harris' Ware, vol. iii. "*Writers of Ireland*," book i., chap. xiv., p. 114. Harris says he never saw this edition.

⁹² This work appeared at Louvain, A.D. 1662, in 4to shape.

⁹³ This, perhaps, was a complete and very extensive collection, which does not now exist among the Brussels MSS. It seems to be alluded to in the Rev. Dr. Kelly's published version of "*The Martyrology of Tallagh*," under the entry of St. Donnan of Egha and his fifty-two companions. "*quorum nomina in majore libro scripsimus.*" See p. xxi. Also "*Acta Sanctorum.*" Aprilis, tomus ii., p. 487.

⁹⁴ See Harris' Ware, vol. iii., p. 115.

⁹⁵ Dr. Todd, when treating of the large Irish Martyrology, now missing, did not seem to suspect that Father Ward might have been its compiler. See Introduction to the "*Martyrology of Donegal*," edited by Drs. Todd and Reeves, p. xvi., n. 1.

⁹⁶ This illustrious historian was a native of Donegal county, and he had been a secular priest before he entered the Franciscan order. This fact is established from the printed statement, notifying his death to the order, and which is yet preserved in the Franciscan Convent, Dublin. After joining the order, he was appointed to teach theology in the Convent of St. Anthony of Padua, Louvain.

his entire energies to its accomplishment. Bollandus wished him to publish the Irish martyrologies first, especially those of Tallaght and of Marian O'Gorman, next the ancient councils and hymns, together with the annals, so that the learned of other countries might be able to appreciate the credibility of Irish history, and assist him in his labours. In deference to the opinion of his superiors, Colgan, however, fortunately determined on giving the lives first. This was a great advantage for the Hagiology of Ireland, because with information then accessible, he was able to annotate them, and glean by such induction materials for more varied research. Colgan⁹⁷ was well versed in the language and literature of his native country, profoundly read in the civil and ecclesiastical annals of Ireland, while his competency for writing and annotating the Acts of our Irish Saints, his learning, candour, wonderful industry and research, are fully manifested in the two magnificent folio volumes which he published, and which must remain as the imperishable monuments of his zeal, piety, and patriotism.

Colgan gratefully and honestly acknowledges the literary assistance he received from others, in compiling these works. He candidly declares, that a great portion of his labours had been forwarded by Father Hugh Ward, before the death of this latter eminent man. He had already collected and prepared for the press, nearly all those important and complete lives of saints in Colgan's published volumes. Still, Acts written in Irish, and in other languages, besides lives obtained through various sources, were translated into Latin by Colgan, and by his assistants. Many Franciscan brethren considerably lightened his labours, by transcribing and writing. Thus, Owen O'Gallagher, Guardian of the Franciscan Convent, Louvain, translated into Latin the French life of St. Fursey, written by Desmay. Father Brendan O'Connor procured from different libraries in France and Italy most useful and necessary Irish documents, serving to illustrate the Acts of our Saints.⁹⁸ These were brought to Louvain, where O'Connor laboured assiduously for some years, to aid the noble project Colgan had in view. Afterwards, he went to Ireland, and there, during the tumult of those civil wars then raging, he endeavoured to procure all the documents he could find, and which might enable him to perfect still more the "*Acta Sanctorum Hiberniæ*," just preparing for publication. Father Stephen White, the Jesuit, had communicated from his own collection many valuable memoirs of Irish saints, and among others may be mentioned St. Adamnan's Acts of St. Columkille, and St. Ultan's Life of St. Brigid. As Father Ward had a principal share in preparing the "*Acta Sanctorum Hiberniæ*" for the press, Colgan wished to

⁹⁷ There is a very interesting account of Father John Colgan, by Rev. William Reeves, in the "*Ulster Journal of Archaeology*," vol. i., under the heading, "Irish Library," No. 1, pp. 295 to 302.

⁹⁸ Also, Father Bonaventure O'Docharty

assisted. His death is thus entered in the Necrology of St. Anthony, "Die 29 Augusti, 1680, obiit. V. R. Pater Bonaventura O'Docharty, vir religiosisimus, et qui *Acta Sanctorum sub Patribus Colgano et Sirino describebat indeffesse.*"

give him the credit of its authorship,⁹⁹ but, contrary to arguments advanced for this desire, his superiors and friends alleged other reasons, and he was induced to consent to their arrangement. Among Martyrologies quoted in his work, he reserved for a separate notice and as a complete publication the calendar ¹⁰⁰ which had been composed by Ward. Colgan completed his editorial labours, by numbering the chapters and arranging the position of each saint's life ; he added marginal with subsequent notes and elucidations, to nearly all those acts, as likewise valuable appendices to many of them. He prepared, likewise, some short notices of saints, whose acts could not be discovered. These were placed at the days, when their festivals occurred, and they had been collected from various sources.¹⁰¹

Our great national hagiologist had judiciously resolved to avoid all improvement or polish of the style, in those old acts of saints he published. This resolution he observed for two chief reasons. First, he considered those lives must be of greater historical authority, if their writers' simple narratives were solely given, than if a more pretentious style or arrangement were applied to their phrases or sentences, even although the ancient compiler violated grammatical rules, and used a faulty Latin construction. Secondly, he thought the student of history and of Christian antiquities will always be more desirous to obtain an exact and a truthful statement of facts, than merely fanciful and ornate narratives. Hence, when Colgan commenced his work, he eschewed any meretricious style. Although this should procure more popular approval, yet it might cause, likewise, some interruption of accordant truth, and obscure historic elucidations. Sometimes, he applies to similar examples for corroboration of unusual and wonderful miracles, related in the acts, to confirm the faith of weak believers, or to disarm the animadversions of stern critics, and especially when those accounts were not opposed to Faith or deserving fair censure. Where a few particulars could only be gleaned regarding a saint, he deemed it proper to collect all authentic extracts and references from old writers, in support of what had been advanced. Thus, he intended to show, how holy individuals were not the mythical creatures of modern invention, and that he had advanced nothing on his own authority. His faithful and candid adhesion to such professions and intentions must be manifest to all scholars, who take any trouble in studying the substance, arrangement and execution of Colgan's two learned folio tomes. His general plan is well explained in a preface to the first of these published volumes.¹⁰²

⁹⁹ For these and further particulars, the reader is referred to Colgan's "*Acta Sanctorum Hiberniæ*," *Præfatio ad Lectorem*.

¹⁰⁰ This was quite a distinct one from what we know at present, under the title of "*The Martyrology of Donegal*," or the "*Martyrology of Tallagh*," or any other of the ancient calendars.

¹⁰¹ See Thomas D'Arcy M'Gee's "*Irish Writers of the Seventeenth Century*." *Lives of Ward, Colgan, and O'Clery*, pp. 62 to 72.

¹⁰² See, likewise, Rev. M. J. Brennan's "*Ecclesiastical History of Ireland*." *Seventeenth century*, chap. iii., pp. 528 to 530. New edition.

After a circular had been issued to secure subscriptions from the Irish clergy and laity,¹⁰³ towards the expenses of publication, in the year 1645, appeared at Louvain, and from the press of Everard de Witte, "*Acta Sanctorum Veteris et Majoris Scotiæ, seu Hiberniæ Sanctorum Insulæ, Partim ex variis per Europam MS. Codd. exscripta, partim ex antiquis Monumentis et probatis Authoribus eruta et congesta ; omnia Notis et Appendicibus illustrata. Per R. P. F. JOANNEM COLGANUM. In Conventu FF. Minor. Hibern. strictior obseru. Louvanii Theologiæ Lectorem Jubilatum, primum de eisdem Actis juxta ordinem mensium et dierum prodit TOMUS PRIMUS, Qui de Sacris Antiquitatibus est TERTIUS, Januarius, Februarium et Martium complectens.*" This volume was dedicated to the Most Rev. Hugh Reilly, Archbishop of Armagh, and Primate of Ireland. In this Dedication, a just tribute is paid to his virtues, as also to the zeal and munificence manifested in behalf of that great work undertaken by the Franciscans. It would appear, that the Archbishop had given great encouragement to those engaged collecting documents, necessary for writing the Lives of our Irish Saints ; that, by his own example, he had stimulated his suffragan bishops to promote the object Colgan had in view ; and that, in fine, he had supplied a large sum of money towards the cost of this publication.¹⁰⁴ It had been intended to furnish a series of volumes on the Sacred Antiquities of Ireland. The "*Acta Sanctorum Hiberniæ*" first published, because it had been the first tome prepared for press, was to be regarded as the third serial volume in order of arrangement. The unpublished or ideal volume, which Colgan intended to designate the first, was to have contained a synopsis, in several divisions, regarding Ireland's Ecclesiastical Antiquities.¹⁰⁵ Although he had been urged by some, to give this precedence, he preferred a longer delay, that he might be able to bestow on it more matured study.¹⁰⁶

Two years later, in 1647, from the press of Cornelius Coenesten, at Louvain, issued "*Triadis Thaumaturgæ, seu Divorum Patricii, Columbæ et Brigidæ Trium Veteris et Majoris Scotiæ, seu Hiberniæ Sanctorum Insulæ, communium Patronorum Acta. A variis, iisque pervetustis, ac Sanctis authoribus scripta, ac studio R. P. F. JOANNIS COLGANI in Conventu FF. Minor. Hibernor. strictior. obseru. Louvanii, S. Theologiæ Lectoris Jubilati,*

¹⁰³ A copy of this appeal in English is published by an accomplished writer, the Rev. Charles P. Meehan, M.R.I.A., in an Appendix to his highly interesting historical work, "*The Rise and Fall of the Irish Franciscan Monasteries, and Memoirs of the Irish Hierarchy in the Seventeenth Century,*" pp. 322, 323. This circular is preceded by other valuable notices of the learned Father John Colgan. See Fourth Edition, A.D. 1872.

¹⁰⁴ See *ibid.*, chap. v., p. 169.

¹⁰⁵ In a part of his preface, Colgan seems

uncertain whether he should publish it in a separate tome, or include it in the volume, "*Trias Thaumaturga.*" Not being found in this tome, he must have subsequently entertained an intention of publishing it as a distinct one.

¹⁰⁶ In another part of his preface, Colgan expresses doubt, that the natural term of life allotted to man could enable him to undertake the laborious course of investigation, necessary to produce this preliminary treatise, and unhappily his forebodings were too early verified.

ex variis Bibliothecis collecta, Scholiis et Commentariis illustrata, et pluribus Appendicibus aucta ; complectitur TOMUS SECUNDUS Sacrarum ejusdem Insulæ Antiquitatum, nunc primum in lucem prodians." This tome was dedicated to the Most Rev. Thomas Fleming, Archbishop of Dublin, and Primate of Ireland.¹⁰⁷ He was a truly learned and virtuous prelate, belonging to the Franciscan Order. From the dedication we learn, that notwithstanding Dr. Fleming's private necessities, and the calamitous civil war then raging in Ireland, he not only presented some documents serving for its elucidation, but he likewise supplied pecuniary means, requisite for printing this national work. In the preface, Colgan states his reasons for including Acts of St. Patrick, of St. Columba and of St. Brigid, within a separate volume, in this particular instance. He had interrupted that regular order of arrangement, which he proposed to observe, according to months and days, regarding other saints' festivals. First, because the number and extent of acts, concerning those holy personages, were such, that he doubted, if belonging to any other nation three saints could be found, about whom more rare or even equal virtues and miracles had been recorded. Secondly, because through Divine Providence, those three saints died and were interred in districts respectively remote, although their bodies were afterwards buried in the same tomb ; thus, through God's decree it was ordained that those, united in a common grave and in Heaven, should receive a united honour and veneration on earth. Thirdly, because through the Almighty's inspiration, those same saints were assumed and adopted as common Patrons and Protectors of Ireland, by the declared will of its clergy and people, sanctioned by authority of the Holy See.¹⁰⁸ And fourthly, because if the lives of any one among those three saints had been placed in the order of months and days with other Irish saints' acts, the notices of each distinct one must have occupied too greatly disproportioned a space for that volume, in which it might require to be inserted. A necessity for treating about each of those saints, at greater length, and for combining their various acts, should require a distinct volume of large size. In publishing their several lives, Colgan tells us, he had one sufficient motive, although it was not his sole reason. Among the many editors of the Triad Acts, he was not able to discover any, who had not omitted various matters, or who had not obscured passages, more clearly and creditably given by other publicists. It might be objected, why he preferred issuing so many different lives of the same saint, to the publication of one life, clear, compendious and complete, embracing substantially all matters dispersed through separate Acts. Indeed, while needless iterations should

¹⁰⁷ The most complete account, we as yet possess regarding this prelate, is that contained in the Rt. Rev. Dr. Moran's "History of the Catholic Archbishops of Dublin, since the Reformation," vol. i., chap. x. to chap. xviii., pp. 294 to 411. The continuation of this biography may be expected in

vol. ii., still unpublished.

¹⁰⁸ This is proved from the Office of their Translation, inserted by Colgan in his "Trias Thaumaturga." This Feast, with an Octave, sanctioned by the Sovereign Pontiff, was celebrated on the fourth of the June Ides, each year.

have been spared the fastidious reader, clearness and brevity must have been substituted, while labour, study and expense must have been lessened. Yet, to such objections, Colgan well replies, that by publishing those saints' lives, which were of very great antiquity, and full of wondrous miracles, it was requisite to produce concurrent and antique reliable evidence, so that their acts and miracles should not be set down as modern fictions. The united testimony of ancient authors, or even of those who wrote at comparatively recent periods, must furnish a degree of credibility, weight and correctness, beyond unauthorized brevity. He wished to discover and assert truth, especially to establish credit for those wonderful actions the saints performed, and to obviate criticism in his day.¹⁰⁹ Not only the habitual incredulity of persons separated from the Church, but even the comments of Catholic critics, should be met, not with the assertions of a modern writer, but be opposed by testimonies, drawn from ancient sources. Hardly equalled in the sacred history of other countries, those virtues and miracles, enumerated in the acts of St. Patrick, of St. Columba, and of St. Brigid, are certainly not surpassed; and preferring olden evidence to modern style, Colgan stated nothing, save on the authority of witnesses so ancient, that some of these might have seen various wonderful actions related, while others could have derived accounts from persons who were eye-witnesses. Several of those writers were holy and learned men; so, it cannot justly be supposed, they are chargeable with fictitious inventions or ignorance, regarding those subjects they treated. Neither, on the score of great credulity, should such authors too hastily incur the censure of carping critics.

The different biographers of St. Patrick, of St. Columba, and of St. Brigid, with an account of various writings attributed to them, as also dissertations on the age or period when they flourished, afford subjects for interesting enquiry. There are several valuable Appendices and Indices, to both the "*Acta Sanctorum Hiberniæ*," and to the "*Trias Thaumaturga*"—these very rare and prized works of our great national hagiographer.¹¹⁰ The former of these will furnish a just idea of Colgan's contemplated design, to issue in succession the lives or acts of Irish saints, according to the order of months and days. When Father Luke Wadding had been writing a work,¹¹¹ about the year 1648 or 1649, we are informed, that the Fourth Volume of the "*Acta Sanctorum Hiberniæ*," comprising saints' lives for the months of April, May and June, was under the press, and that Colgan promised to give the public, in a short time, the fifth and sixth volumes, which were destined to embrace six remaining months of the year. To these he intended to add a prefatory volume, to be called the first, and in a great measure already prepared. In

¹⁰⁹ It seems quite unaccountable, that such a critical editor should have allowed so many clerical, chronological, and careless typographical errors to remain, if indeed he ever revised the proof-sheets of those two folio volumes.

¹¹⁰ In any other civilized country, but Ireland, these works—so difficult to be procured by scholars at present—must have passed through repeated editions.

¹¹¹ See "*Scriptores Ordinis Minorum*," p. 210.

it, he purposed publishing four different Irish Martyrologies, or even a still greater number. Conjointly with these, he desired to edit the sacred and profane annals of Ireland. This indeed formed a most comprehensive design, on the part of Colgan; but, could he have seriously hoped its adequate completion within the limit of existence usually allotted to man? If so, he appears to have inherited, with the hagiological learning and research of Rosweyde or Boland, their ingenuous hallucination and trusting confidence to accomplish work, the conclusion of which seems to lie far in the future, and after a lapse of more than two centuries from the commencement.¹¹²

Colgan lived to publish another small work in 1655,¹¹³ and he died at Louvain, January 15th, A.D. 1658. Many of his writings and compilations appear to have been ready for the press;¹¹⁴ but, it is much to be regretted, that he did not live sufficiently long to issue his prepared Acts of Irish Saints, enriched with his admirable critical and topographical notes. Long after his death, however, in the convent of his order at Louvain, several volumes of his manuscript productions had been preserved.¹¹⁵

It is feared, that some of these—especially the shorter notes or notices—have been lost. However a very considerable *collectanea* of saints' lives, now preserved in the Burgundian Library, at Bruxelles,¹¹⁶ with certain MSS., afterwards transferred to St. Isidore's Convent, Rome,¹¹⁷ may fairly represent those left unpublished. Among the latter, several catalogue copies of manuscripts or printed books, found at Louvain, after the death of Colgan, are distinguishable.¹¹⁸ There are some slight discrepancies between them; and

¹¹² Colgan wrote also a Theology, which was published at Louvain in the year 1639. It was intituled, "Theologia Scholastica," and it appeared in 4to shape.

¹¹³ It was intituled: "Tractatus de Vita Patria, Scriptis, Johannis Scoti, Doctoris Subtilis."

¹¹⁴ See Rev. Mr. Brennan's "Ecclesiastical History of Ireland," vol. ii., p. 271.

¹¹⁵ Owing to the favour of the Franciscan Guardian of St. Anthony's Convent, Harris obtained the following titles and descriptions of these. Tomus i. De Apostolatu Hibernorum inter Exteras Gentes, cum Indice Alphabetico de exteris sanctis. This was a folio containing 852 pages. Tomus ii. De Sanctis in Anglia, in Britannia, Aremorica, in reliqua Gallia, in Belgio. It consisted of 1068 pages; but a small part was wanting at the end. Tomus iii. De Sanctis in Lotharingia et Burgundia, in Germania ad sinistram et dextram Rheni, in Italia. This contained 920 pages, but a few are wanting at the end of this volume. See Harris' Ware, vol. iii., "Writers of Ireland," book i., pp. 140, 141.

¹¹⁶ In "Proceedings of the Royal Irish Academy," vol. iii., p. 487, Mr. Bindon quoting the "Inventaire" thus describes probably one of these MSS.: "Vol. xv. (5057, 5058, 5059). This is a thin quarto, rudely stitched together, and in bad condition. It contains, first, a fragment of a catalogue of saints, then some poems by 'Eogan mac an Bhaird,' and by 'Moel Patric,' &c., &c., and ends with a fragment in prose, commencing 'Gloriosus Episcopus Carthagus qui vulgo vocatur mochuoa.' The contents are all in the Irish language, and I was unable to discover the name of the scribe or date of the compilation; however, I believe it belonged to the Louvain collection, and is justly attributed in the catalogue to the seventeenth century."

¹¹⁷ In the time of Napoleon I., the French soldiers used St. Isidore's Convent for a barracks, and it is feared they destroyed or purloined books and MSS. See "Proceedings of the Royal Irish Academy," vol. vi., pp. 95, 104.

¹¹⁸ Owing to the care of Charles Mac Donnell, Esq., one of these catalogues in-

they had been drawn up, most probably by different members of the community, who were deputed perhaps to examine separately what Colgan had left behind him.¹¹⁹ A catalogue of manuscript lives, prepared for printing by Colgan, states at the end, that notes to many of the acts had been placed over them in a chest.¹²⁰ Although he had paper and copy to a very considerable amount ready for the printers, it is not sufficiently clear, that any had gone to press for the projected volumes unpublished. During the progress of Colgan's labours, the illustrious Father Luke Wadding took the deepest interest in their completion, as evidenced by his printed and manuscript remains. Although the latter great man intended to produce a "General History of Ireland," with other vast intellectual projects in mind, his extraordinary and interminable literary and ecclesiastical occupations left no possibility for the accomplishment of more than that wonderful amount of work achieved, and which ended only with the close of his life, on the 18th of November, A.D. 1657, in the seventieth year of his age.¹²¹

The learned and critically renowned Father Papebroke of the Jesuits' Society informs us, that Father Thomas Sirinus or O'Sheerin, the editor of St. Rumold's acts and of Fleming's "*Collectanea Sacra*," had been appointed by the Franciscans to resume and continue Father John Colgan's hagiographical labours. From the former of these works we learn, that O'Sheerin or O'Sheridan had nearly finished a work, called, "*Tractatus de Veteris et neotericæ Scotiæ nomenclatura et Sanctorum vindiciis*." But, the existing disturbed and impoverished state of Ireland prevented a continuation of his editorial labours. This jubilate lector and Professor of Theology, in St. Anthony's Convent, Louvain, died on the 3rd of September, 1673; and the pressure on Irish ecclesiastical seminaries abroad to supply home missionary wants prevented the Franciscans from naming a successor to prosecute that interrupted labour,¹²² the inception of which does such immortal honour to their order. Thus ended Irish archæological and historical studies at Louvain.¹²³ For a time, the Irish hagiological manuscripts and books were pre-

titled, "*Catalogus Actuum Sanctorum quæ MS. habentur ordine Mensium et Dierum*," has been published. See "*Proceedings of the Royal Irish Academy*," vol. vii., pp. 371 to 375. It purports to be a list of Irish saints' biographies, which seem to have been ready or in preparation for publication, with some preliminary notices. His paper was read on the 14th of January, 1861.

¹¹⁹ These do not all contain the published list of saints' lives at full length.

¹²⁰ Allusions are made to the various saints named there, in the progress of this work, and at the days of the months when their festivals occur.

¹²¹ See Father Francis Harold's "*Vita Fr. Lucæ Waddingi*," prefixed to the second

edition of his uncle's most learned and voluminous work, "*Annales Minorum, in quibus res omnes trium Ordinum Franciscanorum tractantur*." This was issued at Rome, A.D. 1731 in sixteen folio volumes, with additions and supplements, by Joseph Fonseca ab Eboræ, an Observantin Franciscan. The first edition of this work, in eight folio volumes, bringing the history of his Order down to A.D. 1540, was issued at Lyons and Rome, between the years 1625 and 1654.

¹²² See "*Acta Sanctorum Junii*," tomus v. *Vita S. Baboleni. Commentarius Prævius*, § 6, p. 180.

¹²³ See Rev. P. Victor De Buck's "*L'Archéologie Irlandaise au Convent de*

served there, but ultimately some were removed to St. Isidore's Franciscan Convent, Rome, while others were transferred to the Burgundian Library, Bruxelles. It is probable, that some were sent elsewhere,¹²⁴ and many are possibly lost. During the last century, the Irish Franciscans abandoned their historic convent of St. Anthony, and left Louvain.

The library of the Irish Franciscans, at St. Isidore's Convent, Rome, had been assigned as one to be specially consulted by the Congregation of Sacred Rites, in reference to the canonization of saints. The illustrious Franciscan Father Luke Wadding engaged his nephew Father Francis Harold to prepare in alphabetical order an "Index Sanctorum" of all holy men, known to have existed to that time, and from the earliest ages, in every country on the globe.¹²⁵ Under their respective names, references were to be given to various writers in the Isidore Library, who treated about them. This was methodically performed. The various slips were strung on threads, and when this task had been laboriously accomplished by Harold, a competent scribe was ready to transfer to their proper double columns, those names and references, into two large and very thick folio paper volumes. Pope Alexander VII., who saw this MS., was greatly pleased with the performance.¹²⁶ These manuscripts are bound in vellum, but unfortunately some pages of the second volume have been nibbled through by mice.¹²⁷ The first volume contains 794 written pages, as the writer has counted them; it commences with the letter A, and the word Aaron, while it ends with the letter H, and the word Hypatii. The second volume has 836 written pages, as counted; it commences with the letter I, and the word Iachelinæ, while it ends with the letter Z, and the word Zozimi. On an average, each page, in both volumes, contains ten to twelve names. Many of these belong to Irish saints, and hence its value for purposes of reference must be apparent.¹²⁸ This transcript of Harold's notes appears to have been finished in 1647.¹²⁹

A Waterford man, named John Hartrey, became a Cistercian Monk in the Abbey of Nucale, in Spain, where in religion he took the name of Francis. He returned to Ireland and resided in the Abbey of Holy Cross, county of

Saint-Antoine de Padoue a Louvain," § vii., pp. 42 to 46.

¹²⁴ An opinion seems to prevail, that since the foundation of the Belgian Kingdom, the Franciscan Convent at Wexford received several books and perhaps MSS., formerly belonging to the Franciscan College, Louvain. An Irish friar, it is said, removed these literary treasures. See "Proceedings of the Royal Irish Academy," vol. vi., pp. 95, 96, 106.

¹²⁵ Wadding ordered a copy to be made for himself.

¹²⁶ See Harold's "Vita Fr. Lucæ Waddingi," cap. lvi., p. 43, prefixed to his "Epitome Annalium, Ordinis Minorum."

Opera R. Patris Fr. Francisci Haroldi, Hiberni, Limericensis. In this, Wadding's labours are justly extolled.

¹²⁷ They are now accessible in the Franciscan Library, Merchants'-quay, Dublin.

¹²⁸ A few leaves of MS. are in the end of the last volume, giving the titles of 132 books, which had been lost or missing from the St. Isidore Library.

¹²⁹ The scribe adds, on the concluding page: "Hunc librum magno conscripsi crede labore ego Ioannes Thierry incola Secanicus, patria Bisuntinus, patris Waddingi scriptor." Then follows the date, as well as the note, and in a sort of eccentric arrangement of letters and numerals.

Tipperary. In the year 1640, he commenced a work, intituled, "*Triumphalia Chronologica de Cænobio S. Crucis, Sacræ Ordinis Cisterciensis in Hibernia; in quibus plura a salutifero S. Crucis ligno patrata Miracula, aliaque memoratu desiderata illustrantur.*"¹³⁰ It was a small folio MS. on vellum, tolerably well adorned and illuminated. It had a preface, dedication and commendatory verses prefixed, as if intended for publication. In 1649, he wrote another work, "*Synopsis nonnullorum Sanctorum illustriumq; Monachorum Hibernorum Cisterciensium,*" the running title of which was "*De Cisterciensium viris illustribus.*" It was also written on vellum. In the year 1733, Walter Harris had a loan of these tracts, bound together, from the officiating parish priest of Holy Cross Parish.¹³¹ Richard Archdeacon, born in Kilkenney A.D. 1619, was a learned member of the Society of Jesus, and besides his theological works¹³² he wrote "*Vitæ et Miraculorum S. Patricii Hiberniæ Apostoli Epitome,*" published at Louvain, A.D. 1671.¹³³ He died at Antwerp, about 1690.¹³⁴

Among the most learned men of his age must ever be ranked James Ussher, who was born in Dublin, A.D. 1580, who was educated in the newly founded Trinity College, and who afterwards became successively Protestant Bishop of Meath, and Archbishop of Armagh. Passing over his other literary labours, as irrelevant to our scope, we must especially notice the valuable mass of material for the diligent investigator of earlier Irish records in his "*Veterum Epistolarum Hibernicarum Sylloge,*"¹³⁵ and in his "*Britannicarum Ecclesiarum Antiquitates.*"¹³⁵ These works throw great light on the early history of the British and Irish Churches, and they have been frequently examined and quoted for our purpose. Certain theories and inferences, which had their origin, rather in the peculiar bias of this celebrated writer's mind, than in a perfect conception or array of facts, must be doubted. Incidents connected with the establishment and progress of Christianity in our island, and illustrating our national saints' acts, have been confined, for the most part, to the concluding chapters of his work. They bear only a minor proportion of historic data to his previous chapters. The appended Chronological Index is exceedingly valuable, and it has been so arranged as to afford great assistance to the student or compiler of our earlier ecclesiastical annals. Considering the want of ready guidance and the period when Ussher was

¹³⁰ On the 21st of July, 1752, this work was in possession of Rev. John Dorrory, Parish Priest of Holy Cross, as stated by the Most Rev. James Butler, Archbishop, in his Visitation Book of the Archdiocese. See *Limerick Reporter* of February 18th, 1873.

¹³¹ See Harris' Ware. Vol. iii., "Writers of Ireland," book i., chap. xiv., p. 125.

¹³² See "*Bibliotheca Scriptorum Societatis Jesu,*" &c., a Nathanaele Sotvello, ejusdem Societatis Presbytero, p. 718.

¹³³ In 8vo shape.

¹³⁴ See some particulars regarding him in Rev. George Oliver's "*Collections towards illustrating the Biography of the Scotch, English, and Irish Members of the Society of Jesus,*" p. 213.

¹³⁵ Published at Dublin in 1632, as a thin quarto.

¹³⁶ This was first published in Dublin A.D. 1639 in 4to shape, and afterwards as a folio volume in London A.D. 1687.

enabled to print this volume, sound and critical judgment exercised throughout his entire work must always make it be regarded as a truly researchful accession to our historical literature. It has preserved for us, likewise, many important particulars regarding this island's early state, and which might not otherwise be transmitted to our time. It may almost seem uncalled for to express an opinion, that with better care and greater revision bestowed on his great work, Ussher might have corrected many errors, digested more carefully abundant disposable materials, and improved its style or arrangement, in a great variety of instances. When objectionable remarks must be refuted, in subsequent pages of these volumes, special examination and observations are made, in accord with the design and scope of our work. Besides his great volume, Ussher's smaller treatises, in which he has preserved a collection of ancient pieces, on matters connected with Ireland's ecclesiastical history, are very interesting, although of somewhat lesser importance. These relate to the condition and habits of the early Irish.¹³⁷ After an extremely chequered career, Ussher died at Rygate, Surrey, on the 21st of March, A.D. 1655, in his seventy-sixth year, and he was buried in Henry Seventh's Chapel, Westminster Abbey.¹³⁸

Not less were those services rendered to our history and antiquities, in that century, by the learned, honest and painstaking Sir James Ware, who was born in Castle-street, Dublin, A.D. 1594. Educated in Trinity College, he soon became a distinguished and diligent student, as also a great collector of records and manuscripts, both in Ireland and in England. In 1626, he published at Dublin, a tract,¹³⁹ intituled, "*Archiepiscoporum Cassiliensium et Tuamensium Vitæ, duobus expressæ Commentariis.*" Again, in 1628, he issued, "*De Præsulibus Lageniæ, sive Provinciæ Dubliniensis, Liber unus.*"¹⁴⁰ Under the more general title, "*De Præsulibus Hiberniæ,*" he included both the foregoing treatises, in one book. In 1639, he published, "*De Scriptoribus Hiberniæ.*" *Libri Duo.* Prior continet Scriptores in Hibernia natos; Posterior Scriptores alios, qui in Hibernia munera aliqua obierunt.¹⁴¹ The disturbed state of affairs, his official situation, in Ireland, and exile abroad, caused much interruption to his historic pursuits for some years. His work, "*De Hibernia et Antiquitatibus ejus Disquisitiones,*" appeared at London,

¹³⁷ A very complete edition of Ussher's works, in seventeen octavo volumes, edited by Dr. Elrington, has been issued from the University Press, at Trinity College, Dublin. A life is prefixed. This edition issued between A.D. 1847 and 1864.

¹³⁸ His life has been written by his chaplain Dr. Nicholas Bernard, and by Dr. Thomas Smith of Oxford. The life of Archbishop Ussher, by Dr. Richard Parr, his chaplain, is the biography best known. It is intituled, "*Life of the Most Reverend Father in God, James Usher, late Lord*

Bishop of Armagh, Primate and Metropolitan of all Ireland." Parr was chaplain and literary executor for Ussher, at the time of his death. This edition is illustrated with a collection of 300 letters between the Primate and some of the most eminent of his contemporaries at home and abroad. It was published at London, in folio, A.D. 1686.

¹³⁹ In quarto shape.

¹⁴⁰ In quarto size.

¹⁴¹ This was published in quarto shape at Dublin.

A.D. 1654.¹⁴² He published a second, or corrected, and an enlarged edition of this work, at London, A.D. 1658.¹⁴³ In the year 1656, he published the works ascribed to St. Patrick, under this title, "*Opuscula Sancto Patricio, qui Hibernos ad Fidem Christi convertit Adscripta, in lucem emisit, et notis illustravit*," Jacobus Waræus, Eques auratus.¹⁴⁴ At the Restoration of Charles II., Sir James Ware returned to Ireland. He published some pieces of the Venerable Bede, under this title, in 1664, "*Venerabilis Bedæ Epistolæ duæ; necnon Vitæ Abbatum Wiremuthensium et Gerwiensium. Accessit Egberti, Archiepiscopi Eboracensis, Dialogus de Ecclesiastica Institutione; ex Antiquis MS. in lucem emisit et Notis ad Rem Historicam et Antiquarium spectantibus illustravit*," Jacobus Waræus, Eques auratus.¹⁴⁵ This same year, he published, "*Rerum Hibernicarum Annales Regnantibus Henrico VII., Henrico VIII., Edwardo VI. et Maria, ab anno (scil.) Domini 1485 ad Annum 1558.*"¹⁴⁶ Lastly, he issued at Dublin, A.D. 1665, the folio volume intituled, "*De Præsulibus Hiberniæ Commentarius; a Prima Gentis Hibernicæ ad Fidem Christianam Conversione, ad nostra usque Tempora.*" Sir James Ware always kept an Irish scribe in his house to interpret and copy Irish documents. The celebrated antiquary and genealogist, Dudley Mac Firbis, served him in that office, at the time of his death.¹⁴⁷ This happened on the 1st of December, A.D. 1666, having just entered on his seventy-third year. At great expense, Sir James Ware collected several valuable Irish historical manuscripts. These fell into the hands of Earl Clarendon, Lord Lieutenant of Ireland, in the reign of James II. They were brought into England afterwards, and there sold to the Duke of Chandos.¹⁴⁸ Among the works already enumerated, the lives of the bishops and writers of Ireland especially have afforded us no inconsiderable aid, as the Irish saints are frequently ranked under either class. Sir James Ware's moderated judgment, impartiality, perspicuity of style and arrangement are greatly to be admired. At a time when Ireland's national literature had been consigned to manuscript, which could only be reproduced by much expense and exertion, Archbishop Ussher and Sir James Ware¹⁴⁹ became Anglo-Irish historical pioneers, and but

¹⁴² In 8vo size. In this, too, he included a tract, previously published, "*Cænobia Cisterciensia Hiberniæ.*"

¹⁴³ It was issued in 8vo size. To it he added, "*Rerum Hibernicarum Regnante Henrico VII. Annales nunc primum in lucem editi.*"

¹⁴⁴ Issued in London, 8vo. See Thomas D'Arcy M'Gee's "*Gallery of Irish Writers*," pp. 73 to 82.

¹⁴⁵ This appeared at Dublin.

¹⁴⁶ This folio work was published in Dublin. Previously, he had published the *Annals of Henry Seventh's reign*, which he introduced again in this volume; and in 1662, he had printed in a separate 8vo the

Annals of Henry Eighth's reign.

¹⁴⁷ An account of this learned Irish scholar and his writings will be found in Professor O'Curry's "*Lectures on the Manuscript Materials of Ancient Irish History*," lect. vi., pp. 120 to 130. See, likewise, Thomas D'Arcy M'Gee's "*Gallery of Irish Writers*," pp. 103 to 111.

¹⁴⁸ See Harris' *Ware*. Vol. iii., "*Writers of Ireland*," book i., chap. xiv., pp. 145 to 157.

¹⁴⁹ It is much to be regretted, that Harris had not more completely and judiciously translated and edited his works in the succeeding century. The additional and important matter, often introduced by the editor,

for their efforts, many precious fragments and records must undoubtedly have been lost. Only a small portion of some documents, then existing, have been preserved. Both writers had access to the most important public and private records, while their patient, laborious research and literary zeal urged them to arrange and publish important historic materials. In Father John Colgan's frequent references to their published works, and as representing the great degree of credit attaching to them, our national hagiographer implied, more frequently than expressed, his obligations. He often quotes those writers as standard authorities for many of his statements. After the middle of this century, a discussion and two learned Treatises appeared, regarding the precedency of their respective sees, on the part of Dr. Oliver Plunkett, Archbishop of Armagh¹⁵⁰ and of Dr. Peter Talbot, Archbishop of Dublin.¹⁵¹ Indeed, notwithstanding the civil disturbances of this period, the people of Ireland, during the seventeenth century, are praised for the prevalence among them of learning and morals by a contemporary writer.¹⁵² This was certainly an age of national scholarship.

SECTION V.—IRISH HAGIOLOGISTS OF THE EIGHTEENTH AND NINETEENTH CENTURIES.

The eighteenth century—a depressing period—was rather barren in the production of Irish historical works, both at home and abroad. Besides some controversial pieces, Father Francis Porter, O.S.F.,¹ wrote "*Compendium Annalium Ecclesiasticorum Regni Hiberniæ*,"² in which he treats of Irish saints, churches, and monasteries. Another work of his was, "*Opusculum Contra Vulgares quasdam Prophetias de Electionibus Summorum Pontificum S. Malachiæ, Archiepiscopo Armachano, Hiberniæ Primate, Legato Apostolico, hactenus falso attributas; Gallice primum editum, nunc novis Supplementis auctum, et in Latinum Idiomata translatum: Adjunctis celeberrimorum Authorum reflectionibus et judiciis de Abbatis Joachimi Vaticinibus, ejusque Spiritu Prophetico.*"³ This writer was a Professor of Divinity and

hardly compensates for his defective arrangement and many incongruous observations. Without the requisite marks of division, Harris frequently leaves the reader in doubt, as to whether he is perusing the editor's statements, or the opinions of his original author, Sir James Ware.

¹⁵⁰ The reader is referred to Very Rev. Laurence F. Ranehan's "*Collections on Irish Church History*," vol. i., pp. 63 to 79, for a further account of this celebrated and martyred prelate. The most complete and learned biography published, however, is the Rt. Rev. Patrick Francis Moran's "*Memoirs of the Most Rev. Oliver Plunkett*,

Archbishop of Armagh and Primate of all Ireland." Dublin, 1861. Svo.

¹⁵¹ See an account of this prelate and of his writings, in John D'Alton's "*Memoirs of the Archbishops of Dublin*," pp. 430 to 446.

¹⁵² See "*Itinerarium*" R. D. Thomæ Carve Tipperariensis, &c., Pars. i., cap. iv., p. 34.

SECTION V.—He was born in the county of Meath.

² This was published at Rome, A.D. 1690, in a quarto volume.

³ This was published at Rome, A.D. 1698, in an octavo volume.

President of St. Isidore's College, Rome, where he lived a long time. He died there, on the 7th of April, 1702.⁴ The Rev. Cornelius Nary, born in the county of Kildare, about the year 1658, was distinguished as a controversial writer; but he also wrote "A Brief History of St. Patrick's Purgatory,"⁵ besides a "New History of the World, according to the Computation of the Septuagint."⁶ He died the Parish Priest of St. Michan, Dublin, on the 3rd of March, 1738. Towards the close of the seventeenth century, the learned Roderick O'Flaherty produced some most elaborate treatises, in relation to Irish history and topography. Born about the year 1629, at Galway, where he had been educated, from an early age he became a distinguished cultivator of antiquarian studies. His first literary production was a "Letter on the Chronology of Irish History," addressed to Dr. John Lynch. This was afterwards revised and prefixed to his "Ogygia, seu Rerum Hibernicarum Chronologia," published at London, A.D., 1685.⁷ He left other works in manuscript, and notably among these were his "Chorographical Description of West or H-Iar Connaught, written A.D., 1684," and also "Observations on Dr. Borlace's Reduction of Ireland."⁸ He collected many Irish manuscripts, but these he appears to have parted with, long before his death, as he felt the pressure of great poverty, consequent on the confiscation of his paternal estate. He died at Park, in the western part of Galway county, about the year 1717. Long after his death, under the editorship of the Venerable Charles O'Connor, a work of his, "Ogygia Vindicated against the Objections of Sir George Mackenzie,"⁹ appeared in 1775. Nor can we omit the names of Thomas De Burgo, Bishop of Ossory,¹⁰ of Walter Harris,¹¹ of the Venerable Charles O'Connor,¹² of Ballenagare, of Dr. Thomas Le-

⁴ See Rev. J. M. Brennan's "Ecclesiastical History of Ireland, from the Introduction of Christianity into that country to the year M.DCCC.XXIX." Eighteenth Century, chap. iii., pp. 580, 581. New edition: Dublin, 1864, 8vo.

⁵ Published in Dublin, 1718, 12mo.

⁶ Published in Dublin, 1720, fol.

⁷ In quarto shape, and in Latin. It was translated into English, by the Rev. Mr. Hely. See Thomas D'Arcy M'Gee's "Gallery of Irish Writers," pp. 200 to 209.

⁸ Both of these have been published and edited for the Irish Archaeological Society, in 1846, with valuable notes and illustrations by James Hardiman, Esq., M.R.I.A.

⁹ In his Preface to it, Charles O'Connor gives some interesting particulars of the author, an account of whom, still more extended, from the pen of Mr. Hardiman, will be found in his edition of the "Chorographical Description of West or H-Iar Connaught." Appendix iii., pp. 419 to 430.

¹⁰ See an account of this learned man and his works in the Rev. M. J. Brennan's "Ecclesiastical History of Ireland." Eighteenth Century, chap. iii., pp. 585 to 587. He was born in Dublin about A.D. 1709, and he died at Kilkenny A.D. 1786.

¹¹ He was a native of Dublin, and a nephew to Sir James Ware, whose works he translated and edited in three large folio volumes, published in Dublin, before the middle of the last century. Other works of his are noticed in W. B. S. Taylor's "History of the University of Dublin," chap. vi., § iii., pp. 427, 428.

¹² This excellent Irish scholar belonged to a highly respectable and ancient family in Connaught. He published, "Dissertations on the History of Ireland." To which is subjoined "A Dissertation on the Irish Colonies established in Britain. With some Remarks on Mr. MacPherson's Translation of Fingal and Temora." The second edition is dated Dublin, 1766, 8vo, and a

land,¹³ of the Abbé Ma-Geoghegan,¹⁴ of Dr. Sylvester O'Halloran,¹⁵ and of Rev. Mervyn Archdall,¹⁶ with a few other writers. These have rendered some special services to our history.

In the beginning of this present century, a work was intended for issue, and bearing the following title: "The Lives of the Saints of Ireland, compiled from the works of the Venerated Father Colgan, of the Franciscan Order; as also from the learned Dr. De Burgo, Bishop of Ossory's History of the Irish Dominicans, and from other Catholic Hagiographers, and authors of equal estimation for orthodoxy and erudition. By a Catholic Divine." It was announced, that this work was to be dedicated to the Catholics of Ireland, and to be published by the notorious and eccentric Walter Cox¹⁷ The conditions of publication were thus announced: "I. The Lives of the Irish Saints will be printed in the octavo size. II. The history of each will be apportioned in extent to the rank and estimation of the Saint in the Catholic Church. III. Each life will be accompanied with notes, chiefly from Colgan's works, for illustrating the saints' birth-place, nomenclature, festival day, religious foundations, &c. IV. No Saint's Life shall be recorded or admitted in the work, but that of a native of Ireland. V. In arranging and publishing the work, each Saint's Life will be placed in succession, according to the order of its festival day in the Calendar, from the first of January to the year's end. VI. For the accommodation of pious Catholics, whose pecuniary resources are so limited, as to preclude the possibility of their purchasing

third edition in like shape was there issued, A.D. 1812. The author died July 1st, 1791, in his eighty-second year. See Richard Ryan's "Biographical Dictionary of the Worthies of Ireland," vol. ii., pp. 453, 454.

¹³ Among his other works a "History of Ireland," with a Preliminary discourse, appeared simultaneously in Dublin and London, in three volumes. 4to, A.D. 1773. See an account of this writer in W. B. S. Taylor's "History of the University of Dublin," chap. vi., § iii., p. 422.

¹⁴ His "Histoire de l'Irlande," appeared at Paris in 1758 and 1762, in two thick 4to volumes. The author was chaplain to the Irish troops in the service of France, and his work, written in the French language, was found very serviceable in familiarizing the people of that country with a knowledge of Irish History.

¹⁵ He was a native of Limerick city, and born December 31st, 1728. Besides his "Introduction to the Study of the History and Antiquities of Ireland," he published "A General History of Ireland, from the earliest accounts to the Close of the Twelfth

Century." London: 1778. 2 vols., 4to. He died in June, 1807. See Ryan's "Biographical Dictionary of the Worthies of Ireland," vol. ii., pp. 456, 457.

¹⁶ He was born in Dublin, A.D. 1723, and he died A.D. 1791. See W. B. S. Taylor's "History of the University of Dublin," chap. vi., § iii., pp. 422, 423. After his death was published an enlarged edition of Lodge's Peerage, in seven octavo volumes. Forty years he was engaged on the "Monasticum Hibernicum; or an History of the Abbies, Priories, and other Religious Houses in Ireland." It was published at London, A.D. 1786, in a thick 4to volume. See also Ryan's "Biographical Dictionary of the Worthies of Ireland," vol. i., pp. 17 to 19.

¹⁷ Editor of "The Irish Magazine." See volume for A.D. 1814, p. 528. The office of his periodical was at No. 150 Abbey-street, Dublin. A very singular account of this extraordinary character will be found in Dr. Richard R. Madden's "United Irishmen, their Lives and Times," vol. i., p. 385; vol. ii., pp. 234 to 449; vol. iii., pp. 481 to 613; vol. iv., pp. 259 *et seq.* Dublin, 1860, 8vo.

the work together, it will be printed in NUMBERS of Three sheets, or Forty-eight pages each, at the moderate price of One and Three Pence. VII. The first Number will be published God willing, on the 1st of January next.¹⁵ I have not been able to find any further account of this projected publication: but, most probably, it fell still-born through the hands both of author and publisher.

In the beginning of the present century, likewise, the Rev. Charles O'Connor, D.D.,¹⁹ and Rev. John Lanigan, D.D.,²⁰ produced most important and valuable works, containing disquisitions, which are masterpieces of criticism and extensive research. The "*Rerum Hibernicarum Scriptores*," Four Quarto volumes, is a truly valuable collection of Annals. Dr. Charles O'Connor's First Volume of the "*Rerum Hibernicarum Scriptores*," containing his invaluable *Epistola Nuncupatoria*, and *Prologomena ad Annales*, fully exhibits the variety and extent of his erudition, with his critical ability. The Second Volume comprises his elaborate editions of the "*Annales Tigernachi*,"²¹ the "*Annales Inisfalenses*,"²² and the "*Annales Buelliani*,"²³ the Third Volume contains the "*Quatuor Magistrorum Annales Hibernici*,"²⁴ which, however, are only brought down to A.D. 1172; the Fourth Volume embraces the "*Annales Ultonienses*,"²⁵ to the year 1131. Translations of the original Irish into Latin, with suitable Dissertations, Annotations, and Critics, characterize those Tomes throughout; while they must ever remain as monuments of patient industry and of genuine scholarship, indispensable for consultation to all writers who may happen to deal exhaustively with the varied subjects of early Irish history.²⁶ The "*Stowe Catalogue*,"²⁷ of materials for Irish History, was published with the former work, mainly owing to the muni-

¹⁵ To the foregoing we find this notice appended: "The public are requested to observe, that the publication is a distinct work, from the Rev. Alban Butler's *Lives of Saints*, and owes nothing to the same, as Mr. Butler's general work could not afford space enough for the insertion of Irish Biography, which, indeed, is very briefly noticed by him; and, therefore, the publication now about to appear will be found to be the best and most authentic, that has yet been offered to the patronage of Catholic Ireland, and equally interesting, also, for local antiquities and family histories."

¹⁹ The reader will find an interesting account of his life and writings in S. Austin Allibone's "*Critical Dictionary of English Literature, and British and American Authors, Living and Deceased*," vol. ii., p. 1448.

²⁰ This learned Divine was born in the city of Cashel, A.D. 1758, and he died at Finglas, near Dublin, on the 7th of July, 1288. See

a very interesting account of this distinguished scholar in W. J. Fitzpatrick's "*Irish Wits and Worthies; including Dr. Lanigan, his Life and Times*," &c. Dublin: 1873, cr. 8vo.

²¹ They extend from A.M. 305 to A.D. 1088, and are executed with great learning and chronological knowledge.

²² These commence with A.D. 428, and continue to A.D. 1196, following the Bodleian Codex, and from A.D. 250 to A.D. 1088, following the Dublin Codex.

²³ These extend from A.D. 420 to 1245.

²⁴ These begin A.M. 2242.

²⁵ These begin at A.D. 431.

²⁶ These volumes were published, Buckinghamiæ, A.D. 1814 *et seq.*

²⁷ This very instructive and rare book is intitled, "*Bibliotheca, MSS. Stowensis: A Descriptive Catalogue of the Manuscripts in the Stowe Library, with Appendix*." Two volumes in three, 4to. Buckinghamiæ 1818-19.

ficent patronage of an English nobleman, the Duke of Buckingham. These preceded in time of publication Dr. Lanigan's remarkable "*Ecclesiastical History of Ireland*." Considering accessible materials which formed this author's chief resources, no writer in any age or country has brought a more discriminating judgment, patience, industry, and candour, to the investigation of abstruse historic points, than this wonderfully learned and laborious enquirer.²⁸ We can hardly over-estimate the difficult task on which Dr. Lanigan entered, or the innumerable obstacles that were presented at almost every step. To consult so many original authorities, and to compare or analyse their varying statements, to unravel specious theories, and to subject wild speculations to the crucial test of searching and legitimate criticism, were accomplished with an amount of care and exactness worthy of a true scholar. Nothing was received on trust. Even the superior authority of Ussher, Colgan, Ware, and other celebrated writers, had been minutely scrutinized. In many instances, when the statements of early annalists and hagiographers had been found obscure and incomprehensible, Dr. Lanigan has reconciled apparently conflicting accounts; he has suggested many important explanations, which, if not always found perfectly satisfactory, are at least most ingenious and suggestive; while, he has detected and thoroughly refuted various inaccuracies and mistakes of previous writers. In the *Lives of our early Saints*, attempts to reconcile recorded incidents and personal acts, with dates to which they had been ascribed, and even to determine the authorship or periods of such compositions, were very difficult subjects for examination.²⁹ Yet, with all his varied erudition and sagacious induction, occasionally was Dr. Lanigan led astray by the very acuteness of a critical spirit, and by his conscientious discrimination, in attempts to synchronize events, which might accord with some preconceived ideas. He had, also, a dread of being charged with credulity, and with accepting romantic or supernatural accounts, on uncertain evidence. He became almost hypercritical, while his power of analysing statements rendered his great work too realistic for popular reading. It also showed his want of sympathy with the legendary aspects and poetic colouring of our saints' biographies.

Since the time of Dr. Lanigan, much has been published, that should have tended to lighten his labours, had such materials been accessible to him. Only to a limited extent could manuscripts or works published, in Irish, and without a translation, have been available; for he does not appear to have had a sufficient knowledge of that language, in which the most valuable materials for historic purposes had been clothed. In some instances, it is true, he professes to derive the meaning of proper names, places and pre-

²⁸ See W. J. Fitzpatrick's "*Dr. Lanigan, his Life and Times*," chap. xxxii., pp. 224 to 235.

²⁹ About the year 1813, he commenced the arrangement of materials for this im-

mortal work, and in 1822 it was first published in four octavo volumes. See Rev. M. J. Brennan's "*Ecclesiastical History of Ireland*," *Nineteenth Century*, chap. iii., pp. 650, 651.

fixes, from our national tongue.³⁰ Yet, in such cases, he often had recourse to glossaries, or to the kind assistance of persons, more accurately versed than he was in a knowledge of Irish etymologies and structural peculiarities.

So much as could have been reasonably expected has been accomplished by Dr. Lanigan, in the publication of his learned, well-arranged, and valuable Ecclesiastical History. Had he given us a complete and connected series of Irish Saints' Lives, somewhat on the plan now adopted, and with the necessary materials within his reach, he should have found it a much less laborious task, although forming a more comprehensive design, than that he attempted, when engaging upon his very celebrated historical work. But the duration of an ordinary lifetime, even with possession of the highest abilities, and the utmost desirable leisure, could hardly have sufficed for including complete Lives, or even extended notices, regarding all the Saints to be found in our Calendars, with adequate notes or critical disquisitions. As it stands, Dr. Lanigan's "*Ecclesiastical History of Ireland*," may be considered a chronological arrangement of our principal saints' biographies, with their Acts necessarily abridged, while, for the most part, their recorded miracles have been suppressed. To arrange incidents, and to produce a continuous, really important narrative of ecclesiastical affairs, without running into personal and obscure details, become tasks of extreme difficulty. Subsequent to Christianity being established in this country, and previous to the English invasion, for many centuries our National Church was singularly free, not only from inroads of heresy and schism, but even from very radical changes in her governmental rites and general discipline. From the time Faith had been first securely established in Ireland, and to the period last named, our Church met with little opposition from native dynasts or kings. Even Danish and Norwegian spoliations were of too sporadic a character permanently to affect her material or spiritual interests. With such difficulties to encounter, and precluding the possibility of framing a luminous and connected narrative, Dr. Lanigan has contrived to present a clear, consecutive and recondite history.³¹ After a careful examination of this historiographer's work, the present writer is greatly under an impression, that the author was only careful to correct and improve his style, throughout the text of his history, and that he allowed the original draft of his notes to stand without much alteration as to mere phraseology. Perhaps, he shrank from the additional and very considerable time and labour that must have

³⁰ In one passage, Dr. Lanigan leaves his readers to infer, that he had some general acquaintance with the Irish language. See "*Ecclesiastical History of Ireland*," vol. iii., chap. xviii., § v., n. 59, p. 100.

³¹ It is to be regretted that in many instances his notes have been disfigured by writing in a careless style, while occasional

acrimonious remarks—however justly merited by writers to whom they apply—detract much from the literary merits of his work. They partake more of the pamphleteer's or the polemic's questionable temper, than the dignified tone and calm judgment of an accomplished historian, conscious of his own intellectual superiority.

devolved upon him, by instituting a more careful revision and examination.³²

Prizing greatly the researches of previous investigators, many additional facts have been ascertained since their time, and many errors of those laborious, critical, and learned writers having been detected, are more easily corrected or refuted. Systematic efforts have been made, by eminently gifted historians and archæologists, to overturn visionary speculations, and to place our archaic studies on the firm basis of scientific research. Periodical literature and able contributors served to elicit and record many local traditions and facts of importance. These were popularized, and even the sympathy and enquiries of distant scholars were directed to Ireland. It was then known, almost for the first time, that our country was yet covered with the ruins of churches and monasteries, capable of being identified with numerous saints, clerics, and students. The Irish Ordnance Survey staff of Antiquaries was organized, and foremost among these able directors were the late John O'Donovan, LL.D., George Petrie, LL.D., Sir Thomas Larcom, and Professor Eugene O'Curry. So far as available manuscripts and published works, in various languages, had reference to local history, tradition, and topography, suitable and requisite extracts were furnished by competent scribes.³³ Those afforded a vast amount of special information for purposes of local investigators, fully conversant with the subject, when sometimes set apart, or frequently in communication, visiting and examining on the spot ancient buildings and remains, by the additional light of documents supplied to them.³⁴ Observations and accurate measurements were usually taken down

³² Although not observing minor graces of composition throughout his notes; yet, in a critical and historical point of view, their value is unquestionable to the student of this island's ecclesiastical history and antiquities.

³³ About the year 1830, this work commenced. The very complete materials for county and parish histories, which were the result, had been originally preserved in the Ordnance Survey Office, at Mounjoy Barracks, Phoenix Park, Dublin. Afterwards, the most important of those manuscripts, in a historical sense, were transferred to the Library of the Royal Irish Academy. Owing to the kindness of his learned and lamented friend, the late John O'Donovan, LL.D., the writer was introduced to the chiefs of this department, who, on all occasions, have manifested uniform courtesy, and furnished every possible facility to the writer, while he had been very constantly occupied in preparing the present serial volumes for the press. Many a solitary and studious

hour has he passed in the Ordnance Survey Library, with the privilege, accorded by Major-General Sir H. James, Chief Superintendent of the Department, Colonel George A. Leach, R.E., and Lieutenant-Colonel Berdoe Wilkinson, R.E., Local Directors, to take transcripts or copies, and otherwise consult ancient and modern records or maps, illustrating the past and present history or topography of Ireland. Especially, to the obliging and talented chief clerks, Messrs. Joseph Mooney and John O'Lalor, the writer feels most grateful. For their solicitude and unremitting attention to afford every facility during his researches, he is truly indebted.

³⁴ At the request of Rev. James Graves, A.B., M.R.I.A., the writer prepared a pretty complete catalogue of the Ordnance Survey materials for County and Parish Histories, which were published *seriatim* in the "Transactions of the Kilkenny and South-East of Ireland Archæological Society."

amid the ecclesiastical and civic ruins, or on the sites of duns, battlefields, and ancient remains. Popular traditions were noted and tested by comparison with existing records. Using great care and accuracy, ancient divisions of Ireland were traced out, according with the most correct modern maps and measurements. Changes of names and differences of orthography, at various dates, and in different authorities, were duly recorded. The statements of writers, imperfectly acquainted with old documents, and who frequently mistook local positions, were at once corrected, not alone by indisputable inferences, but often by most convincing testimony. The records of our ancient Annals, Poems, Calendars, and Martyrologies, in many instances, were elucidated by local monuments and popular traditions, coupled with the nomenclature of ancient districts, parishes, and townlands, in the several Irish counties. In many instances, the memory of former patron days and festivals, referring to early Irish Saints, had been obliterated, at particular localities; yet, in a vast number of cases, the district or parish patron saint had not been unknown, especially to the older living inhabitants. The holy wells, where devotions to certain patron saints had been heretofore practised, but of late years discontinued, were closed or diverted to other channels, in various places; still, in most cases, the position of those wells could be shown, while popular traditions connected them with the old saint's and their festival days, even when the existing nomenclature hardly afforded any other clue towards investigation. Penitential stations and pilgrimages were not altogether forgotten, in remote districts of country, before the introduction of modern influences and customs. Although previous writers had agreed, that nothing was known or could be discovered, regarding individual saints, or their exact localities; yet, those Ordnance Survey antiquaries were enabled to demonstrate the inaccuracy of such statements, by furnishing necessary and conclusive evidence to substantiate opposite opinions. Various styles of building, the forms of different objects and their constituent materials or position, often afforded intrinsic evidence, regarding purposes for which such erections had been designed, as also indicating their periods, apart from extrinsic evidence, pertaining to their origin and history. Artists who had been engaged on the survey rendered very material assistance in this branch of enquiry, by delineating most accurately ancient buildings, crosses, inscriptions, &c., which abounded in different places.³⁵ Accurate criticism was brought to bear on every object and record, for the purpose of arriving at correct conclusions; while vague etymological conjectures and groundless theories were set aside, for more legitimate modes of demonstration. Former writers had created a great

³⁵ All these collections are exceedingly valuable, as tending very fully to illustrate Ireland's civil and ecclesiastical history and topography, not even omitting the records of her natural productions and social condition.

Although in a shape sufficiently classified for reference, it is to be regretted, they have not yet been properly digested for publication, with a view of rendering them generally accessible.

amount of popular delusion on the subject of Irish history and antiquities. Those writers, having neither requisite capabilities to decipher ancient Irish manuscripts, nor opportunities for historic investigation afforded, had the pretension and imprudence often to dogmatize on ill-constructed theories and obscure matters. When the test of strict examination had been applied, their ignorance and incompetency were fully manifested. Published productions often tended to spread a thicker mist over those dark passages of enquiry, even where they professed to guide. The masters of a new and better school were consequently obliged to pursue their investigations, not only without deriving much aid from writers who had preceded them, but frequently were they obliged to controvert absurd or unfounded statements, and to dissipate existing prepossessions.

The establishment of our Irish Archæological and Celtic Societies procured the translation and publication, at various intervals, of important manuscripts—especially from the Irish language—and other historic documents were edited by most competent scholars. The independent issue of Dr. O'Donovan's most important "Annals of the Four Masters," of Dr. Petrie's learned work on the ancient "Ecclesiastical Architecture and Round Towers of Ireland," the historical works of Dr. William Reeves, Rev. M. J. Brenan, Dr. James Henthorn Todd, John D'Alton, Rev. Dr. Kelly, Professor Eugene O'Curry, Right Rev. Patrick F. Moran, D.D., Bishop of Ossory, and many other writers, gave a signal impulse to the study of national antiquities. Their works naturally induced enquiry, regarding our Irish Saints' Lives, the homesteads where they lived, and the places which had been hallowed by their traces.³⁶ To all the foregoing authorities has the writer frequently referred, because he felt satisfied, that nothing which zeal, industry, and ability could master had been left unattempted, in order to render our historic literature reliable and complete. Besides, he has adopted independent means to procure information. Through local enquiries and personal investigation, or through epistolary correspondence, the writer has often discovered traditions and remains, of exceeding great value for his purpose.

SECTION VI.—THE CHIEF FOREIGN ECCLESIASTICAL AND OTHER WRITERS, WHOSE WORKS SERVE DIRECTLY OR INCIDENTALLY TO ELUCIDATE IRISH HAGIOLOGY.

As we have already indicated, Acts of the Saints and Martyrologies were compiled for the Eastern and Western Churches, from a very early period. St. Clement I., Pope and Martyr, who lived in the first century,¹ had the city

³⁶ We may observe, that a crown octavo volume appeared in 1873, and intitled, "Biographical Sketches of Ancient Irish Saints and other Missionaries." This was written by the Rev. Herbert M'Laughlin,

M. A., and published in London.

SECTION VI.—¹ From A.D. 91 to 100 was the duration of his Pontifical dignity. See Sir Harris Nicholas' "Chronology of History," p. 209.

of Rome divided among seven notaries—one notary for each of its districts²—and it was their charge, to make a diligent investigation, regarding the acts and sufferings of the martyrs, so as to write them with accuracy and care.³ Those notaries diligently recorded in ecclesiastical tablets the days called *Fasti*. From those notes were compiled *Martyrologies*, which were read on the eve of the Martyrs' Festivals.⁴ It would seem, likewise, that our Irish ecclesiastics were quite conversant with such documents. Briefly must we recapitulate this species of literature, which has a collateral affinity with our national hagiology, through various stages of its development. The writings of the first and most celebrated fathers of the Church abound in anecdotes or notices of their holy predecessors or contemporaries. But chiefly in Europe—excluding consideration of Irish writers already referred to—St. Sulpicius Severus,⁵ who flourished in the fourth and fifth centuries, Rufinus and St. Gregory, Bishop of Tours,⁶ born at Auvergne, and who died at Rome A.D. 595 or 596,⁷ cultivated letters, in connexion with sacred history and biography. The Greek and Eastern Churches were sedulous in committing to writing the acts of saints and martyrs.⁸ The Rule of St. Benedict⁹ required the reading of passages from *Lives of the Fathers of the Church*, after meals, and to instruct his monks;¹⁰ while a decree of Pope St. Gelasius¹¹ had enumerated those *Lives of those Holy Fathers*, Anthony,¹² Paul,¹³ Hilarion,¹⁴

² See Rev. Joseph Mullooly's "Saint Clement, Pope and Martyr, and his Basilica in Rome," chap. iii., pp. 102, 103.

³ See "Breviarium Romanum," *Officium S. Clementis*, P.M., ii. noct., lect. iv., die xxiii. Novembris.

⁴ See Bollettini's "Osservazioni sul Cimitero de' Martiri," lib. i., cap. xi.

⁵ This holy and learned man died in the earlier part of the fifth century, and his festival is kept on the 29th of January. His best known works are, a *Life of St. Martin*, Bishop of Tours, and an *Abridgment of Sacred History*, from the beginning of the World to A.D. 400. His works were issued at Verona in 1741, in two folio volumes, and they have been carefully edited by F. Jeron de Prato, with various readings, dissertations and notes. The life of this saint is included.

⁶ His complete works have been edited by Ruinart, in a folio volume, published at Paris, A.D. 1699. This is a good but scarce edition. See Watts' "*Bibliotheca Britannica*;" or a *General Index to British and Foreign Literature*," vol. i., p. 439, r. s.

⁷ His feast occurs on the 17th of November, the day of his death. He wrote various books on the glories, virtues and miracles of the Martyrs, Fathers and other saints, especially of the French. But his *Ecclesiastical*

and *Civil History of France*, in sixteen books, is of the greatest possible value to the antiquary; because, it is a repertory of the ancient usages and laws of the Gauls, hardly to be found elsewhere. See Collier's "*Great Historical, Geographical, Genealogical and Poetical Dictionary*," vol. i., art. Gregory of Tours.

⁸ These, however, have little reference to the matter of Irish hagiography. An interesting and a brief account of such writings may be found in a work lately published, "*Les Bollandistes et l'Hagiographie Ancienne et Moderne*," par MM. J. Carnandet et J. Fèvre, pp 97 to 104. The reader may also consult John Albert Fabricius, "*Bibliotheca Græca*," editio tertia, in 14 volumes, 4to, published at Hamburg, from 1718 to 1728.

⁹ This great founder of Monasticism had his feast on the 21st of March.

¹⁰ Cap. lxii.

¹¹ His feast occurs at the 21st of November. He ruled over the Church, from A.D. 492 to 496, when he died.

¹² His feast occurs on the 17th of January.

¹³ His festival is assigned to the 15th of January.

¹⁴ His festival takes place on the 21st of October.

and all the hermits, as written by St. Jerome, to be received with due reverence.¹⁵ Cassiodorus,¹⁶ recommends such studies.¹⁷ Pope St. Gregory the Great¹⁸ has given us various accounts of early saints, in his celebrated Book of Dialogues. And, in continuous succession from these early ages, generations of saints and writers have left souvenirs of their holy predecessors behind them.¹⁹ Especially the various religious congregations have been careful to preserve the memorials of their respective luminaries. In the large ecclesiastical collections of the last centuries,²⁰ much interesting information, regarding Hagiography and early sacred literature, will be found.²¹

Venerable Bede, born in 672, or as some will have it in 673,²² was a chief ornament, during the seventh and eighth centuries. A very full and interesting account of his indefatigable industry and comprehensive genius,²³ as also of his various works, will be found among Pitts'²⁴ lives, and in different other biographies. To Bede has been attributed the composition of a Martyrology in prose,²⁵ as also a second Martyrology in hexameter verse. An edition of the former was published at Antwerp, A.D. 1564, or 1565.²⁶ This

¹⁵ See "Decretum Gratiani," Dist., xv. cap., Sancta Ecclesia.

¹⁶ This writer flourished in the sixth century. See an account of him in Cardinal Bellarmine, "De Scriptoribus Ecclesiasticis," pp. 203, 204. Philip Labbe's edition. Operum tomus vii. Venice, 1720 fol.

¹⁷ A fine edition, "Opera Omnia Magni Aurelii Cassiodorii Senatoris" was published at Venice in two folio volumes, A.D. 1729.

¹⁸ The feast of this great Pontiff—especially revered in the Irish Church—belongs to the 12th of March. See a notice of him in R. Chambers' "Book of Days," vol. i., p. 361. Edinburgh, 1864, imp. 8vo.

¹⁹ See Ozanam's "Œuvres Complètes," tome v. This writer remarks: "Les interpolations étaient faciles: les fables pénétraient sans peine dans une suite de fragments qui n'avaient pas de lien: chaque monastère eut son recueil abrégé ou grossi, selon le loisir de ses copistes."—Des Sources Poétiques de la Divine Comédie, sec. iii., pp. 436, 437.

²⁰ See "Bibliothecæ Patrum, et Veterum Auctorum Ecclesiasticorum." Per Margarinum de la Bigne. This edition appeared at Paris in folio, A.D. 1610. An enlarged and a corrected edition of this work appeared at Cologne, in 14 folio volumes, A.D. 1618. The most extensive series, however, is the "Cursus Completus Patrologiæ," issued by the Abbé Migne, in 300 small folio volumes, of double columns. This series was intended to comprise all the

Greek and Latin Fathers and writers in the Church. It appeared at Paris, during the present century.

²¹ The work of Fabricius, "Bibliotheca Latina Mediæ et Infimæ ætatis" is most valuable. It was published in 6 thick 12mo volumes, at Hamburg, from 1734 to 1746. Schoettgenius added a supplement, and an edition by John Dom Maurus issued at Padua, A.D. 1754, in 4to. Besides these, Fabricius compiled, "Bibliotheca Ecclesiastica in qua continentur de Scriptoribus Ecclesiasticis S. Hieronymus, Genadius, Isidorus, Trithemius et alii." This folio was published, at Hamburg, A.D. 1718.

²² See "Biographica Britannica: or the lives of the most eminent persons, who have flourished in Great Britain and Ireland, from the earliest ages to the present Times," vol. i., p. 642.

²³ See Dr. John Inett's "Origines Anglicanæ: or, a History of the English Church," vol. i., chap. ix., sec. i., p. 130. London and Oxford, A.D. 1704 and 1710. fol.

²⁴ See Pitsens, "Relationum Historicarum de Rebus Anglicis," tomus i., pars. ii., pp. 129 to 140.

²⁵ The most elegant, and, we believe, exact edition of Bede's "Martyrologium de Natalitiis Sanctorum; cum Auctario Flori et aliorum," has appeared among the series, "Patres Ecclesiæ Anglicanæ."

²⁶ In 8vo. See Watts' "Bibliotheca Britannica," vol. i., p. 92, k. o.

however is regarded as spurious.²⁷ Various editions of Bede's Martyrology have since issued, and more or less perfect.²⁸ His Martyrology appeared in the folio edition of this writer's works, which issued at Basle, A.D. 1563,²⁹ and in that published at Cologne, A.D. 1612.³⁰ The Martyrology of Bede, in hexameter verse, has been published by D'Achery.³¹ This "Martyrologium Poeticum" will be found among the ascetic's poetical works;³² and a complete collection³³ of his writings has been edited by the Rev. J. A. Giles, D.C.L., from the original Latin, with an English translation.³⁴ No saint later than Wilfrid³⁵ is found in the metrical Martyrology,³⁶ while it omits several saints found in the prose Martyrology,³⁷ attributed to Bede.³⁸ The former is a very brief composition, containing only a few hexameter lines, under headings of the several months.³⁹ His celebrated "*Historia Ecclesiastica Gentis Anglorum*," is a work of rare value and authenticity.⁴⁰ It was

²⁷ It is said to be taken from Ado's "Martyrology," and not to be Bede's compilation.

²⁸ Henschinius at first attributed this to Florus, but afterwards to Bede. Edited from six different MSS., he published it in the "*Acta Sanctorum*" Januarii, tomus i., Præfatio, p. 40, and again tomus ii., Martii, Prolegomina, sec. 5 *et seq.* Smith published it, "cum auctario Flori," in his folio edition; while Eckartus gave a continuation to it, from a Wirceburg manuscript. See his work, "*Commentaria de Rebus Franciæ Orientalis et Episcopis Wirceburg*," tomus i., pp. 829. 830. Wirceburg, 1729. Such is the statement of Mabillon in "*Acta Sanctorum Ordinis S. Benedicti*," sec. iii., pars i.

²⁹ In eight volumes. See vol. iii., pp. 380 to 487.

³⁰ In eight volumes. See vol. iii., pp. 277 *et seq.*

³¹ See "Spicilegium," tomus x., p. 126, and the new edition, vol. ii., p. 23. Also, Mabillon's *Acta Ordinis S. Benedicti*, sec. iii., p. 560, and sec. iv., ii., p. 85.

³² In Rev. J. A. Giles' edition, published at London in 1843, in twelve volumes, 8vo. In vol. i., pp. 50 to 53, the "Martyrologium Poeticum," with a Prologue will be found; and in vol. iv., pp. 16 to 172, the "Martyrologium" in Prose is contained.

³³ From previously printed editions, and from MSS.

³⁴ The enumeration of Venerable Bede's works is given in John of Trittenhem's "*Catalogus Scriptorum Ecclesiasticorum*," fol. li., a, b.

³⁵ He died A.D. 732, while Bede died A.D.

735.

³⁶ All that has reference to Irish saints may be found under the title MARTIUS, and in these two lines:—

"Patricius Domini servus conscendit ad
aulam,
Cuthbertus denas tenuit ternasque Ka-
lendas."

This Martyrology was first found by Mabillon at Rheims, and bearing the name of Bede, as its author. The Rev. Mr. Giles calls it a "dull and heavy composition."

³⁷ As restored in the Bollandists' "*Acta Sanctorum*."

³⁸ A Martyrology, forming a sort of almanack and entitled, "*Ephemeris sive computus Vulgaris*," is found in the folio editions of Basle, vol. i., pp. 242 to 266, and of Cologne, vol. i., pp. 191 to 213. This is said to have been written by Wandelbertus Prumiensis. See Oudin, "Comment," tomus i., p. 1683.

³⁹ "Two other tracts, entitled, '*Liber Annalis*,' and forming a kind of Martyrology, are found in Martene and Durand's '*Collectio Veterum Scriptorum*,' vol. vi.; but they are of no importance, and the editors themselves allow, that very little of them can claim to be the production of Bede." See Rev. J. A. Giles' "*Complete Works of Venerable Bede*," vol. iv., pp. iv., v., Preface.

⁴⁰ Various editions of this work have appeared, in single and collective shape, while it has been translated and published in the English and in other languages. The edition chiefly quoted, throughout succeeding pages, is the Cambridge folio of 1644.

finished in 731,⁴¹ and it has caused Bede to be regarded as the Father of English History. This illustrious writer died on the 26.h of May,⁴² in the year 735.

Walafridus or Galafridus Strabo, a Benedictine monk,⁴³ who flourished in the ninth century, and who died A.D. 847, wrote various lives of the saints, while some of these were intimately connected with Ireland. His works were published at Paris, in ten folio volumes, A.D. 1624.⁴⁴

Rabanus Maurus,⁴⁵ Archbishop of Mentz, a truly learned German theologian and divine,⁴⁶ was born about 786,⁴⁷ at Fulda. He wrote a "Martyrologium," which was printed at Ingoldstadt, A.D. 1604.⁴⁸ A collected edition of his works⁴⁹ was issued at Cologne, in three folio volumes, A.D. 1627.⁵⁰ Rabanus died on the 4th of February, A.D. 856.⁵¹ St. Ado, Archbishop of Vienne, in Dauphiny, was born about the year 800.⁵² He belonged to a noble family. He is the author of a Universal Chronicle, from the Creation of the World to the year 874. This was continued, to a later period, by others;⁵³ and as an authority for early French history, it has often been edited and published.⁵⁴ He wrote a Martyrology, likewise, and this was better arranged than any which preceded it, while it was enriched by Lives of the Saints.⁵⁵ This was printed at Antwerp,⁵⁶ A.D. 1613, and at Paris, in folio, A.D. 1645. It is inserted, also, in the "Bibliothèque des Pères."⁵⁷ The works of this prelate were published by Morellus, at Paris, A.D. 1512, 1567 and 1568.⁵⁸ He died in the year 875. Usuard was a French hagiographer, and a monk at St. Germain-des-Prés, near Paris. By command of Charles the Bald, he compiled a Martyrology. This was first printed at the end of "Rudimentum Novitorum," A.D. 1475. It was published at Louvain,

⁴¹ See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland." Chronological Memoirs, p. 320.

⁴² At this date he is venerated in the English Calendar.

⁴³ See John of Trittenhem's "Catalogus Scriptorum Ecclesiasticorum," fol. lii., a.

⁴⁴ See Watts' "Bibliotheca Britannica," vol. ii., p. 484, i. j.

⁴⁵ There is an account of him and his writings in John of Trittenhem's "Catalogus Scriptorum Ecclesiasticorum," fol. lv. b. and lvi. a.

⁴⁶ See Rev. Joseph Dixon's "General Introduction to the Sacred Scriptures," vol. ii., Dissertation, xviii., chap. ii., p. 351.

⁴⁷ See Haydn's "Universal Index of Biography," p. 463.

⁴⁸ In 4to. The Martyrology of Raban is to be found printed in Henricus Canisius' "Antiquæ Lectiones," tomus vi.

⁴⁹ Edited by Georgius Calvenerius.

⁵⁰ See Watts' "Bibliotheca Britannica," vol. li., p. 787, d. e.

⁵¹ See Father Stephen White's "Apologia

pro Hibernia," cap. iii., p. 23.

⁵² See Chalmers' "General Biographical Dictionary," vol. i., pp. 171, 172.

⁵³ See "Bibliotheca Historica," instructa a B. Burcardo Gotthelf Struvio, aucta a B. Christi Gott'eib Budero, nunc vero a Jeanne Georgio Meuselio ita digesta, amplificata, et emendata, ut paene novum opus videri possit, vol. i., pars. i., cap. li., sec. iv., p. 66.

⁵⁴ At Paris, in folio, A.D. 1512, A.D. 1522, and in 8vo, A.D. 1561. It was printed at Rome, in folio, A.D. 1745. It also appeared in the "Bibliotheca Patrum."

⁵⁵ He wrote the life St. Didier, which is in Canisius. See "Antiquæ Lectiones," vol. ii., p. 1. He also wrote the life of St. Tendier, which is in the "Acta Sanctorum."

⁵⁶ By Rosweyde.

⁵⁷ See Watts' "Bibliotheca Britannica," vol. i., p. 8, a, b.

⁵⁸ See Collier's "Great Historical, Geographical, Genealogical and Poetical Dictionary," vol. i., art. Ado.

A.D. 1568, and A.D. 1573.⁵⁹ It is intitled, "Martyrologium, cum addit. et annot. J. Molani." It was reprinted at Antwerp, in 1583.⁶⁰ Usuard died on the 8th of January, A.D. 876 or 877.⁶¹ Among the Greek ecclesiastical historians and biographers, David Nicetas was distinguished, about the close of the ninth century. He composed panegyrics in honour of the Apostles, and of other saints.⁶² Those are found inserted by Combefis, as a continuation of the "Bibliotheca Patrum."⁶³ Various hymns and treatises are attributed to this Nicetas.⁶⁴ About this period, also, Simcon Metaphrastes, a patrician, flourished. He was first secretary and chancellor to the Emperors Leo VI., surnamed the Wise,⁶⁵ and Constantine VI.,⁶⁶ Porphyrogenitus.⁶⁷ From the works of previous authors, he collected one hundred and twenty-two Lives of Saints.⁶⁸ Sometimes, Metaphrastes altered the style of such documents, when it appeared to be barbarous; while, sometimes he inserted later interpolations, not always entitled to implicit credence, unless supported by coincident evidence.

Notker or Notger, a monk of St. Gall,⁶⁹ lived in the ninth and tenth centuries.⁷⁰ He too wrote a Martyrology,⁷¹ and is said to have composed a Life of St. Gall in verse, with other learned tracts.⁷² It is stated, that he died on the 6th of April,⁷³ A.D. 912.⁷⁴ Aimoinus or Aïmoin, a native of Aquetain,

⁵⁹ In Svo.

⁶⁰ Also in Svo. See Watts' "Bibliotheca Britannica," vol. ii., p. 924, w.

⁶¹ See Hayden's "Universal Index of Biography." Edited by J. Bertrand Payne, p. 548.

⁶² See Fabricius' "Bibliotheca Græca," vol. vii.

⁶³ See Watts' "Bibliotheca Britannica," vol. ii., p. 703, d. Also, "Novissimum Actuarium." Paris, 1672, folio.

⁶⁴ See Cave's "Scriptorum Ecclesiasticorum Historia Literaria," tom. i., p. 562.

⁶⁵ This Emperor died, May 11th, A.D. 911, in his forty-sixth year, after a reign of 25 years, 2 months, and 10 days. See "L'Art de Vérifier les Dates des Faits Historiques," tome i., p. 430.

⁶⁶ This Emperor died, on the 9th or 15th of November, A.D. 959, in the fifty-fourth year of his age. See *ibid.*, p. 431.

⁶⁷ See M. Le Dr. Hoefer's "Nouvelle Biographie Générale," tome xxxv., cols. 188, 189.

⁶⁸ See Dr. William Cave's "Scriptorum Ecclesiasticorum Historia Literaria," tomus ii., p. 88.

⁶⁹ John of Trithemius treats of him and of his writings in "Catalogus Scriptorum Ecclesiasticorum," fol. lvii. b.

⁷⁰ See Father Stephen White's "Apologia pro Hibernia," cap. iii., p. 23.

⁷¹ This has appeared, in the learned work of Henricus Canisius, "Antiquæ Lectiones," tomus vi.

⁷² See Mre L. Elies Du Pin's "Nouvelle Bibliothèque des Auteurs Ecclesiastiques," tome viii., chap. iv., p. 56. Ed. 2. Paris, 4°o, 1697.

⁷³ On this day, his feast is noted in the Necrology of St. Gall. Pope Innocent III. complained, that there had been no commemoration of this pious man at St. Gall. Pope Julius II. required Hugo, Bishop of Constance, to appoint an inquisition, so that the question of canonization might be reserved for the Holy See. Having instituted the necessary process, Hugo permitted a Mass and an office in Notker's honour to the monastery of St. Gall and to its dependant churches; but, in the time of Mabillon, the authority of the Sovereign Pontiff had not been added to that decree. See "Annales Ordinis S. Benedicti," tomus iii., lib. xli., sec. lxix., p. 340.

⁷⁴ By Du Pin and Mabillon. An interesting account of him will be found in Mabillon's "Annales Ordinis S. Benedicti," tomus iii., lib. xxxiv., sec. xxx., p. 13, lib. xxxvii., section xxx., pp. 173, 174, section

flourished in the tenth and eleventh centuries.⁷⁵ He possessed an ardent and a highly poetic imagination,⁷⁶ while he was one of the most industrious among saintly biographers.⁷⁷ He lived until after the year 1004.⁷⁸

The abbot Guibert was born in 1053. His writings contain a singular treatise on the relics of the saints.⁷⁹ His works were published at Paris in folio, A.D. 1651, and the editor was the learned Dom. Luke d'Achery.⁸⁰ Guibert died August 1st, in 1124.⁸¹ Ailred,⁸² who is also called Ethelred,⁸³ Allread, or Ealred,⁸⁴ was abbot of Revesby, in Lincolnshire.⁸⁵ Ailred left various historical, hagiographical and theological tracts behind him.⁸⁶ Some of his works are yet unprinted.⁸⁷ Among other learned treatises, one denominated, "*Sermones de Tempore et de Sanctis*," was published at Douay⁸⁸ in 1631.⁸⁹ Ailred died A.D. 1166.⁹⁰ In this century, also lived Laurence of Durham, who wrote the Acts of St. Brigid.⁹¹

St. Anthony of Padua was born at Lisbon, in 1195. He belonged to the religious orders of St. Augustine and of St. Francis. He has left us "*Sermones de Sanctis*," and an edition of his works was published in 1641, by Father Jean of the Hague.⁹² St. Anthony died at Padua in 1231,⁹³ being only thirty-six years old. The elegant and seraphic writer, St. Bonaventure, was born at Bagnarea, in Tuscany, A.D. 1221. He wrote "*Opus Sermonum de Tempore et Sanctis*,"⁹⁴ as also "*Historie Plurimorum Sanctorum ex*

lxxxviii., pp. 199, 200, lib. xxxix., section i., p. 275, lib. xli., section xvii., p. 318, section lxix., pp. 339, 340.

⁷⁵ See remarks regarding this writer and his works in Bellarmin, "*De Scriptoribus Ecclesiasticis*," pp. 305, to 308. *Operum*, tomus vii. Venice, 1728, fol.

⁷⁶ See Capefigue's "*Charlemagne*," tome i., cap. ii., p. 39.

⁷⁷ He has written, "*De Miraculis Sanctorum Germaniæ*," and "*De Miraculis Sanctæ Genesovæ*." See D. Bouquet's text, tome vii., p. 348.

⁷⁸ See a further account of his writings, in William Cave's "*Scriptorum Ecclesiasticorum Historia Literaria a Christo nato usque ad sæculum xiv. facile Methodo digesta*," tom. i., p. 597.

⁷⁹ See "*The Imperial Dictionary of Universal Biography*," vol. iii., p. 750.

⁸⁰ See Brunet's "*Manuel du Libraire*," tome ii., col. 1803.

⁸¹ See Cardinal Bellarmin, "*De Scriptoribus Ecclesiasticis*," p. 369.

⁸² "*Historiæ Anglicæ Scriptores X.*" London, 1652.

⁸³ See Leland's "*Commentarii de Scriptoribus Britannicis*," cap. 169.

⁸⁴ See John Pitts' "*Relationum Historicarum de Rebus Anglicis*," more usually

quoted as, "*De Illustribus Angliæ Scriptoribus*," tomus i., pars. ii., pp. 229 to 231.

⁸⁵ He is classed as a saint in the Calendar, at the 12th of January. See R. Chambers' "*Book of Days*," vol. i., p. 97.

⁸⁶ See Cave's "*Scriptorum Ecclesiasticorum Historia Literaria*," tom. i., p. 672.

⁸⁷ See George L. Craik's "*Compendious History of English Literature and of the English Language*," vol. i., p. 84. London, 1861, 8vo.

⁸⁸ By Richard Gibbons, a Jesuit.

⁸⁹ See Watts' "*Bibliotheca Britannica*," vol. i., p. 12, j, k.

⁹⁰ See "*Biographica Britannica: or the Lives of the Most Eminent Persons who have flourished in Great Britain and Ireland from the earliest ages to the present Times*," vol. i., p. 72.

⁹¹ For life and writings of Laurence of Durham see John Leland's "*Commentarii De Scriptoribus Britannicis*," tomus i., cap. clxxiv., pp. 204, 205.

⁹² See Watts' "*Bibliotheca Britannica*," vol. i., p. 36, f, g.

⁹³ See Chambers's "*Encyclopedia, a Dictionary of Universal Knowledge for the People*," vol. i., p. 305.

⁹⁴ This appeared in folio, A.D. 1479, at Swollis, but without the printer's name. See

diversis libris in unum collecte,"⁹⁵ and these are to be found in his collected works.⁹⁶ He died, July 15th, A.D. 1274.⁹⁷ Barthelemy of Trent, an Italian writer, lived during this century likewise, and he was one of the first authors, who endeavoured to place in a regular series the acts of the saints. Jacobus de Voragine, who was born about A.D. 1230, and who became Provincial of the Dominicans and Bishop of Genoa—the native city of Columbus—gave St. Brendan's land a special prominence in the thirteenth century, by writing his "*Legenda Aurea*"⁹⁸ or the "*Golden Legend*." Various editions of this work, which ordered the saints' acts according to cycles of the ecclesiastical year, issued from the press, soon after the introduction of the printing art.⁹⁹ It was one of the first and most popular collections of saint's lives or legends then placed before the reading public.¹⁰⁰ An English version appeared of the "*Golden Legend*; wherein ben conteyned all the hygh and grete Festys of oure Blessyd Lady; the Lyves, Passyons, and Myracles of many other Sayntes." It was printed¹⁰¹ in a folio volume, at London, A.D. 1503.¹⁰²

The Subtile Doctor, Joannes Duns Scotus,¹⁰³ who flourished in the early part of the fourteenth century,¹⁰⁴ is said by Trithemius to have composed some sermons on the saints.¹⁰⁵ The distinguished Luke Wadding published the life and works of this celebrated writer, at Lyons, A.D. 1639, and in twelve volumes.

Watts' "*Bibliotheca Britannica*," vol. iv. p. 131.

⁹⁵ This appeared at Louvain, in folio, A.D. 1489. See *Ibid.*

⁹⁶ By order of Pope Sixtus V., an edition of his works, in eight volumes, was published at Rome. See Bellarmin, "*De Scriptoribus Ecclesiasticis*," pp. 448, 449.

⁹⁷ See Rev. Alban Butler's "*Lives of the Fathers, Martyrs, and other Principal Saints*," vol. vii., at the 14th of July.

⁹⁸ Tiraboschi says, that at each festival, it contains a coronal of poetic traditions. See "*Storia della Letteratura Italiana*," tomo iv., lib. ii., cap. i., § xxxviii., pp. 140, 141. Ed. Roma, 1782, *et seq.*, 4to.

⁹⁹ The edition which I have used bears the following title: "*Legenda hæc Aurea nitidis excutitur formis claretque plurimum censoria castigatione: usque adeo ut nihil perperam adhibitum semotumve: quod ad rem potissimum pertinere non videant offendi possit.*" This inscription is over a wood-engraving, representing the trade-sign of the bookseller Huguetan. Immediately under the wood cut we find, *Venundantur Lugduni ab Jacobo Huguetano ejusdem civitatis bibliopola in vico mercuriali: ad augriportam qui in ararim ducit. Et Paribis in vico sancti Jacobi sub diva virgine*

prope sanctum Benedictum." It is a black letter 4to, printed in double columns, but it has no date of impression. However, on the back, in modern binding, there is an inscription, *LEGENDA AUREA, 1505*. The only special Acts of Irish Saints in this volume are, *Vita S. Patricii*, p. xlix., and *De undecim milibus virginum*, pp. clvii., clviii.

¹⁰⁰ A folio Italian translation of this work appeared at Milan, A.D. 1519. The translator was the Venerable Messer Don Nicolas de Mane. bi de l ordine de Camaldulense, Abbate del Monasterio de Sco Mathia de murano.

¹⁰¹ By Julian Notary.

¹⁰² See Watts' "*Bibliotheca Britannica*," vol. ii., p. 711, y.

¹⁰³ Some notices of him will be found in Henry Morley's "*English Writers*," vol. i., book i., chap. xxii., p. 701. London: 1864. 8vo. The Scotch and Irish dispute about his birth-place.

¹⁰⁴ A fine edition of his "*Sententiarum Quæstiones Subtilissimæ*," edited by Father Hugo Cavellus of Louvain, is published in two large folio volumes, at Antwerp, A.D. 1620.

¹⁰⁵ See Harris' *Ware*, vol. iii., "*Writers of Ireland*," chapter xi., p. 80.

A native of Ashperton, in Herefordshire,¹⁰⁶ John Grandison, Bishop of Exeter, wrote a book, "*De Vitis Sanctorum*,"¹⁰⁷ besides other works. He died the 15th of July, A.D. 1369, in the seventy-eighth year of his age.¹⁰⁸ His works are noticed by John Pitts.¹⁰⁹

Petrus de Natalibus, who flourished towards the close of the fourteenth century,¹¹⁰ wrote a work, and it bears on the title-page, "*Catalogus Sanctorum et Gestorum eorum ex Diversis Voluminibus Collectus*," editus a Reverendissimo in Christo Patre Domino Petro de Natalibus de Venetiis, Dei Gratia Episcopo Æquilino. The first folio edition of this work appeared at Vicenza, A.D. 1493.¹¹¹ Another small folio edition, in double columns and in contracted Latin, with many rude wood-cuts, was published at Lyons, in the year 1514. A French translation of this work issued at Paris, in 1523 and 1524.¹¹² John Capgrave, who was born A.D. 1393, compiled the "*Nova Legenda Angliæ*," in which work he included the acts of various Irish Saints. This was published at London, A.D. 1516, in a fine black letter edition, without title on first page, but on both sides of first leaf there are old rude wood engravings.¹¹³ These are intended to represent the Three Persons of the Most Holy Trinity, with the Church triumphant in heaven, on the upper part, while beneath them are representations of different holy men and women of all known orders in the Church militant.¹¹⁴ After the manner of old printed books, this volume is only numbered on alternate pages. The lives of the saints are given in alphabetical order, and in contracted Latin.¹¹⁵ He also wrote an interesting "*Chronicle of England*."¹¹⁶ He died on the 12th of August, 1464.

¹⁰⁶ See Thomas Fuller's "*History of the Worthies of England*," vol. i., p. 450. John Nichols' London edition, A.D. 1811, 4to.

¹⁰⁷ See "*Commentarii de Scriptoribus Britannicis*," auctore Joanne Lelando Londinate. Ex autographo Lelandino nunc primus edidit Antonius Hall, A. M. Coll. Reg. Oxon. Socius. Tomus i., cap. xcii., p. 126.

¹⁰⁸ See Bishop Tanner's "*Bibliotheca Britannico-Hibernica*," pp. 338, 339.

¹⁰⁹ See "*Relationum Historicarum de Rebus Anglicis*," tomus i., pars. ii., pp. 503, 504.

¹¹⁰ See Cardinal Bellarmine, "*De Scriptoribus Ecclesiasticis*," p. 501.

¹¹¹ See Brunet's "*Manuel du Libraire*," tome iv., col. 18.

¹¹² Two volumes in folio, intituled, "*Le Grand Catholique des Saintes et saintes nouvellement translate de Latin (de Pierre des Natalles) en francoys (par Guy Breslay)*." See *ibid.*

¹¹³ A copy of the work here described belongs to Trinity College Library, Dublin. It has the foregoing information supplied in writing on the title-page, and on the first page of the prologue. On the back, this particular volume is lettered, "*Legenda Angliæ. Wynkyn de Worde. Anno Dom. m.ccccc.xvi. B. dd. 35.*"

¹¹⁴ The engravings on both sides of the first page are fac-similes. A similar engraving is found at the end.

¹¹⁵ As in all very old printed books, the title is to be met with on the last page. In the present instance, it runs: "*Explicit (Nova Legenda Angliæ) Impressa Londonias in domo Winandi de Worde: commoratus ad signum solis: in vico nuncupato (the flete strete). Anno dni. m.ccccc.xvi., xxvii die Februarii. Itaque omnes hystorie hic collectæ: merito dicuntur novæ: quia licet quedam de istis etiam reperiuntur apud plures: non tamen ita emendatæ et correctæ sicut in hoc volumen continentur.*"

¹¹⁶ This work, edited by Rev. Francis

An Italian work, "*Vite de' Santi Padri*," appeared at Venice, in 1448.¹¹⁷ About A.D. 1470, a small folio appeared at Cologne; it was styled, "*Vitæ Sanctorum Patrum*." It was printed by Ulric Zell. This was the original of Caxton's "*Lyves of the Fathers*." Boninus Mombritius or Membrizio, a native of Milan, wrote "*Secretariam, sive Vitæ Sanctorum*." This collection was published in two folio volumes, double columns, without date or place; yet, it is thought to have been printed at Milan in 1477, 1479. This is a work of uncommon rarity.¹¹⁸ An old printed collection appeared at Leuven, A.D. 1485. It is in a black letter, and in contracted Latin, with the title: "*Hystorie plurimum Sanctorum reviter et laboriose ex diversis libris in unum collecte*."¹¹⁹ This 4to volume has alternate pages numbered, but only to the figure cccv. The two first folios contain an alphabetical list of the saints' names, with reference to those pages, at which the commencement of their acts may be found. These appear to have been printed from MSS., and they are unaccompanied by note or comment. The name of editor or compiler is not given.

John Herolt, commonly called Discipulus, wrote a work, "*Sermones de Tempore et de Sanctis per Circulum anni cum Preceptu et Exemplo*."¹²⁰ He also produced, "*Sermones de Sanctis, cum Speculo exemplorum*."¹²¹ In the beginning of the sixteenth century, Richard Whytford or Whitford flourished. He was a native of Flintshire, and he was educated at Oxford. He became a monk of the order of St. Bridget, at Sion, of Middlesex,¹²² and he appears to have been chiefly employed as a translator of original works by Wynkyn de Worde. From "*Martyrologium secundum usum Ecclesiæ Sarisburiensis*," he compiled "*The Martiloge in Englysshe, after Vse of the Chyrche of Salisbury, and as it is redde in Syon, with Addicions*."¹²³ The translator added feasts to this Martyrology, at the various days. Bale says, that he flourished A.D. 1520,¹²⁴ and he is followed

Charles Hingeston, was published by the Master of the Rolls. London, 1858. 8vo. Biographical notices of the author are prefixed to this volume, under the heading "*Introduction*," pp. ix. to xxix.

¹¹⁷ Another edition of it was printed at Firenze, in 1758.

¹¹⁸ See Brunet's "*Manuel du Libraire*," tome iii., col. 1818, 1819.

¹¹⁹ To this title are appended the remarks, that all these collected histories are properly termed new, even though some of them might be found in other collections; however, they were not so amended and prolonged as in the present work. This would be specially apparent in the Legends of Saints Frederic, bishop, Gurinus, Gangulph, Oswald, Kilian, Affre, Juliana, Pope

Stephen, Alexander, and many others.

¹²⁰ Various editions of this work appeared, viz., at Arg. per Mar. Flach, A.D. 1499; at London, A.D. 1510, 4to; at Paris, A.D. 1513, 8vo, and at Nuremburg, A.D. 1514, fol.

¹²¹ This appeared at Mag. A.D. 1612, in 4to. See Watts' "*Bibliotheca Britannica*," vol. i., p. 489, c.

¹²² See Bishop Tanner's "*Bibliotheca Britannico-Hibernica*," p. 765.

¹²³ It was printed at London, A.D. 1526, in 4to. See Watts' "*Bibliotheca Britannica*," vol. ii., p. 965, b. c., and p. 982 v.

¹²⁴ See "*Scriptorum Illustrium Majoris Brytaniæ quam nunc Angliam et Scotiam vocant, Catalogus, a Japheto per 3618 annos, usque ad annum hunc Domini 1557*." *Centuriæ Nona*, § xv., p. 709.

by John Pitts;¹²⁵ but, it may be added, that he lived at least twenty years later.¹²⁶

Oliver Maillard, a French Divine, wrote "*Sermones de Sanctis*." These were published at Paris, A.D. 1507, 1509,¹²⁷ and afterwards in 8vo size. Frater Hungarus, of the Minorite Order, wrote "*Biga Salutis, sive Sermones de Sanctis, necnon Miracula*." These appeared at Hagen, A.D. 1515, 1516.¹²⁸ Likewise, Wolfgang Hopyl printed a work at Paris, A.D., 1518, "*Legende totius anni, tam de tempore quam de Sanctis, secundum ordinem Sarum*." This is a folio volume.¹²⁹ Born in the year 1462, John of Trittenhem became Abbot of Spanheim. He published many ascetic and historical works. Among the latter are chiefly note-worthy, "*Catalogus Illustrium Virorum Germaniam suis ingeniis et lucubrationibus omnifariam exornantium*;" "*De Illustribus Viris Ordinis Sancti Benedicti*;" and "*De Scriptoribus Ecclesiasticis*."¹³⁰ After his death appeared, A.D. 1531, a new edition of this work, intituled, "*Catalogus Scriptorum Ecclesiasticorum, sive illustrium Virorum, cum Appendice eorum qui nostro etiam seculo doctissimi claruere*."¹³¹ It contains some brief notices of a few among our earlier ecclesiastical writers. Leland complains of Trithemius having classed many English writers as Scoti.¹³² This writer died on the 13th of December, A.D. 1516.¹³³

Thiery Martins, or Martens, or Theodore Martinus, an early and a most learned Flemish printer, was born at Alost, about A.D. 1450. He began printing in the Netherlands, in 1473, and being a very distinguished philologist,¹³⁴ he was intimately acquainted with some of the most learned men in Louvain University.¹³⁵ He wrote, "*Hymni in Honorem Sanctorum*."¹³⁶ Besides his own writings, beautiful editions of other works issued from his press.¹³⁷ He died at Alost, on the 28th of May, A.D.

¹²⁵ See "*Relationum Historicarum de Rebus Anglicis*," tomus i., pars. ii., pp. 695, 696.

¹²⁶ See "*Athenæ Oxonenses*," vol. i., col. 132 to 134. See the edition of 1813. London. 4to.

¹²⁷ See Brunet's "*Manuel du Libraire*," tome iii., col. 1316.

¹²⁸ In two 4to volumes this work saw the light.

¹²⁹ See Watts' "*Bibliotheca Britannica*," vol. i., pp. 513, o, and 526, l. Also vol. ii., p. 635, i.

¹³⁰ A collected edition of this writer's historical works was issued at Frankfort, A.D. 1600.

¹³¹ This work, in a thin 4to volume of 184 folios, was printed at Cologne.

¹³² See "*Commentarii de Scriptoribus*

Britannicis," tomus i., cap. xcii., p. 126.

¹³³ See Cardinal Bellarmine's "*De Scriptoribus Ecclesiasticis*," pp. 540 to 542. Venice edition, 1728.

¹³⁴ See F. A. Van Iseghem's "*Biographie de Thierry Martens*." This 8vo work appeared at Malines, A.D. 1852.

¹³⁵ See Mon. de Ram's "*Considerations sur l'Histoire de l'Université de Louvain*." This dissertation appeared in "*Bulletins de l'Académie Royal de Belgique*," tome xxi.

¹³⁶ Valère André attributes to his authorship this work. See "*Bibliotheca Belgica*." At present it seems to be unknown.

¹³⁷ See Watts' "*Bibliotheca Britannica*," vol. ii., p. 649, x, y. Maittaire's "*Annales Typographici*," vol. i., p. 334. Second Edition.

1534.¹³⁸ Anthony Corvinus also wrote a work which was published,¹³⁹ "*Breves Expositiones supra ea Evangelia quæ in præcipuis Festis Sanctorum prædicari solent.*" It was composed or brought to light about A.D. 1537.¹⁴⁰

The first great collection of saints' lives was that published by Aloysius Lewis or Ludovicus Lippomanus, who was born about the year 1500. Successively he had been appointed Bishop over Modon, over Verona, and over Bergamo. Lippomani was secretary to Pope Julius III., and he was also made Legate of the Holy See, and President at the Council of Trent. Notwithstanding the exalted nature of his functions, he was enabled to publish many learned works. Among these, the principal are, "*Sanctorum Priscorum Patrum Vitæ, numero clxiii. ex variis Auctoribus Collectæ, cum Notis.*" Lib. iv.¹⁴¹ This appeared at Rome, A.D. 1551. It was followed by the second tome, comprising two hundred and twenty-five lives, in 1553. The third contained a new series of detached lives; St Palladius, the Book of St. Gregory of Tours, *De Miraculis Martyrum*, St. Julianus and St. Martin, Bishop: it was published in 1554. The fourth volume, containing two hundred and seventy lives, appeared this same year. The fifth tome, issued A.D. 1556, having Metaphrastes in the beginning, with the months of November, December, January, and February. Two additional tomes came out, A.D. 1558. One of these contained Saints' Acts for the months of May, June, July, August, September, and October; while the other was divided into three parts, viz.: 1, the months of March and April; 2, another collection of Metaphrastes,¹⁴² translated by Cardinal Sirlet; and 3, the "*Pra tum Spirituale*" of John Moschus.¹⁴³ For critical accuracy, this collection of Saints' Acts is not greatly esteemed.¹⁴⁴ It had been completed, too, without any regularity of plan.¹⁴⁵ This pious and learned prelate died A.D. 1559,¹⁴⁶ or according to other accounts, A.D. 1560. His nephew, Hieronimo Lippomani, published a supplementary posthumous volume, and which comprised an eighth tome of "*Lives of the Fathers,*" translated from the Greek, by his uncle.¹⁴⁷ This compilation was reprinted at Louvain, A.D. 1566.¹⁴⁸ The

¹³⁸ His tomb is to be seen in the parochial church of this place. To honour his memory, a public statue has been erected in his native town, A.D. 1856.

¹³⁹ In 8vo. Hal. S.

¹⁴⁰ See Watts' "*Bibliotheca Britannica,*" vol. i., p. 260, j.

¹⁴¹ The notes are separately printed in Italian; and two volumes have been devoted to a Latin translation of Simeon Metaphrastes' *Lives of Saints*. See M. le Dr. Hoefler's "*Nouvelle Biographie Générale,*" tome xxxi., pp. 328, 329.

¹⁴² This was taken from a MS. of the Crypta Ferrata.

¹⁴³ Thus were seven folio tomes published by Bishop Luigi Lippomani.

¹⁴⁴ See Watts' "*Bibliotheca Britannica,*"

vol. ii., p. 609, s. t.

¹⁴⁵ The notes, however, were the germs of future hagiographical criticism.

¹⁴⁶ See Jeremy Collier's "*Great Historical, Geographical, Genealogical, and Poetical Dictionary,*" vol. Art. Lippomannus.

¹⁴⁷ "In the article in the *Biographie Universelle* on Lippomani, though signed by two honourable names, there are three errors: they give but six volumes—state that Metaphrastes fills the two last—and that all were published from 1551 to 1558."—Duffy's "*Irish Catholic Magazine,*" vol. ii., p. 30, n. 1st col.

¹⁴⁸ It was translated into French, by Gabriel de Payorbault, and published at Paris, A.D. 1572. This work of the Lippomani was a great publishing effort, for the time.

learned antiquary, John Leland,¹⁴⁹ flourished within the first half of the sixteenth century. He went to Cambridge, and received his academical education at Christ College;¹⁵⁰ afterwards he studied at Oxford. By his industrious researches into English history, Leland materially contributed, to preserve from time's decay, many particulars regarding Irish Saints and religious foundations. Besides some valuable antiquarian works, which appeared during his lifetime, he left several manuscript volumes of extracts and collections, taken from cathedral, abbatial, and collegiate libraries. His "*Commentarii de scriptoribus Britannicis*," very imperfectly edited by Anthony Hall, appeared at Oxford, A.D. 1709.¹⁵¹ His "*Itinerary through most parts of England and Wales*," has been published by Mr. Hearne, A.D. 1710-11.¹⁵² His "*Collectanea de Rebus Britannicis*," appeared A.D. 1715.¹⁵³ These works are now extremely scarce. A collected and well edited series of this celebrated antiquary's complete works should be issued, as a boon for historical investigators. He died on the 18th of April, A.D. 1552, in the city of London.¹⁵⁴ "*The Life of Leland*," by the Rev. William Huddesford, was published at Oxford, A.D. 1772.¹⁵⁵

A very elegant edition of Saints' Lives was prepared for publication by Laurence Surius. This he published in six folio volumes; the first tome appearing in the year 1576;¹⁵⁶ others following at successive intervals. The Saints' Acts were arranged according to successive days of the months and year, as found in the order of the Roman Calendar.¹⁵⁷ Surius made his selections from Lives of the Saints, as published by Lippomani. However, he rejected those that were considered open to severe criticism; but, he added many inedited documents to his collection. Deliberate expurgations and alterations were made in the text of original documents, either to render his work less objectionable for prevailing critical and severe taste, or to infuse a greater elegance of style and a purer Latinity. These suppressions and amendments, however, tended to lessen the authentic and historical value of his work, "*De Probatis Sanctorum Vitis*," and to destroy the originality of its component materials. There are few notes, historical, topographical, or critical, annexed to the various Saints' Lives, but there are short

¹⁴⁹ See Anthony A. Wood's "*Athenæ Oxonienses*," vol. i., col. 197 to 204. New Edition, with additions, and a continuation by Philip Bliss. London, 1813, 4to.

¹⁵⁰ See "*Athenæ Cantabrigienses*," by Charles Henry Cooper, F.S.A., and Thompson Cooper, vol. i., pp. 110, 111, 542. London, 1858, *et seq.* 8vo.

¹⁵¹ In two 8vo volumes.

¹⁵² In nine 8vo volumes.

¹⁵³ In six 8vo volumes.

¹⁵⁴ See John Pitts' "*Relationum Historicarum de Rebus Anglicis*," tomus i., pars. ii., p. 744.

¹⁵⁵ In 8vo shape.

¹⁵⁶ An edition of this work was published at Cologne, A.D. 1617, in six folio volumes. The title-page of this edition is: "*Vite Sanctorum ex Probatis Authoribus et MSS. Codicibus*." Primo quidem per R. P. Fr. Laurentium Surium Carthusianum editæ, nunc vero multis sanctorum Vitis auctæ, emundatæ et notis marginalibus illustratæ. Colonie Agrippinæ, MD.LXX. The paging of this edition is frequently found to be incorrect.

¹⁵⁷ The saints of two months are comprised in each tome.

accompanying notices regarding the sources, whence those biographies had been derived. Several Acts of our national Saints are found in his volumes. Sarius was about to publish a second edition of the work, but he did not live to complete this design.

The Spanish Jesuit, Father Ribadineira, published a series of Saints' Lives, in his country's vernacular.¹⁵⁸ This collection was afterwards translated into Latin,¹⁵⁹ French, and English.¹⁶⁰ Professedly it digests into the form of sermons or panygerics the saints' actions; but, it must be remarked, the mode of treatment is severely historical more than rhetorical. It only contains a few notices of Irish Saints. Pietro Galesini of Milan, Apostolic Notary, endeavoured to new-model the Roman Martyrology, by illustrating and correcting it, as likewise by adding a number of new facts respecting the saints. His work was dedicated to Pope Gregory XIII. It was published at Milan, A.D. 1577, and at Venice, A.D. 1578.¹⁶¹ This work was not approved by the Roman censors,¹⁶² owing chiefly to its over-elaborate plan.¹⁶³

Jean Ver Meulen, Latinized John Molanus, born at Lille, A.D. 1533, became a Doctor of Theology at Louvain, and he published there "*De Picturis et Imaginibus Sacris*," A.D. 1570. In the year 1573, "*Indiculus Sanctorum Belgii*" issued. In the year 1595, a small octavo posthumous volume was published. It is intituled, "*Natales Sanctorum Belgii, et eorum chronica recapitulatio*." These works contain some short acts or notices of Irish saints, who in various missionary capacities had been connected with Belgium. The author died, September 18th, 1585.¹⁶⁴ Arnold Wion, a Belgian monk of the Benedictine Order, published "*Lignum Vitæ, in quo Religionis D. Benedicti initia, et viri clari describuntur in lib. v.*" It appeared at Venice,¹⁶⁵ A.D. 1595.¹⁶⁶ In it are contained some notices of Irish saints. Fr. Zacharias Lippeloo published compendious acts of the saints at Brixiad, A.D. 1601.¹⁶⁷ This was intituled, "*Vitæ Sanctorum sive Res Gestæ Martyrum, Confessorum atque Sanctarum Virginum*."¹⁶⁸ Besides these works, Antonio Possevino,

¹⁵⁸ It was illustrated with cuts, and published A.D. 1572. See Watts' "*Bibliotheca Britannica*," vol. ii., p. 801, j.

¹⁵⁹ The Latin title is, "*Flos Sanctorum, seu Vitæ et Res Gestæ Sanctorum ex probatis scriptoribus selectæ, et in formam concionum singulari cura ad usum concionatorum accommodata*." Primum Hispanice a R. P. Petro Ribadineira Toletano e societate Jesu. This edition was published at Cologne, A.D. 1630. It had additions of new Saints' Acts, with useful annotations.

¹⁶⁰ A third English edition of this work, in folio shape, was issued in Dublin, by subscription, A.D. 1763. It is a very creditable specimen of typography.

¹⁶¹ It was printed in 4to shape.

¹⁶² See Watts' "*Bibliotheca Britannica*,"

vol. i., p. 396, w.

¹⁶³ See "*Encyclopedie Catholique*," &c., Publie sous la Direction de l'Abbe Glaire et de M. le Vte. Walsh, tome xii., p. 425.

¹⁶⁴ See M. le Dr. Hoefer's "*Nouvelle Biographie Générale*," &c., tome xxxv., cols. 240, 241.

¹⁶⁵ In 4to form.

¹⁶⁶ See Watts' "*Bibliotheca Britannica*," vol. ii., p. 976, z.

¹⁶⁷ In four 4to volumes.

¹⁶⁸ The only edition of this work, I have been enabled to consult, bears for title; "*Vitæ sive Res gestæ Sanctorum, ex selectissimis orthodoxis patribus, brevi et fideli Compendio conscriptæ*," per Fr. Zachariam Lippeloo, Carthusiæ Coloniensis alumnium, et nunc recens recognitæ, ac Vitarum ali-

born in Mantova, A.D. 1534,¹⁶⁹ a learned Jesuit, issued a highly-esteemed work, "*Apparatus Sacer*,"¹⁷⁰ in which he notices nearly 8,000 writers, sacred and profane.¹⁷¹ Again, Giambattista Possevino,¹⁷² nephew of the more celebrated Antonio Possevino, wrote, "*Vite de Sancti di Todi*." It was published at Perugia,¹⁷³ A.D. 1597.¹⁷⁴

The learned Henricus Canisius, born about the middle of the sixteenth century,¹⁷⁵ published a valuable work, called "*Antiquæ Lectiones*," at Ingolstadt, from A.D. 1601 to 1608. It appeared in seven 4to volumes.¹⁷⁶ These were afterwards reprinted and put in order, by Jacques Basnage, under the title of "*Thesaurus Monumentorum Ecclesiasticorum*."¹⁷⁷ These works contain curious tracts, which serve to elucidate the Acts of some Irish saints. The learned editor died A.D. 1609.¹⁷⁸ John Watson published his "*English Martyrologie*, conteyning a Summary of the Lives of the glorious and renowned Saintes of the three kingdoms; England, Scotland, and Ireland; collected and distributed into Moneths, after the form of a Calendar, according to every Sainte's Festivity." This work appeared, A.D. 1608.¹⁷⁹

One of the most comprehensive and industrious literary projectors of his age was Cardinal Cæsar Baronius. This eminent Ecclesiastical Historian and Martyrologist was born at Iora, in the Kingdom of Naples, October 31st, A.D. 1538.¹⁸⁰ For a great part of his life, Baronius laboured at his invaluable work, "*Annales Ecclesiastici*,"¹⁸¹ containing a history of the first

quot accessione locupletatæ, per Fr. Cornelium Grassium ejusdem Carthusiæ professum. This edition has been issued at Cologne, A.D. 1602, in four thick 12mo volumes. In it the Lives of the Saints are distributed, according to the order of months, each volume comprising respectively three months. Another edition seems to have issued in the same city, in three thick 12mo volumes, A.D. 1610.

¹⁶⁹ See Tiraboschi's "*Storia della Letteratura Italiana*," tomo vii., parte ii., lib. iii., pp. 398 to 402.

¹⁷⁰ It appeared at Venice, 1603-1606, in 3 vols. folio. Another edition issued at Cologne, 1607, two vols. in fol.

¹⁷¹ See Brunet's "*Manuel du Libraire et de l'Amateur de Livres*," tome iv., pp. 834, 835.

¹⁷² Born A.D. 1520. See Tiraboschi's "*Storia della Letteratura Italiana*," tomo vii., parte i., lib. ii., p. 572.

¹⁷³ In 4to form.

¹⁷⁴ See M. le Dr. Hoefler's "*Nouvelle Biographie Générale depuis les Temps les plus reculés jusqu'à nos Jours*," tome xl., pp. 876 to 878.

¹⁷⁵ See L'Abbe F. X. de Feller's "*Dic-*

tionnaire Historique," tome ii., p. 460. Paris edition, 1818.

¹⁷⁶ See Graesse's "*Trésor de Livres Rares et Précieux, ou Nouveau Dictionnaire Bibliographique*," tome ii., p. 35.

¹⁷⁷ This work was printed at Antwerp, A.D. 1725. It appeared in seven folio volumes, with a preface and notes by the editor.

¹⁷⁸ See "*A New General Biographical Dictionary*," &c., vol. iii., p. 303. Published at London in 15 volumes 8vo, A.D. 1798, a new edition.

¹⁷⁹ In small 8vo. By some this work is attributed to John Wilson, as the letters J. W. are only affixed on the title-page. See William Thomas Loundes' "*Bibliographer's Manual of English Literature*." A new edition, revised, corrected, and enlarged, by Henry G. Bohn, vol. v., part x., p. 2854. London, 1864, 8vo.

¹⁸⁰ See Tiraboschi's "*Storia della Letteratura Italiana*," tomo vii., parte i., lib. ii., p. 364.

¹⁸¹ A folio edition of this valuable work, which was intended to expose the historical forgeries of the Centuriators of Magdebourg, appeared in several volumes, *Mogantiæ et*

twelve ages of the Church.¹⁸² He also edited, "*Martyrologium Romanum restitutum*," in a folio volume, at Rome, A.D. 1586. This work has passed through repeated editions there and in other countries.¹⁸³ Baronius died June 30th, 1607, at Rome.¹⁸⁴ Ralph Buckland, who was born in 1564, became a convert to the Church, and he was afterwards ordained a priest. It is said, he prepared for the press, "*A Translation of the Lives of the Saints from Surius*,"¹⁸⁵ and he produced other works. For twenty years he was a missionary in England.¹⁸⁶ He died in 1611. Richard White or Vitus published "*Historiarum Britannicæ*," from 1597 to 1607,¹⁸⁷ and at Douay, in 1609, a work, "*De Reliquiis et Veneratione Sanctorum*;" he also issued in 1610, "*Explicatio Martyrii Sanctæ Ursulæ, et undecim millium Virginum Britannicarum*."¹⁸⁸ This author died in 1611 or 1612.¹⁸⁹ Sieur de la Barre was the author of a work, "*Histoire des Saints*." It was published at Paris, A.D. 1619, in two octavo volumes.¹⁹⁰ John Pitts, or as his name is found Latinized, Joannes Pitseus, was a native of Southampton, and he was distinguished for his learning, as also for his piety. He filled many important positions as an ecclesiastic on the Continent, while he wrote some very erudite works,¹⁹¹ and departed this life about A.D. 1616.¹⁹²

The learned Robert Bellarmine, one of the most celebrated controversialists of his age, was born October 4th, 1542.¹⁹³ Even Mosheim acknowledges, that his style was not only clear, but that he was copious in argument, fertile in imagination, candid and diligent in proposing and answering adverse objections.¹⁹⁴ Scaliger has expressed a much less favourable opinion of his in-

Coloniz Aggripinæ, A.D. 1601. Another fine folio edition with notes by Pagius was issued at Lucca, A.D. 1742.

¹⁸² Various editions, abridgments, or continuations of this work have appeared at different intervals, and in separate countries.

¹⁸³ See Watts' "*Bibliotheca Britannica*," vol. i., p. 76, u, v, w, x, y.

¹⁸⁴ See R. Chambers' "*Book of Days*," vol. i., p. 828, and vol. ii., p. 516.

¹⁸⁵ See John Pitts' "*Relationum Historicarum de Rebus Anglicis*," tomus i., pars. ii., p. 816. This has been quoted incorrectly as the work of Robert Buckland.

¹⁸⁶ This statement is found in Witte's "*Diarium Biographicum*." Also Anthony a Wood's "*Athenæ Oxonienses*," vol. ii., cols. 105 to 107. London edition, 1815, 4to.

¹⁸⁷ This work, in two small 8vo volumes, bears on the title, *Atrebatii et Duaci*.

¹⁸⁸ See Henry G. Bohn's edition of Loundes' "*Bibliographer's Manual of English Literature*," vol. v., part x., pp. 2902, 2903.

¹⁸⁹ See Tanner's "*Bibliotheca Britannico-Hibernica*," p. 764. Also Anthony a

Wood's "*Athenæ Oxonienses*," vol. ii., pp. 118, 119.

¹⁹⁰ See Watts' "*Bibliotheca Britannica*," vol. i., p. 77, h.

¹⁹¹ The one best known is "*Relationum Historicarum de Rebus Anglicis*," usually quoted as, "*De Illustribus Britannicæ Scriptoribus*," published in 4to shape at Paris A.D. 1619. This seems to have been only one of a written series, comprised in four large volumes. One of these had been devoted to the Lives of the English Kings; another to those of the English Bishops; and a third to those of Apostolic Englishmen.

¹⁹² He concludes with a short notice of himself and his works in "*Relationum Historicarum de Rebus Anglicis*," tomus i., pars. ii., pp. 816, 817. The editor supplies a further biographical narrative.

¹⁹³ See Tiraboschi's "*Storia della Letteratura Italiana*," tomo vii., parte i., lib. ii., p. 314.

¹⁹⁴ See Mosheim's "*Ecclesiastical History*," vol. iii., p. 155. Maclane's translation.

tegrity.¹⁹⁵ Bellarmin's published works are exceedingly voluminous;¹⁹⁶ and various editions of them have appeared.¹⁹⁷ Among these, "*De Æterna Fælicitate Sanctorum Lib. v.*,"¹⁹⁸ must here be specially noted. This celebrated author died A.D. 1621.¹⁹⁹ Autbertus Miræus published a small work at Bruxelles, in the year 1622. It is intituled: "*Fasti Belgici et Burgundici.*"²⁰⁰ No date is assigned for its issue on the title-page. It contains various short notices of Irish saints.

Joannes Vastovius, a Goth, wrote "*Vitis Aquiloniæ, seu Vitæ Sanctorum in Scandinavia Magna et Regnis Gothorum, Suecorumque.*" This was printed at Cologne, in 1623.²⁰¹ Francis Haræus or Van der Haer, a learned Dutch Catholic Divine, was born at Utrecht, in 1550. Among his works is found, "*Vitæ Sanctorum: Compendium ex Surio et aliis.*" This was published at Antwerp, A.D. 1594.²⁰² John Bachot wrote "*Fasti Christiani sive Pantheon quingentis in omnes sanctos distichis cum commentariis ornatum.*" This was produced at Paris,²⁰³ A.D. 1624.²⁰⁴ Arnoldus de Raissius wrote "*Auctarium ad Molani Natales Sanctorum Belgii.*" This was published at Douay, in 1626.²⁰⁵

Thomas Dempster, to whom we have already alluded, was a Scotch gentleman of varied acquirements, and of extensive rather than of accurate learning.²⁰⁶ He was born in Aberdeenshire, on the 23rd of August, A.D. 1579.²⁰⁷ He was the twenty-fourth out of twenty-nine children, by the same father and mother. He received an excellent education at Aberdeen, at Cambridge University, at Paris, Louvain and Rome. He was a distinguished lay professor in various universities and colleges on the Continent; but his

¹⁹⁵ This criticism Bayle rebukes. See "*Dictionnaire Historique et Critique*," tome i., p. 508. Ed. 5, Amsterdam, 1740, fol.

¹⁹⁶ See a very complete account of them in Graesse's "*Trésor des Livres Rares et Précieux*," &c., tome i., pp. 325 to 327.

¹⁹⁷ See "*Penny Cyclopædia*," vol. iv., p. 192.

¹⁹⁸ Cologne, 1618, Svo. See Watts' "*Bibliotheca Britannica*," vol. i., p. 96, u.

¹⁹⁹ As if to commemorate the Centenary of his death, in 1721 a fine folio edition issued at Venice, in four large volumes, "*Disputationum Roberti Bellarmini Politiani, S.J., R.E., Cardinalis, De Controversiis Christianæ Fidei adversus hujus Temporis Hæreticos.*" Also another folio volume, "*Variorum Operum Rob. Bellarmini Collectio*," issued the same year. Another folio, containing his learned Commentaries on the Psalms, appeared there in 1726; while in 1728, "*De Scriptoribus Ecclesiasticis*," issued, thus completing his works, in seven large folios.

²⁰⁰ Bruxellis, apud Joannem Pepermannum, Bibliopolam juratum Typographumque civitatis, sub Bibliis aureis.

²⁰¹ It was reprinted at Upsal, A.D. 1708, in 4to. See Watts' "*Bibliotheca Britannica*," vol. ii., p. 928, r.

²⁰² Ap. Plant. It was printed at Lyons in Svo, and in a more enlarged shape at Cologne, Olympiades et Fasti, 1602, 4to. In 1605, fol. See Watts' "*Bibliotheca Britannica*," vol. i., p. 465, e.

²⁰³ In thick Svo shape.

²⁰⁴ See Graesse's "*Trésor de Livres Rares et Précieux*," &c., tome i., p. 271.

²⁰⁵ See Watts' "*Bibliotheca Britannica*," vol. ii., p. 788, j.

²⁰⁶ He was a lawyer, historian, poet and orator. See Collier's "*Great Historical, Geographical, Genealogical and Poetical Dictionary*," vol. i. Art. Dempster, (Thomas).

²⁰⁷ See Francisque-Michel's "*Les Écossais en France, les Français en Écosse*," vol. ii., chap. xxx. pp. 215, 216.

turbulent disposition involved him in frequent quarrels with his fellow-professors. His domestic relations also proved unhappy.²⁰⁸ A list of fifty works, written by him, has been given by Dr. Irving.²⁰⁹ Among these, more immediately relating to Irish and Scottish hagiology, are, I. "Scotia Illustrior, sive Medicabula repressa, modesta Parecbasi; qua Libelli famosi impudentia detegitur, mendacia ridicula confutantur, Scotiæ Sancti sui vindicantur, ac bona fide asseruntur."²¹⁰ II. "Asserti Scotiæ cives sui, S. Bonifacius, Rationibus IX. Joannes Duns, Rationibus XII. Excerptum e Libris de Scriptoribus Scotis."²¹¹ III. "Apparatus ad Historiam Scoticam," lib. ii. Accesserunt Martyrologium Scoticum Sanctorum DCLXXIX. Scriptorum Scotorum MDCIII. Nomenclatura.²¹² Opus a peregrini omnium gentium historiis collectum, omnia orbis regna pio studio lustrantur, religiosæ S. R. E. familiæ nobilitantur, historia patriæ augetur, Sectarii admonentur, Catholica veritas contra hostes Dei et Scotiæ firmatur. Justi et parati operis prænuntia."²¹³ IV. "Menologium Scotorum: in quo nullus nisi Scotus gente aut conversatione, quod ex omnium gentium monimentis, pio studio Dei gloriæ, Sanctorum Honori, Patriæ Ornamento, colligit, publicat, et inscribat, illustriss. Principi Moecenati suo, D. Maphæo S. R. E. Card. Barberino, Scotorum Protectori. Opus Ecclesiasticæ hierarchiæ ac monasticæ vitæ dignitati augendæ, hæresi in Scotia vigenti confundendæ, operose utila."²¹⁴ V. "Scotorum Scriptorum Nomenclatura, quartum aucta. Sancti DCLXXIX. Beati LXXXI. Papæ v. Cardinales XIV. Patriarchæ IV. Reges aut Regum Liberi XLVIII. Apostoli Gentium LXIII. Monasteriorum extra Scotiam Fundatores, Archiepiscopi, et Episc. CCLVIII. Abbates extra Scotiam CXCII. Acedemiarum Fundatores XII. viri domi et tota passim Europa omnium Scientiarum genere illustrissimi. Hæretici. pauculi confutantur. Ex suis Historiarum, lib. xix. excerpit."²¹⁵ VI. Finally, his "Historia Ecclesiastica Gentis Scotorum" in Nineteen Books, was first published at Bologna, A.D. 1627.²¹⁶ It would seem, however, that Dempster's historical writings were far from being received with favour at Rome.²¹⁷ This versatile writer²¹⁸ died of fever at Butri, near Bologna, on the 6th of September, 1625, and in

²⁰⁸ See *ibid.*, pp. 216 to 221.

²⁰⁹ See "Lives of Scottish Writers," vol. i., pp. 363 to 370.

²¹⁰ This was published at Lyons, A.D. 1620.

²¹¹ This was published at Bononia, A.D. 1621, in 4to.

²¹² Sometimes the "Martyrologium" and the "Nomenclatura" are found separately published. See Dr. David Irving's "Life of Dempster," prefixed to his edition of the "Historia Ecclesiastica Gentis Scotorum," brought out for the Bannatyne Club, at Edinburgh, in two quarto volumes, A.D. 1829. Vol. i., p. x.

²¹³ This was published at Bononia, A.D. 1622, in 4to.

²¹⁴ This was published at Bononia, A.D. 1622, in 4to.

²¹⁵ This work was published at Bononia, A.D. 1622, in 4to.

²¹⁶ In 4to. See Watts' "Bibliotheca Britannica," vol. i., p. 296, a, b, c.

²¹⁷ See "Irish Ecclesiastical Record," vol. vii., No. lxxvii., p. 179.

²¹⁸ Postfixed to the Edinburgh edition of his work on Scottish Ecclesiastical History is a biography of Dempster, written by Matthew Peregrinus. Colgan frequently exposes Dempster's mistakes.

his forty-sixth year.²¹⁹ David Camerarius, a Scottish priest, flourished in the beginning of this century, and he too with over zeal sought to claim for his country those holy men, designated Scoti. But nothing seems more to show the *mala fides* of Camerarius in his classification of so many native-born saints of Ireland with the saints of Scotland, than his suppression of the great St. Columkille's name, at the 9th of June. As an apostle he might well be classed with the Scottish saints, but his nativity was too well known to remove its claim from Ireland. His work, most frequently quoted, was published A.D. 1627²²⁰ in a thin, but closely printed small quarto volume.²²¹ Camerarius, however, does not appear to have drawn on his imagination for his statements so much as Dempster did.²²²

Philippus Alexandrinus Ferrarius, General of the Servite Order, was born at Ovilio, a small village near Alexandria, in Milanois.²²³ Among his learned works may be included, "Topographia et Martyrologium Romanum." This was published at Venice, A.D. 1609.²²⁴ He wrote, also, "Catalogus Sanctorum Italiæ, &c., qui in Martyrologio Romano non sunt." It was published in the same city, A.D. 1625.²²⁵ Among the saints connected with Italy by mission, this writer enumerates some of Irish birth. His *chef-d'œuvre* was his "Lexicon Geographicum," in which his other works were included. This was published at Milan, A.D. 1627,²²⁶ the year after his death.²²⁷ It was afterwards corrected and augmented by Michel-Antoine Baudrand of Paris, in 1670.²²⁸

While the previous partial attempts to collect Saints' Acts engaged the attention of various writers already named, a vast project had been matured in the mind of Father Heribert Rosweyde, a learned Jesuit and man of great genius, who was born at Utrecht, in 1569. During his life-time, this celebrated ecclesiastical antiquary published "Fasti Sanctorum, quorum Vitæ in Belgicis Bibliothecis Manuscriptæ asservantur,"²²⁹ as likewise a History of the Belgic Church.²³⁰ He it was who first conceived the idea

²¹⁹ See "The Imperial Dictionary of Universal Biography," vol. ii., p. 66.

²²⁰ At Catalavni.

²²¹ It is intitled, "De Statu Hominis, Veteris simul ac Novæ Ecclesiæ, et Infidelium Conversione."

²²² There was also published at Paris his work, "De Scotorum Fortitudine, Doctrina et Pietate, ac de Ortu et Progressu Heræsis in Regnis Scotiæ et Angliæ," lib. iv., A.D. 1631, 4to. See Graesse's "Trésor de Livres Rares et Précieux," &c., tome ii., p. 25.

²²³ See Collier's "Great Historical, Geographical, Genealogical and Poetical Dictionary." Art. Ferrarius, or Ferrari, (Philip).

²²⁴ In 4to.

²²⁵ In 4to. See Watts' "Bibliotheca Britannica," vol. i., p. 363, u.

²²⁶ Another edition appeared in folio, A.D. 1677, Isenaci. It is intitled: "Novum Lexicon Geographicum, in quo universi orbis oppida, Urbes, Regiones, Provinciæ, Regna, Emporia, Academiæ, Metropoles, Flumina et Maria, antiquis et recentis Nominibus appellata, suisque distantiiis descripta, recensentur." This is an enlarged edition by Michael Antonius Baudrand.

²²⁷ See Moreri's "Grand Dictionnaire Historique," tome v., p. 100.

²²⁸ See *Ibid.* Also, Tiraboschi's "Storia della Letteratura Italiana," tomo viii., lib. iii., cap. i., p. 287.

²²⁹ This appeared A.D. 1607.

²³⁰ See Watts' "Bibliotheca Britannica," vol. ii., p. 617, d, c.

of that extraordinary and completely scientific plan, for comprising, in an orderly and a critical series, the full biographies of those illustrious Church heroes and heroines, whose feasts and memories had been celebrated throughout all parts of the Christian world.²³¹ His project, formed in the beginning of the seventeenth century, long engaged Rosweyde's preparatory labours. It was the nucleus from which the great Bollandist collection had its origin. However, Father Rosweyde died on the 5th of October, A.D. 1629, in the sixtieth year of his age, and fourteen years previous to the publication of the first great folio volume of the "*Acta Sanctorum*." This collection swelled far beyond the limits originally contemplated by its first designers. Although long continued, and yet in process of publication, it has not been completed even to the present day.²³² It includes, of course, the acts of many among our national saints, as furnished to the successive editors from various sources. For the most part, the old Latin lives are accompanied by Prolegomina, Dissertations and Notes.²³³ As will be seen, from an examination of their special Irish biographies, those editors²³⁴ omit acts of many among our saints, which have been published by Colgan in his "*Acta Sanctorum Hiberniæ*," comprising only saints of the first annual trimester. This is more remarkable in the Bollandist volumes; for, their months of February and March were issued, subsequent to Colgan's publications. These should have furnished matter and have facilitated research, so far as the saints of our island are concerned. Some of Colgan's saintly biographies, as given at the first three months of the year, are referred by the earlier Bollandists to days differing from dates, set down for their festivals, by our national hagiographer. While much of Colgan's matter has been retained by them, the lives of our Irish saints assume, in a great degree, some character for originality, being preceded either by critical notices, or being accompanied by notes and illustrations, differing in substance or arrangement, from those of Colgan. Instances, however, may be discovered, where editorial judgment or convenience furnishes only a republication. The Bollandists sometimes question Ireland's claim to many of her saints; while, with regard to others, their opinions in favour of our

²³¹ He published, before his death, "*Vitæ Patrum, sive Historiæ Heremiticæ Libri x., ex variis auctoribus in unum congestis et notationibus, ac onomastico indicibusque illustratis*." A second edition of this work, enlarged, appeared in folio at Antwerp, A.D. 1628. See Brunet's "*Manuel du Libraire*," tome iv., col. 1410.

²³² M. Capefigue most correctly says: "*c'est dans les Bollandistes qu'il faut apprendre le Moyen âge : ces Plutarques de la solitude écrivaient avec foi les miracles qui avaient préservé le faible de la vengeance du fort*."—See "*Charlemagne*," tome i.,

p. 39.

²³³ John Boland, in 1643, published the first two folio volumes, comprising saints for the month of January, and his colleagues or successors have since been named Bollandists.

²³⁴ Information respecting their labours will be found in "*Memoires sur les Bollandistes et leurs Travaux*," by Jackard, archivist of Belgium, 1835. Also, in the "*Gentleman's Magazine*" for 1865, the author has furnished articles on "*The Bollandist Library at Brussels*," in two successive numbers.

island's pretensions are expressed with hesitancy or doubt.²³⁵ The equivocal meaning of *Scotia*, which applies both to Ireland and Scotland, occasionally caused them to leave undecided those controversies maintained by writers of either country, when claiming certain saints, whose acts are given in their great collection.²³⁶ This supplies, notwithstanding, the lives of many Irish saints, not published by Colgan, nor to be found in any previously issued hagiographical work. The Bollandist notes and criticisms are mostly distinguished for judiciousness of comment, great research, and accuracy of historical information. Yet, it must be observed, some of those writers, who have edited the "*Acta Sanctorum*," were not profoundly versed in the profane history of Ireland, and all were totally unacquainted with the Irish language, in which so many of our holy biographies had been originally written. The Bollandists are far from having exhausted materials for *Lives of the Irish Saints*; for, many inedited biographies have been omitted from their pages. This being premised, particular remarks must be reserved for those days, at which our national Saints' *Lives* are written, when commenting on documents and observations, published by those learned members of the Jesuit Society.²³⁷ Their labours are still continued, at the College of S. Michael, in the city of Bruxelles;²³⁸ and, for purposes of reference, they have one of the most choice, rare, and extensive collections of historical books known to exist.²³⁹ The fine Burgundian Library, to which

²³⁵ Besides these published lives, there are allusions to Irish saints, in a list prefixed to each day of the month. This is headed, "*Prætermissi et in alios dies rejecti*." Such names and acts frequently receive due prominence in other pages of this voluminous work.

²³⁶ The "*Churchman's Shilling Magazine*" has the following allusions to it:—"These goodly tomes are not alone devoted to dry records of the often wearying details of saintly lives, but, as Mr. O'Hanlon remarks, 'vast stores of archæological and historic matter, daily accumulating through the printing of state documents and other serial society papers, have added very considerably to the resources of the modern Bollandists, who most creditably emulate the zeal and learning of their distinguished predecessors.' M. Guizot has in high time expressed his appreciation of the value of their labours."

²³⁷ The fifty-fourth folio volume appeared in 1864. No volume was published from 1794 to 1838. Four years before the latter date a Royal National Commission had been appointed in Belgium for the publication of historic works, and people began to

wish the work of the Bollandists were continued. Accordingly, the fathers were, A.D. 1837, installed at the College St. Michael, in Brussels, and since that period they have published several folio volumes, all devoted to the month of October.

²³⁸ A highly interesting account of their literary pursuits is that contained in a work, "*Les Nouveaux Bollandistes*." *Rapport fait à la Commission Royale d'Histoire*, par Mons. P. F. X. de Ram, Rector Magnificus of Louvain University. Bruxelles, 1860, 8vo.

²³⁹ The modern Catalogue of their present library is comprised in one very large folio volume of 270 numbered folios. But the leaves are filled on both sides. First, the name of the author is given; then, the title of his work; the place where the edition was printed; the year; the number of volumes; the size of the volume; the place where the work is to be found or where quoted; and lastly, a space left for notes and observations. This volume is designated "*Bibliothecæ Bollandianæ*." Pars. Prima. The author had an opportunity of inspecting and of making some use of the Bollandists' Library, on the occasion of two

they have ready access, is also sufficiently near when required for consultation.²⁴⁰

Nicholas Hugues Menard, a learned and pious Benedictine Maurist, was born in Paris, A.D. 1587. He was a celebrated hagiologist, and all his works display a talent for appropriate research and sound criticism. Among them his "*Martyrologicum Sanctum Ordinis S. Benedicti*" was published, A.D. 1629.²⁴¹ He added notes to it, and this work appeared in two folio volumes.²⁴² He also edited "*Sacramentarium Sancti Gregorii Magni*," A.D. 1642.²⁴³ He died at St. Germain des Pères, Paris, A.D. 1644.²⁴⁴ Bartholomew Ambrosini, a physician of considerable eminence, published a curious work intituled, "*Panacea, ex Herbis quæ a Sanctis denominantur*." It appeared at Bononia, A.D. 1630. The author died at Bologna in 1657.²⁴⁵ John Fronteau, Canon Regular of the Congregation of St. Genevieve, and Chancellor of the University of Paris, published "*Kalendarium Romanum*." This was taken from an ancient manuscript, and illustrated by a Preface and two Dissertations on Festival Days and on Saints' Days. It appeared at Paris A.D. 1652.²⁴⁶ The author died there A.D. 1662. Father Vincent Baron, a Benedictine monk, published "*Panegyriques des Saints*," at Paris, A.D. 1660.²⁴⁷ He died in 1674. Robert Arnauld d'Andilli translated "*Des Vies des Saints Peres des Déserts et de quelques Saints*," in three octavo volumes. These appeared in 1668, and again in 1688, at Paris. The author died, however, in 1674.²⁴⁸ Andrew de Saussay was born at Paris about A.D. 1595.²⁴⁹ This writer became Bishop of Toul, and he published a valuable "*Martyrologium Gallicanum*," in 1638. It appeared in two folio volumes.²⁵⁰ He died in 1675. F. Gabriel Bucelinus, with other learned works,²⁵¹ published his "*Menologium Benedictinum Sanctorum, Beatorum atque illustr. Ejusdem Ordinis Virorum, accesit sacrarium, sive Reliquarium Benedictinum. Magnus Thesaurus; et annales Benedictini*." This work appeared, Veld-Kirchii, A.D. 1656, in two folio volumes, with a beautifully engraved title. There is a work little known and intituled, "*Martyrologium vetustius Occidentalis*

short visits, during the months of July and August, 1863.

²⁴⁰ The fullest information, regarding these world-renowned writers, will be found in "*Les Bollandistes et l'Hagiographie Ancienne et Moderne*." Par MM. J. Carnandet et J. Fèvre. Published in a double columned 4to volume at Lyons and Paris, A.D. 1866.

²⁴¹ In an octavo volume.

²⁴² See "*Collier's Great Historial, Geographical, Genealogical and Poetical Dictionary*," vol. ii. Art. Menardus (Hugo).

²⁴³ In one 4to volume. See Watts' "*Bibliotheca Britannica*," vol. ii. p. 664, c.

²⁴⁴ See Moreri's "*Grand Dictionnaire Historique*," tome vii., p. 432.

²⁴⁵ See Watts' "*Bibliotheca Britannica*," vol. i., p. 26, k.

²⁴⁶ In 8vo. See Watts' "*Bibliotheca Britannica*," vol. i., p. 389, a, b.

²⁴⁷ In 4to. See Watts' "*Bibliotheca Britannica*," vol. i., p. 77, d.

²⁴⁸ See M. le Dr. Hoefer's "*Nouvelle Biographie Générale depuis les Temps les plus reculés jusqu'à nos Jours*," tome iii., p. 282.

²⁴⁹ See L'Abbé F. X. de Feller's "*Dictionnaire Historique*," tome viii., p. 79. Paris edition, 1818.

²⁵⁰ See Graesse's "*Trésor de Livres Rares et Précieux*," &c., tome vi., p. 277.

²⁵¹ See L'Abbé F. X. de Feller's "*Dictionnaire Historique*," tome ii., pp. 372, 273.

Ecclesiæ D. Hieronymo a Cassiodoro, Beda, Walfrido, Notkero aliisque Scriptoribus tributum, quod nuncupandum esse Romanum a Magno Gregorio descriptum, ab Adone laudatum," &c. Fr. Maria Florentinius cum notis et exercitationibus integre vulgavit." This folio volume was published at Lucca, A.D. 1668.²⁵² Soon after this time, Louis Moreri, born in 1643, published his great folio, "*Le Grand Dictionnaire Historique*."²⁵³ He died at Paris, July 10th, A.D. 1680.²⁵⁴

Udala Dirrhaimer wrote a work called, "*Currus Quadrijugus Gloriæ Sanctorum, sive Sermones Panegyrici breves de Sanctis*," and it was published at Augsburg, A.D. 1682.²⁵⁵ John de Neercassel was born at Gorcum, in 1623. During 1663, he became the sole bishop for a population of 500,000 persons scattered over Holland.²⁵⁶ Among other works, he produced a Tract on the worship of the Saints and of the Holy Virgin.²⁵⁷ The best Latin edition of his works appeared, in 1684, in two octavo volumes.²⁵⁸ Some opinions, attributed to him, savour, however, of Jansenism.²⁵⁹ He died at Zwell, in 1686. A "*Martyrologium Ecclesiæ Germanicæ pervetustum*," e Bibliotheca Matth. Frid. Beckii ejus additur Commentarius, was published at Augsburg,²⁶⁰ A.D. 1687,²⁶¹ and its contents are specially interesting.

The Canon Giacomo Certani wrote his Life of St. Brigid, under this Italian title: "*La Santita Prodigiousa, Vita di S. Brigida Ibernese*," scritta del G. Certani. It appeared at Venice,²⁶² A.D. 1677. The same writer published a Life of St. Patrick, bearing for its title: "*Il Mosè dell' Ibernìa. Vita del glorioso S. Patrizio Canonico Regolare Lateranense, Apostolo, e Primate dell' Ibernìa*," descritta dall' Abb: D. Giacomo Certani, Can. Reg. Lat., &c. This work was published at Bologna,²⁶³ A.D. 1686. The writer filled a chair of Moral Philosophy, in the University of Bologna. Lobineau has published the Acts of saints belonging to Bretagne, and among various holy persons, whose memoirs are given, we find some who are honoured by the Irish Church.²⁶⁴

²⁵² See Brunet's "*Manuel du Libraire*," tome iii., pp. 1510, 1511.

²⁵³ The first volume appeared in 1673, and a new edition issued after his death. It contains many sacred biographies. The succeeding editions most esteemed are, that published A.D. 1718 in 5 folio volumes, that in 1725 in 6 folio volumes, and that in 1732 in 6 folio volumes.

²⁵⁴ See L'Abbé F. X. Feller's "*Dictionnaire Historique*," tome vi., pp. 426, 427.

²⁵⁵ In folio. See Watts' "*Bibliotheca Britannica*," vol. i., p. 307, m.

²⁵⁶ See "*Batavia Sacra*." Also, Du Pin's "*Nouvelle Bibliotheque des Auteurs Ecclesiastiques*," Dix Septieme Siecle.

²⁵⁷ It was intituled, "*De Sanctorum et præcipue B. Mariæ Cultu*." This was is-

sued in an 8vo volume, at Utrecht, A.D. 1675. It was translated into French by L'Abbé Le Roy, and it appeared at Paris, A.D. 1679, in 8vo shape. An edition issued at Posen, in 1786.

²⁵⁸ See Watts' "*Bibliotheca Britannica*," vol. ii., p. 697, x.

²⁵⁹ See L'Abbé F. X. de Feller's "*Dictionnaire Historique*," tome vi., pp. 506 to 508.

²⁶⁰ It appeared in 4to form.

²⁶¹ See Graesse's "*Trésor de Livres Rares et Précieux*," &c., tome i., p. 320.

²⁶² In a 4to volume.

²⁶³ In a 4to volume.

²⁶⁴ The edition of this work chiefly used by the writer is that published at Paris, A.D. 1836. It is intituled: "*Les Vies des Saints de*

Fr. Albert le Grand wrote a valuable History of the Saints of Bretagne. An edition of it appeared at Rennes, in 1680. This was intitled : "Les Vies des Saints de la Bretagne Armorique avec un ample Catalogue des Evesques d' icelle : " augmenté par Guy Autret et autres."²⁶⁵ Francis Giry was born at Paris, in 1635.²⁶⁶ He became Provincial of the Minum Order.²⁶⁷ He compiled, "Les Vies des Saints, composées par le P. Simon Martin," corrigées et augmentées par le P. Giry.²⁶⁸ This work was published at Paris, A.D. 1682, in two folio volumes.²⁶⁹ The author was greatly esteemed for his piety, manifested not alone in his writings, but in his austere practices of devotion. These and his literary pursuits prematurely hastened his death, which took place at Paris, on the 20th of November, A.D. 1688.²⁷⁰

Augustine Lubin was born at Paris in 1624. He became an Augustinian friar, and he was appointed geographer to the French king. Among other works, he composed notes on the Roman Martyrology, describing such places as are there marked. It was called, "Martyrologium Romanum, cum Tabulis Geographicis et Noticiis Historicis," and it was published at Paris, A.D. 1660.²⁷¹ The author died in 1695.²⁷² Jacqueline Bouette de Blemur, born in 1618, a learned French lady of eminent piety, and an elegant writer of her country's language, published "L'Année Benedictine, ou Les Vies des Saints, de l'Ordre de St. Benoit." This appeared at Paris,²⁷³ A.D. 1667. She wrote, likewise, "Vies des Saints," in two folio volumes.²⁷⁴ She died in 1695. But one of the most attractive and satisfactory readings, for those who wish to pursue the study of history,²⁷⁵ is that truly learned work, the first folio volume of which appeared at Paris, A.D. 1668, edited by D'Achery. This was followed by other volumes, under the joint supervision of D'Achery and Mabillon. The last of these volumes was printed in the year 1702. The object of this publication was to embrace the Lives of those Saints, presumably belonging to the Benedictine order.²⁷⁶ This great work of D'Achery²⁷⁷

Bretagne et des personnes d'une éminente piété qui ont vécu dans cette Province, par Dom. Guy-Alexis Lobineau, Prêtre, religieux Bénédictin de la Congregation de Saint-Maur." Nouvelle Edition, revue, corrigée et considérablement augmentée, par M. L'Abbé Tresvaux, Chanoine, Vicaire-Général et Official de Paris. This edition appeared in five octavo volumes.

²⁶⁵ See Watts' "Bibliotheca Britannica," vol. i., p. 432, x.

²⁶⁶ His Life has been written by P. Rafron. It was published at Paris, A.D. 1691, in 12mo. To this "Vie de François Giry," a portrait is prefixed.

²⁶⁷ See "Les Bollandistes et l'Hagiographie Ancienne et Moderne," p. 111.

²⁶⁸ See Watts' "Bibliotheca Britannica," vol. i., p. 418, c.

²⁶⁹ A fourth edition, in the same city, and of the same size, was issued, A.D. 1719.

²⁷⁰ René Thuillier, in his "Diarium Ordinis Minim.," vol. ii., p. 291, has given an account of Père Giry. This work was published at Paris, in 4to, A.D. 1709.

²⁷¹ In 4to.

²⁷² See Moreri's "Le Grand Dictionnaire Historique," tome vi., p. 480.

²⁷³ In seven 4to volumes.

²⁷⁴ See Watts' "Bibliotheca Britannica," vol. i., p. 138, i.

²⁷⁵ See M. Capefigue's "Charlemagne," tome i., p. 39, n. (i.)

²⁷⁶ "Il va jusqu'à l'année 1110. L'ouvrage est aussi estimé pour les monuments qu'il renferme que pour les préfaces dont l'auteur l'a orné. Ces préfaces ont été imprimées separement, in 4to. 1732."—Feller's "Dictionnaire Historique," vol. x., Art. Mabillon, p. 458. Paris, 1828, 8vo.

²⁷⁷ See an account of John Lucas D'Achery and his works in John Darling's "Cyclo-

and Mabillon²⁷⁸ is intitled in the first volume : "Acta Sanctorum Ordinis S. Benedicti, in Sæculorum Classes distributa." Sæculum 1. quod est ab anno Christi D. ad DC. collegit Domnus Lucas D'Achery, Congregationis S. Mauri, Monachus, ac cum eo edidit D. Johannes Mabillon ejusdem Congregationis, Qui et universum opus Notis, Observationibus, Indicibusque necessariis illustravit. These great tomes appeared at Paris, and they include Acts of certain Irish saints, claimed as belonging to the Benedictine institute. Various biographies of holy persons, contained in this work, are preceded by some observations, and illustrated by many valuable notes. The matter and arrangement of those different tomes manifest editorial erudition, with an elaborate style and plan. The great services rendered by the learned editors to the republic of letters are well known to all ecclesiastical scholars.

The learned Maurist Father, Theod. Ruinart, collected "Acta Primorum Martyrum sincera et selecta ex Libr. tum ed. cum manusc. coll. eruta vel emend. notisq. et obs. ill."²⁷⁹ This work appeared at Paris,²⁸⁰ A.D. 1689,²⁸¹ and again at Amsterdam in 1713.²⁸²

William Hopkins, a divine of the Anglican Church, and who died in 1700, left behind him a Latin tract, which was a translation of a small treatise, "On the Burial Places of the Saxon Saints," composed in the Saxon tongue. It was illustrated with notes. This tract was afterwards produced by Dr. George Hickes, in a work,²⁸³ published at Oxford, A.D. 1705.²⁸⁴ Adrien Baillet was born at Neuville, in Picardy, A.D. 1649. Among various other works, this writer produced "Discours sur la Vie des Saints," which was published at Paris,²⁸⁵ A.D. 1701.²⁸⁶ He also published, "Histoire des Fêtes Mobiles : Les Vies des Saints à l'Ancien Testament," &c., which issued at Paris,²⁸⁷ A.D. 1703.²⁸⁸ His pretentious, hypercritical and shallow work on the saints was dedicated to his Eminence the Cardinal De Noailles, Archbishop of Paris.²⁸⁹ It is preceded by a discourse on the History of the Saints' Lives, and by an Advertisement addressed to Readers. The Lives

pædia Biographica," cols. 849 to 856.

²⁷⁸ See an account of John Mabillon and his works. *Ibid.*, cols. 1895 to 1901.

²⁷⁹ A translation of this work into French by Drouet and Maupertuy, appeared in Paris. It is intitled, "Les Véritables Actes des Martyrs." It was issued in two volumes 8vo.

²⁸⁰ In 4to.

²⁸¹ See Jean George Théodore Graesse's "Trésor de Livres Rares et Précieux ou Nouveau Dictionnaire Bibliographique," tome i., p. 16.

²⁸² In folio shape. This was emended and enlarged. See Brunet's "Manuel du Libraire," tome iv., col. 1457.

²⁸³ This was intitled : "Linguarum Væterum Septentrionalium Thesaurus." See the author's commemoration in "The Im-

perial Dictionary of Universal Biography," vol. iii., p. 895.

²⁸⁴ See Watts' "Bibliotheca Britannica," vol. i., p. 513, g, h.

²⁸⁵ In three folio volumes.

²⁸⁶ This appeared again in 1704, 8vo, and in 1715, at Paris.

²⁸⁷ In folio shape.

²⁸⁸ See Watts' "Bibliotheca Britannica," vol. i., p. 63, h, i, j, k.

²⁸⁹ Menage charges this very celebrated writer of saints' lives with not having read from original sources ; with falsifying quotations ; with an ignorance of Greek, Latin, Chronology and History ; with being neither poet nor philosopher, juriconsult or theologian. He was merely a presumptuous casuist, vain, ignorant, and only praised by the enemies of the Church.

of Saints for each month are preceded by separate critical tables, enumerating authors and their tracts.²⁹⁰ These serve as authorities for the composition of succeeding biographies; and besides these, the writer presents an Alphabetical Index of saints' names for each particular month. Nicholas Fontaine was born at Paris, A.D. 1625. Among the principal works of this voluminous writer are reckoned "*Vies des Saints de l'Ancien Testament.*" This work appeared at Paris, in five octavo volumes, A.D. 1679.²⁹¹ Again, "*Les Vies des Saints pour tous les Jours de l'Année,*" in five octavo volumes, was issued at Paris, A.D. 1679. This work appeared, also, in one folio volume.²⁹² Fontaine assisted, too, in the compilation of other works.²⁹³ He died at Melun, on the 28th of January, A.D. 1709.

Esprit Fléchier was born in 1632. He was a celebrated orator, and he was consecrated Bishop of Nismes. He composed "*Panegyriques des Saints,*" which were published in three volumes, but after his death. This is considered one of the most elegant compositions of its kind.²⁹⁴ The complete works of this scholarly and accomplished prelate appeared at Nismes.²⁹⁵ A.D. 1782.²⁹⁶ The elegance of his style has been universally admired, although in some respects it is regarded as artificial, and too much abounding in antitheses. Fléchier died in 1710.²⁹⁷ Claude Chastelain was born in Paris about A.D. 1639. He was ordained a Priest, and he became a Canon of Notre Dame Cathedral.²⁹⁸ He wrote "*Un Liste des Noms des Saints,*" which was published at Paris, A.D., 1697. He also issued "*Le Martyrologe Romain,*" a French translation with notes. It was published at Paris,²⁹⁹ A.D. 1705; but this was not a complete work. He issued "*Le Martyrologe Universel,*"³⁰⁰ with additions and notes, at Paris, A.D. 1709. He also published "*Un Vocabulaire Hagiologique.*" This was inserted by Menage,³⁰¹ in his "*Dictionnaire Etymologique*" of the French tongue, and with great praise of the author.³⁰² Besides his being regarded as the chief compiler of

²⁹⁰ The edition of this work, which I have chiefly used, bears on its title-page the following inscription: "*Les Vies des Saints, composées sur ce qui nous est resté du plus authentique et de plus assuré dans leur Histoire, disposées selon l'ordre les Calendriers, et des Martyrologes; avec L'Histoire de leur culte, selon qu'il est établi dans l'Eglise Catholique, et l'Histoire des autres Festes de l'année.*" This edition was published in four folio volumes, at Paris, A.D. 1724.

²⁹¹ See Watts' "*Bibliotheca Britannica,*" vol. i., p. 376, u.

²⁹² See Moreri's "*Grand Dictionnaire Historique.*"

²⁹³ See M. le Dr. Hoefler's "*Nouvelle Biographie Générale,*" tome xviii., pp. 84, 85.

²⁹⁴ The Abbé Migne has published, in two large volumes, at Paris, "*Œuvres Complètes de Fléchier,*" A.D. 1856, 1857.

²⁹⁵ In ten 8vo volumes.

²⁹⁶ Another edition was published in the same number of volumes and form, A.D. 1825. A "*Discours sur la Vie et les Ouvrages de Fléchier*" is found prefixed to this edition.

²⁹⁷ See M. le Dr. Hoefler's "*Nouvelle Biographie Générale,*" tome xvii., pp. 878 to 883.

²⁹⁸ See William a Beckett's "*Universal Biography,*" vol. i., p. 775.

²⁹⁹ In 4to shape.

³⁰⁰ In 4to shape.

³⁰¹ He was born at Angers, A.D. 1613, and he was the author of several learned works. He died at Paris, A.D. 1692. See "*The Popular Encyclopedia; or Conversations Lexicon,*" Division viii., p. 770.

³⁰² See Watts' "*Bibliotheca Britannica,*" vol. i., p. 217, x, y.

the Parisian Breviary, published A.D. 1680, he wrote a few other ecclesiastical and historic tracts.³⁰³ He specially studied the Liturgy, Rites and Ceremonies of the Church. He travelled in France, Italy and Germany, so that he might personally observe the usages and peculiarities of each locality. He died on the 20th of March, A.D. 1712.³⁰⁴ Laurence Blondel was born at Paris, A.D. 1671. He was celebrated for his bibliographical knowledge, and he was an eminent French Hagiologist. He was author of "*Vies des Saints pour chaque Jour de l'Année, tirées des auteurs originaux.*"³⁰⁵ It was first printed³⁰⁶ at Paris, A.D. 1722,³⁰⁷ and it has passed through successive editions.³⁰⁸ The author died at Evreux, on the 25th of July, A.D. 1740.³⁰⁹

In the year 1745, was published in London the "*Britannia Sancta, or the Lives of the most celebrated British, English, Scottish, and Irish Saints, who have flourished in these Islands, from the earliest times of Christianity, down to the change of Religion in the Sixteenth Century. Faithfully collected from their ancient Acts, and other Records of British History.*"³¹⁰ It contains the Lives of many Irish Saints. The name of the author who compiled this useful work is not given; but the volume is known to have issued from the ready pen of Bishop Challoner,³¹¹ who died in 1781.³¹² The amiable and learned Sovereign Pontiff, Benedict XIV., was born at Bologna, A.D. 1675. He became Pope in 1740, and one of his most erudite works is a Treatise on the Beatification and Canonization of the Saints. This subject he has fairly exhausted. His complete works have been published at Rome, in 12 quarto volumes.³¹³ He died A.D. 1758, aged eighty-three years.³¹⁴

A work of some importance for the hagiographer is, "*A Memorial of Ancient British Piety, or British Martyrology, giving a short account of all such Britons as have been honoured of old amongst the saints.*" This was published at London, A.D. 1761.³¹⁵ It seems to have been the production of a Catholic writer. Francis Philip Messenguy was born at Beauvais, A.D. 1677.³¹⁶ This French divine had a large share in preparing the Lives of the

³⁰³ See Richard and Giraud, "*Bibliothèque Sacrée.*" Gouget's *Bibliothèque des Auteurs Ecclesiastiques du Dix-huitième Siècle*, tome i.

³⁰⁴ See M. le Dr. Hoefler's "*Nouvelle Biographie Générale*," tome x., pp. 64, 65.

³⁰⁵ See Watts' "*Bibliotheca Britannica*," vol. i., p. 122, v, w.

³⁰⁶ In folio shape.

³⁰⁷ See Quérard, "*La France Littéraire.*" Richard and Giraud, "*Bibliothèque Sacrée.*"

³⁰⁸ In William a Beckett's "*Universal Biography*," vol. i., p. 463, it is stated, this work was published in 1772.

³⁰⁹ See "*The Imperial Dictionary of Universal Biography*," vol. ii., p. 623.

³¹⁰ It is divided into two parts, and it appeared in 4to shape, published by Thomas

Meighan.

³¹¹ Vicar-Apostolic of the London District. See P. Pius Bonifacius Gams' "*Series Episcoporum Ecclesiæ Catholicæ*," p. 202.

³¹² See William a Beckett's "*Universal Biography*," vol. i., p. 730.

³¹³ A.D. 1747 to 1751. See Brunet's "*Manuel du Libraire*," tome i., col. 772.

³¹⁴ See Aikin's and Enfield's "*General Biography; or, Lives, critical and historical, of the most eminent persons of all ages, countries, conditions and professions, arranged according to alphabetical order*," vol. ii., pp. 101, 102.

³¹⁵ In 12mo. It includes Irish as well as Scoto-British saints.

³¹⁶ See William a Beckett's "*Universal Biography*," vol. iii., p. 110.

Saints, afterwards published by the Abbé Gouget.³¹⁷ Messenguy wrote on many other doctrinal and historical subjects. He died on the 19th of February, A.D. 1763.³¹⁸ Peter Claude Gouget was born at Paris in 1697. He became a Canon, and among other learned works, he produced a valuable one, "*Les Vies des Saints, pour tous les Jours de l'Année.*" This work appeared at Paris,³¹⁹ A.D. 1730.³²⁰ Gouget died A.D. 1767.³²¹

Nicholas Charles Joseph Trublet was born at St. Malo, in 1627.³²² He became a canon and an archdeacon, connected with that see. Among his other greatly admired works, he wrote "*Panegyriques des Saints.*"³²³ These compositions are thought to be in a pure, but frigid French style; yet, they are preceded by some excellent thoughts on sacred eloquence.³²⁴ The writer was a man of solid talents, and of estimable qualities.³²⁵ He died March 14th, 1770. Antoine Tournon, born in 1688, was a Dominican. Besides his well-known Lives of St. Thomas d'Aquin, and of St. Dominick de Guzman, and of St. Charles Boromeo, he produced a very valuable work, "*Histoire des Hommes Illustres de l'Ordre de Saint Dominique,*" in Paris,³²⁶ between A.D. 1743 and 1749. He died there on the 2nd of September, 1775.³²⁷

About the year 1710 was born the justly celebrated, and most popular English hagiologist, the Rev. Alban Butler. This learned man, among other admired works, produced that sterling contribution to Catholic literature, which, for depth of erudition, and happy selection of subjects or mode of treatment, must ever be regarded as a masterpiece of sacred biography. It is intitled: "*The Lives of the Fathers, Martyrs and other principal Saints, compiled from original Monuments and other authentic Records, illustrated with the Remarks of Judicious Modern Critics and Historians.*" This work was published in twelve volumes, but in the first edition, the author's valuable notes were omitted, to render the printing less expensive. In subsequent editions these were restored; and numerous indeed were the issues of this work, in almost every possible form of typographic and illustrated production. Some notices of Irish saints are included; but, for the most part,

³¹⁷ Messengui's part of it only reached to the 12th of March.

³¹⁸ See Lequeux's "*Mémoire Abregé sur la Vie et les Ouvrages de l'Abbe Messengui.*" This 8vo volume was published at Paris, A.D. 1763.

³¹⁹ In six 12mo volumes.

³²⁰ A new and an enlarged edition issued there, in two quarto volumes, A.D. 1734, 1740. An abridged edition of this work has often appeared since, in two volumes, or in a single volume.

³²¹ See Watts' "*Bibliotheca Britannica,*" vol. i., p. 429, n, and vol. ii., p. 666, o, p.

³²² See M. le Dr. Hoefer's "*Nouvelle*

Biographie Générale," tome xlv., col. 676, 677.

³²³ This work appeared at Briasson in one 12mo volume, A.D. 1755. A second edition, in two volumes, was issued A.D. 1764.

³²⁴ See Watts' "*Bibliotheca Britannica,*" vol. ii., p. 917, i.

³²⁵ See "*Biographie Universelle, Ancienne et Moderne,*" &c. Rédigé par une Société de gens de Lettres et de Savants, tome xlv., pp. 599 to 601.

³²⁶ In six 4to volumes.

³²⁷ See M. le Dr. Hoefer's "*Nouvelle Biographie Générale,*" tome xlv., col. 547, for a more extended account.

too briefly or carelessly written.³²⁸ The illustrious author died, on the 15th of May, A.D. 1773.³²⁹

Among a great many learned and interesting works, of which John Pinkerton³³⁰ was author or editor,³³¹ stands a book, "*Vitæ Antiquæ Sanctorum qui habitaverunt in ea parte Britanniae, nunc vocata Scotia vel in ejus insulis.*" Quasdam edidit ex MSS., quasdam collegit Johannes Pinkerton, qui et variantes lectiones et notas pauculas adjecit. This work was published at London, A.D. 1789;³³² and it contains ancient maps of Ireland, in the middle ages; as likewise maps of Iona and of Caledonia or Pikia, from the years A.D. 500 to 800. This is a truly useful and critical production. A very learned work, comprising the acts of Belgian saints, was published at Bruxelles and Tongerlo, in six quarto volumes, ranging in dates of issue from the year 1783 to 1794. The following is the title of the first volume: "*Acta Sanctorum Belgii Selecta, quæ tum ex Monumentis Sinceris nudum in Bollendiano opere editis, tum ex vastissimo illo opere, servata primigeniâ scriptorum phrasi,*" collegit, chronologico ordine digessit, commentariisque ac Notis, illustravit, Josephus Ghesquierius, Presbyter. Tomus I. Complectens Acta Sanctorum Belgii ab exordio Ecclesiæ Christianæ usque ad annum Christi DXXXII. cum figuris. This work was at first carried on, under the editorship of Joseph Ghesquiere, who was afterwards assisted by Cornelius Smet and Isfridus Thysius. It is very correctly printed, and illustrated with many interesting copper-plate engravings. These represent shrines and other objects of antiquity. As many of our native-born Irish saints were connected with Belgium, during their missionary labours, the valuable work in question admirably illustrates their acts.

The "*Lives of the English Saints*," written by Anglican divines belonging to the University of Oxford, first popularized this species of pious study among English readers without the Catholic Church. The Venerable and Very Rev. John Henry Newman, D.D., and Father Faber—afterwards converts to the Catholic Church—wrote biographies embraced in this series, which is contained in fourteen thin and elegantly-printed volumes.³³³

³²⁸ To supplement omissions, a small 12mo volume was published at Dublin, in the year 1823. It is intitled:—"The Lives of the Irish Saints, extracted from the Writings of the Rev. Alban Butler, and now placed in order, with a prefixed Calendar; to which is added, an office and litany in their honour, with a defence of the Monastic Institute." By a Cistercian Monk. In some instances the compiler has altered the dates of saints' festivals, as found in Butler. This little work is preceded by an original Preface and Calendar of Irish Saints, pp. iii. to xviii. Some appendices are found, in addition to the text of the Rev. Alban Butler.

³²⁹ Long after his death appeared "An

Account of the Life and Writings of the Rev. Alban Butler; interspersed with observations on some subjects of sacred and profane literature mentioned in his writings." By Charles Butler, Esq., Barrister-at-Law, and the Divine's nephew. This biography usually precedes modern editions.

³³⁰ Born at Edinburgh, February 17th, 1758. See R. Chambers' "*Book of Days*," vol. i., p. 266.

³³¹ See Knight's "*English Cyclopædia*." Biography. Vol. iv., pp. 836, 837.

³³² In 8vo. See Watts' "*Bibliotheca Britannica*," vol. ii., r.

³³³ In 12mo. These issued at London, A.D. 1844, 1845. "The Virgin Saints" followed, as a supplement to this serial.

In the year 1853 a work was published: "Lives of the Cambro-British Saints of the fifth and immediate centuries, from ancient Welsh and Latin MSS. in the British Museum and elsewhere, with English translations and explanatory notes;" by the Rev. W. J. Rees, M.A., F.S.A., Rector of Cascob, Radnorshire, Prebendary of Brecknock, and Member of the Cambrian Archæological Association, &c. It appeared at Llandovery, under the auspices of the Welsh MSS. Society.³³⁴ This work contains a lithograph of St. Illtyd's Cross, Lantwit, with fac-similes from ancient MSS. In it are to be found, also, pedigrees of the saints, from a MS. of the thirteenth century, with pedigrees of the Welsh saints, both in Welsh and English.³³⁵ It also comprises the acts of some saints, having a connexion with Ireland. During the present century have appeared in Germany a work by Abban Stolz, on "The Legends of the Saints," a translation by the Abbé Dacas, "La Fleur des Saints," extracts from the Church History of Rohrbacher, "Les Vies des Saints," the Benedictines of Solesmes' translation, "Les Actes des Martyrs," as also, "Les Vies des Saints de France," by Charles Barthélemy,³³⁶ and the unfinished but magnificent work of Le Comte de Montalembert, so popularly known as "Les Moines d'Occident."³³⁷

Besides the foregoing productions, L'Abbé C. Martin has published a very useful and instructive work at Paris: "Vies des Saints à l'usage des Prédicateurs, comprenant: 1° La Vie du Sainte de chaque Jour; 2° Son Panégyrique; 3° Des Matériaux appropriés à chaque sujet pour Panégyriques, instructions familières et colloques." Mon. L'Abbé A. Vaillant published an octavo volume, "Vies des Saints des Familles Chrétiennes et des Communantes Religieuses." It appeared at Paris, in 1865. A very interesting and important work, by the Abbé J. Corblet, appeared in two large volumes, and it was published³³⁸ both in Paris and Amiens, A.D. 1870. It is intituled, "Hagiographie du Diocèse d'Amiens," and the learned author has added notices of the saint's relics, under the heading of each biography, together with an account of the veneration, liturgy, monuments and traditions, iconography and books referring to each individual subject. "This work has allusion to some of our Irish saints."³³⁹

A voluminous and highly interesting work has been projected in France, and on a very comprehensive plan. It is intituled, "Les Acts des Saints," Louis Gauthier, Editeur. The first volume was published at Lyons, A.D.

³³⁴ In one volume, royal 8vo.

³³⁵ In addition, it has an account of Brychan of Brycheiniog, Latin and English—Hymns of the Martyr St. Curig, Welsh and English—an Epitome of the History of Britain, Latin and English, with Preface, Index and Supplementary Notes to the Liber Landavensis, by Thomas Wakeman, Esq., of Graig House, Monmouthshire.

³³⁶ See "Les Bollandistes et l'Hagiographie Ancienne et Moderne," p. 128.

³³⁷ A second edition of this work appeared at Paris in five 8vo volumes, extending from A.D. 1863 to 1867, and elegantly printed.

³³⁸ In 8vo shape.

³³⁹ See "Revue des Questions Historiques," tome vii., p. 699, and tome ix., pp. 510, 511.

1865, in royal quarto size, and in double columns. This promises to be a collection of the highest importance. Its erudition is manifest. Another collection of saints' lives, by Mgr. Paul Guerin, has appeared in France. The latest, or sixth edition, is known as "*Les Petits Bollandistes, Vies des Saints, d'après les Bollandistes, Lipoman, Surius, le P. Giry, les hagiologies et les propres de chaque diocèse et les travaux hagiographiques les plus récents.*"³⁴⁰ This series appeared in fifteen large octavo volumes. Among later books, which treat on saintly history, may be mentioned one containing a variety of interesting and reliable facts. The Rev. S. Baring-Gould, M.A., Protestant Rector of East Mersea, near Colchester, commenced in 1872 the publication of a beautifully-written series, "*The Lives of the Saints.*" This work is to be completed in twelve volumes.³⁴¹ While historic and chronologic accuracy has been well preserved, the style is very attractive and picturesque.³⁴² Many Irish saints find place among the biographies; nor are these the least interesting in the author's collection.

The lives of various saints, published in English by the Very Rev. F. W. Faber, and by other Fathers of the Oratory, are distinguished for a felicity of style and a devotional cast of thought, worthy these accomplished writers, who undertook the editorship of this series of volumes.³⁴³ But they contain little reference to the subject of our national hagiography.

A truly erudite and elegant quarto volume has lately appeared at Edinburgh. It must prove a work of inestimable value to the Irish and to the Scottish hagiologist. As a collection, its uses towards illustrating the history of Ireland and Scotland are most obvious. Materials for this volume have been selected from many different sources, and by processes involving long-continued labour and research. It is intitled, "*Kalendars of Scottish Saints. With Personal Notices of those of Alba, Laudonia, and Strathclyde. An attempt to fix the Districts of their several Missions and the Churches where they were chiefly had in Remembrance.*" By Alexander Penrose Forbes, D.C.L., Bishop of Brechin. The opening part of his book is occupied with a series of Kalendars.³⁴⁴ These are taken from books read in the Scottish Church, at different periods. The first of these collections is a Celtic Kalendar, found in the Drummond Castle Missal, with a fac-simile illustration. This work is ascribed to the twelfth century, and it is of Irish origin. Here, we find saints' commemorations referring to the east and west, while the

³⁴⁰ This edition has been wholly revised, carefully corrected, and considerably augmented.

³⁴¹ Crown 8vo size.

³⁴² The iconography, symbols and mottoes of the saints are faithfully reproduced from medals, statues, pictures and scrolls; while those serve to inform and direct popular and intellectual tastes, in the contemplation and study of mediæval and Christian art. A heading of the chief fes-

tivals, to be found in the Church Kalendar, commences each day of the month and year; besides a general reference to the best hagiographical and historic works serves to authenticate the acts, which are at once gracefully and learnedly compiled.

³⁴³ The prospectus of this series was issued in 1850, when some of the volumes had already appeared, at London and Derby, in 8vo shape.

³⁴⁴ Preceded by an Introduction.

Irish saints are largely represented. It is given in Roman capitals. The Hyrdmanstown Kalendar follows, in a beautiful Gothic lettering. This is of the thirteenth century, when it was used in East Lothian. In general, it follows the usage of Sarum Church. The third Kalendar is that of Culross. This may belong to the fourteenth century, and it is in Gothic lettering. Here, only a few of the Celtic saints are to be found. In this, we observe an Anglicising of the Scottish Church, resulting from that policy introduced by Queen Margaret and her sons. Wars between England and Scotland, however, soon obliterated this feeling. In the Kalendar of Nova Farina or Ferne, which next occurs, more of the Scottish and Irish saints appear in Gothic letters. A Celtic Kalendar, preserved in the Advocate's library, succeeds. It is in small Roman letters. The saints there given are mostly those held in esteem on the Scottish western coast. Followed by the Kalendar of the Arbuthnott Missal, in Gothic letter, and by the Kalendar of the Aberdeen Breviary, given in Gothic letter, the Scottish saints are extracted from the "Martyrologium Aberdonense." The Kalendar of Adam King furnishes excerpts, which are printed in small Roman letters. The "Menologium Scotorum" of Thomas Dempster follows, with his Preface and an Index. Next are Scottish entries, from the Kalendar of David Camerarius. The Scottish Kalendar of the Prayer Book, used in the time of Charles I., concludes this valuable array of authorities. The most generally interesting portion of the volume, however, is not that referring to the Kalendars, but to the historical notices of saints. With these, this portly volume ends in an alphabetical and a biographical list. Personal biography and topography are here blended. It is thus we realize more thoroughly the ecclesiastical history of different districts in Scotland. Over 200 closely printed and double-columned pages are under this division of the work. Among the Scottish saints, it must be premised, that very many are Irish by birth. The biographical sketches, translated and selected from many sources, both printed and in manuscript, number over 400 special articles.

The foregoing enumeration and description only present a curtailed and meagre synopsis of universal hagiographical literature. Additional authors, and their various works, relating to individual saints, will be quoted in notes, which accompany succeeding pages.

SECTION VII.—MATERIALS FOR IRISH SAINTS' LIVES, IN IRISH LIBRARIES.

It is not to be supposed, that the foregoing writers and their special volumes remotely exhaust authorities, even yet available for the study of Irish hagiology. Numerous other tracts in manuscript and in print remain, the authors and periods of many being known, while in a vast number of cases, the writers and dates of composition cannot be clearly ascertained. It will be requisite, however, to make some brief allusion to the

chief of those libraries and archives, both at home and abroad, which contain acts of our national saints, or documents illustrating their history. In Ireland, its metropolis notably holds the most extensive collection. Among those manuscripts in Trinity College Library, Dublin, which materially serve to illustrate Irish hagiography, national ecclesiastical history, with the liturgy and rites of our primitive Church, these following deserve particularly to be enumerated.¹ In Dr. John Barrett's catalogue of the Trinity College manuscripts, these are found classed and described in detail, yet frequently with very inaccurate notices, as a personal and minute examination of all the originals has assured the present writer.² I. On press B. shelf or tab. 1, No. 1, we find, "Breviarium Romanum, continens Officia et Cantica in Ferias et Dominicas totius anni, cum Rubricis, mutilum initio et fine," &c. A calendar of saints³ is found in this manuscript. It likewise contains panegyrics of several persons named, with dates of their deaths, generally referring to the sixteenth century.⁴ Some of these entries are extraneous to the subject-matter.⁵ There is an account, referring to grants of land and of churches, founded A.D. 1170, by Dion O'Carroll, Lord of Ergall.⁶ This manuscript is incorrectly called a "Roman Breviary,"⁷ while it appears to have been written about the fifteenth century. In reality, it is an "Antiphonarium,"⁸ beautifully traced in black and red characters. It is a large vellum folio and unpagged. It is said, formerly to have been in the possession of Culdees, attached to the metropolitan church of Armagh, II. B. 1, 2. "Proprium Sanctorum per anni circulum secundum Ritum Romanæ Ecclesiæ, cum omnibus Antiphonis." This is also a large vellum folio, and an unpagged "Antiphonarium." It appears to resemble in character and date the previously noticed one. A part is missing towards the end.⁹ III. B.

SECTION VII.—¹ The following list is confined to the chief manuscripts, illustrating our present theme.

² During this process, the writer had frequently the advantage of the late learned librarian's opinion, on matters which required special enlightenment. The Rev. James Henthorn Todd, and his obliging library assistants, were always most kind in affording all facilities for research.

³ The names of many Irish saints and their festivals are there given.

⁴ These entries are in the Irish and Latin character. The MS. also contains a description of certain lands, which formerly belonged to the see of Armagh, and which, it is stated, were afterwards unjustly acquired and retained by Con O'Neill. The latter restored these to Archbishop Dowdall and to his successor in perpetuity.

⁵ The latest date of an obit, I could discover in it, refers to A.D. 1596. Many other

entries are more recent, and in a different character, from that found in the original or proper text.

⁶ These notices are written in the Irish character.

⁷ In Dr. Barrett's Catalogue. Another manuscript catalogue has been compiled, by H. J. M. Mason, LL.D., to correct mistakes in the former. Even in this latter, the MS. in question has been incorrectly set down as "Missale Romanum." The Rev. James Henthorn Todd, S.F.T.C.D.—whose labours as librarian were so incessant—has corrected various errors of both compilers. Dr. John O'Donovan commenced the compilation of a *Catalogue Raisonné*, relating to those MSS., purely Irish; but, unfortunately, this work was never completed.

⁸ Or an Office Book to be used in choir.

⁹ This MS. contains antiphons and musical notation for the feast of St. Patrick,

1, 3. "*Breviarium Romanum*." This, too, is incorrectly described, for it should be called an "*Antiphonarium*." It is a large vellum unpagged folio, very much defaced by stains and imperfect, especially at its commencement and at the end. This appears to have been written in the fifteenth century. It is said, to have formerly belonged to Clondalkin Church, in the county of Dublin. It contains a calendar of saints,¹⁰ among whom many are Irish, with notation of their offices, lessons and dates of their festivals.¹¹ IV. B. 1, 4. "*Iterum, cum Psalterio*," &c.¹² This MS. should be called an "*Antiphonarium*." It is a large vellum unpagged folio, with some pages wanting in the commencement. Formerly, it is said to have been kept in the Church of St. John the Evangelist, Dublin. It contains a calendar of saints, many of whom are Irish.¹³ Nine lessons of an office for St. Patrick, written in a different character and by a more recent hand, than in those of the original text, are found prefixed.¹⁴ All of those lessons are short, and contained on one page, within two columns. V. B. 1, 5. "*Iterum*."¹⁵ Like the preceding manuscripts, however, this should have been noticed as an "*Antiphonarium*." The characters are rather stained and defaced by age, or they have not been written in good black ink. It is imperfect at the beginning and at the end, as also in other places. It is paged at the bottom margin throughout, but in a rather modern hand.¹⁶ This appears to be a manuscript of the fourteenth or fifteenth century. It contains only one page of a calendar, including saints' names and festivals—some Irish—for the months of May, June, July and August. Other pages of it seem wanting.¹⁷ All the preceding manuscripts, for the most part, are written in black and red ink. At the musical notation parts, the notes are traced in black, and the lines in red, while many capital letters are curiously ornamented and variously coloured: in some instances these are gilt. A few curious figures are traced, in many places, throughout those manuscripts. The pages are all written

bishop and confessor. Nothing else, specially referring to an Irish saint, is included.

¹⁰ The deaths of many persons, written within unoccupied spaces and margins of the calendar, with other unimportant annotations, are found in different parts of its calendar. These are traced in a comparatively recent hand from that which formed the original fine Gothic characters.

¹¹ Within the leaves of this MS. a very correct and beautiful transcript of January month, taken from the calendar, is to be found. It is on an unfastened page, and in Dr. Todd's handwriting.

¹² "*Id est, Breviarium Romanum*." Thus noticed, in Dr. Barrett's catalogue. Mr. Mason inaccurately describes it as, "*Missale Romanum, cum Psalterio et Antiphonis*."

¹³ There are various obits entered in the

calendar. Comparatively recent annotations, also, are here noticeable.

¹⁴ Each lesson varies in length, occupying from five to seven lines of that column, in which it is found.

¹⁵ Thus it is noted, in Dr. Barrett's catalogue, by which we are to understand he regarded it as a "*Breviarium Romanum*." In Mason's Catalogue, on the contrary, it is noted as a "*Missale Romanum*."

¹⁶ The figures on the last leaf are 180, alternate pages only having been numbered. On a leaf, pasted to the cover at its commencement, I find a title, "*The Breviary of Kilmoon*," with notices of its containing St. Brigid's office, at fol. 114 b., and St. Patrick's office, at fol. 122 a.

¹⁷ It contains some obits, scattered throughout its pages.

within double columns.¹⁸ VI. B. 1, 16. "*Sanctorum Quorundam Vitæ et Passiones, una cum eorum Diebus Festis.*" This is a beautiful vellum folio, written in the 13th or 14th century. It is unpagged, and traced in double columns. On its first written pages, a table, containing a list of saints' lives, with the days of their festivals, may be found prefixed.¹⁹ Some folios are wanting throughout this manuscript, and especially towards the end, as appears from the loss of saints' lives referred to in the table of contents.²⁰ It formerly belonged to the Monastery of St. Mary de Jorevalle, in the county of York; while the characters are traced with elegance, on pencilled lines, and in fine black ink, having initial letters in red, blue and green colours, with handsome illuminations and tracery. VII. B. 2, 7. "*Sanctorum Quorundam Vitæ.*" This elegant vellum folio was written in the thirteenth or fourteenth century; illuminated in gold and various colours throughout, it contains for the most part lives of English saints.²¹ It is unpagged. Prefixed to this manuscript, and bound with it, some extraneous matters are found, written on a few vellum pages. Towards the end matters of like import are discovered.²² This particular codex has many marginal notes, some of which are in Ussher's hand-writing.²³ VIII. B. 3, 1. "*Missale Romanum, quod olim fuit Monasterii de Kilcormick, in comitatu Regis.*"²⁴ In Mason's catalogue, this manuscript is said to have been finished A.D. 1458.²⁵ A calendar is prefixed to this missal.²⁶ One folio, containing the months of January and February, is wanting. Many leaves are torn and in part defaced, while several are altogether wanting. Some fragmentary folios of an "Antiphonarium" are inserted at the end. This manuscript is un-

¹⁸ The publication of these MSS., or of any particular one among them, and collated with the others, should throw much light on the liturgical observances of our early Irish Church, at divers periods preceding the Protestant Reformation of the sixteenth century. In the hands of a judicious and competent editor, having a knowledge of Church music and rubrics, it might be rendered a most interesting publication.

¹⁹ All I could meet with in it, regarding Irish saint history, is "*Vita S. Patricii, Epis. et Confes.*," at the 16th of the April kalends. This life occupies 40 cols. of the MS. There is likewise a tract, "*De Purgatorio Hiberniæ*," comprising 24 cols., with one leaf, or perhaps more folios, missing at the end.

²⁰ Although the remaining folios are generally in a fine state of preservation; yet there is a partial mutilation on one of the leaves, where the life of St. Gullac, confessor, commences.

²¹ Only a few of these saints had connexion with Ireland.

²² They are written in 25 columns. Among these last-mentioned fragments, I find the following curious prophecies. They are thus noticed in Mason's Catalogue:—"Propheciæ diversæ de Sexto Hiberniæ, qui vocatur Dominus." They are in Latin prose and verse. These are followed by other visions and prophecies attributed to Thomas of Canterbury, Merlin, &c.

²³ To him this MS. belonged, after it had been procured from St. Peter's Church, Westminster.

²⁴ It contains many curious obits of the O'Molloys, &c., with other marginal writing. An account of these is given by Dr. Todd, in his edited "*Miscellany of the Irish Archaeological Society*," vol. i., Art. vi., pp. 99 to 106. This account is accompanied by suitable notes and historic illustrations.

²⁵ I have been unable to find that record in the codex.

²⁶ It contains the festivals and names of some Irish saints.

paged, and it is written in double columns, throughout elegantly traced, with several curiously-coloured and ornamented capital letters. IX. B. 3, 5. "*Ceremoniale Romanum*," &c. This manuscript belongs to the fifteenth century, and it contains a varied collection of tracts.²⁷ The whole of it is very elegantly written, but for the most part in very minute characters. Many of its capital letters are handsomely coloured and ornamented.²⁸ X. B. 3, 8. "*Juliani Epis. Toletani (qui floruit 450) Liber de origine mortis humanæ*," &c. This manuscript contains a number of tracts, on different subjects, and apparently transcribed by various writers.²⁹ The several tracts it contains appear to have been written in the twelfth, thirteenth, and fourteenth centuries. However, this codex is imperfect. It comprises constitutions and rules of religious orders, together with an abbreviation of Venerable Bede's Martyrology.³⁰ There is a calendar, containing the insertion of some Irish saints' festivals. XI. B. 3, 9. "*Breviarium Romanum*," &c. This manuscript contains Dominical and festival offices, with an order for reading them, as also different Masses for the feasts of saints, and a calendar.³¹ This is a beautiful quarto vellum codex, written about the fourteenth century, and illuminated. XII. B. 3, 10. "*Iterum*." This manuscript contains "*Officia Dominicalia totius anni, cum Kalendario, Psalterium Latinum, cum Lectionibus e Vitis Sanctorum Quorundam precipuè Hiberniorum*."³² According to a notice affixed to the first folio of this breviary, it was written A.D. 1489, at that time a war took place about a right to the principality of Ely.³³ This codex was written by Malachy O'Lachnayn, a cleric of Killaloe diocese.³⁴ It is a vellum folio, beautifully traced in double columns, the capital letters being variously figured and coloured. It is in a fine state of preservation, as a curious and valuable memorial of our Irish Church liturgy, during the middle ages, and as particularly relating to Killaloe diocese. XIII. B. 3, 12. "*Psalterium Romanum, cum Officiis persolvendis in Diebus Festis Sanctorum, a mense Junio usque ad mensem Novembris exclusive, cum Kalendario*," &c.³⁵ It is imperfect towards the end, and it contains an

²⁷ First in order among these is found a "*Calendar*," containing notices of Irish saints. It wants, however, the four last months of the year. It contains, also, Usuard's "*Martyrology*," with monastic rules, epistles, &c.

²⁸ This codex formerly belonged to the Abbey of St. Thomas, near Dublin. It is a vellum folio, and paged in comparatively recent characters.

²⁹ It is a vellum quarto, with ornamental and coloured capitals.

³⁰ As the Martyrology of Bede is already printed, I thought it unnecessary to extract several notices of Irish saints contained in this version. Yet, a publication, or a comparison of this latter, with the printed Mar-

tyrology, should doubtless reward the labour of a competent editor, and become a source of interest to the learned in such matters.

³¹ This contains notices of Irish saints, their festivals and offices.

³² Irish saints' names, festivals, and offices are here noted. The arrangement of the lessons differs, however, from the Roman Breviary, at present in use.

³³ The disputants were Tatheu or Thaddeus and William O'Keruaile.

³⁴ He concludes the insertion of this notice, by requesting the reader of his book to offer up the Lord's Prayer for his soul's salvation.

³⁵ This quarto vellum manuscript formerly belonged to the Blessed Virgin Mary's

entry of several obits in the calendar.³⁶ This codex is beautifully written, in double columns, with coloured capitals and gold illuminations. XIV. B. 3, 13. "*Breviarium Romanum cum Psalterio Latino.*" This is a vellum octavo manuscript, written about the fifteenth century, and it contains also a calendar.³⁷ This codex is greatly effaced towards the close, through the effects of damp or of some other injury. XV. B. 3, 14. "*Psalterium Romanum cum Officiis B. Mariæ et mortuorum,*" &c. To this psalter, an imperfect calendar is prefixed.³⁸ It wants the months of May, June, July and August. The remaining months only give a small diurnal proportion of saints, for there are no entries at many of the days. However, on certain blank spaces within this calendar, several curious figures illuminated, and illustrating the various menstrual employments, as also astronomical representations for the sun's entrance into the twelve zodiacal signs, may be seen.³⁹ This is a vellum octavo, and it was probably written during the thirteenth century. XVI. B. 3, 15. "*Iterum, cum aliis Canticis,*" &c. This is an octavo vellum codex, beautifully illuminated throughout, with gold and colours. The capital letters are elegantly designed. We find a calendar prefixed, and the names of saints there are written in French.⁴⁰ This manuscript probably belongs to the fourteenth century. XVII. B. 3, 18, 19. "*Breviarium secundum usum Sarum,*" pars. i. & ii. In the second part of this breviary there is a calendar of saints, including some that are Irish. Although classed among the manuscripts of Trinity College, this is a printed book.⁴¹ It contains, however, manuscript comments and insertions throughout, while some of these are traced in the Irish language. XVIII. B. 4, 4. "*Theodorus Archiep. Cantuariensis de Ecclesia (ex ejus Penetentiali),*" &c. This is a quarto paper manuscript, transcribed in 1637. Properly speaking, it contains nothing on the subject of Irish hagiology; but, as regarding the British Churches of the seventh century, many curious accounts of discipline and regulations may be seen.⁴² These matters serve incidentally to throw light on the contemporaneous practices of our Irish Church.⁴³ XIX. C. 4, 3. "*Januensis seu de Voragine (Jacobi) Legenda Sanctorum seu Dictionarium de Vitis Sanctorum.*" This is a quarto vellum

Monastery at Trim, and it was written about the fifteenth century.

³⁶ This contains the names, festivals and office lessons of various Irish saints.

³⁷ Notices of Irish saints, their festivals and office lessons, are contained in it. But the leaves are so much injured, where the lessons of saints' offices are to be found, as to render a correct examination of their contents, not only a matter of difficulty, but, in some passages, an utter impossibility.

³⁸ Only a few Irish saints and their festivals are found in it.

³⁹ Gold and colours are employed in the

curiously-traced capital letters and illuminations.

⁴⁰ A few Irish saints and their festivals are given.

⁴¹ It was published in the suburbs of Paris, at St. German de Pratis, by Peter Lever, living at the sign of the Golden Cross, A.D. 1494. It is issued in 18mo size, and in contracted Latin, on vellum.

⁴² There is an article, "*De Communione Scottorum et Britonum, qui in Pascha et Tonsura Catholica non sunt.*"

⁴³ It also contains a treatise of Joannes Scotus, seu Erigena. He flourished about A.D. 800.

—or rather a large octavo—manuscript, written throughout in double columns, about the fifteenth century.⁴⁴ It is imperfect towards the end. XX. C. 4. 7. "Lives of Saints." This quarto vellum manuscript was written in old English, about the fifteenth century.⁴⁵ It is imperfect, both at the beginning and at the end, while many of its leaves are decayed. XXI. D. 1. 17. "Catalogus seu Inventarium omnium Librorum pertinentium ad Commune Armorialium Domus Eboraci ordinis Heremitarum S. Augustini; factum in presentia Joh. de Ergun, Joh. Ketiswell, Ric. de Thorpe, Joh. de Apilby, A.D. 1372. festo Nativitatis Virginis Gloriosæ, Fratre Will. de Staynlon tunc existente Priore." This is a folio vellum manuscript, having apparently one or two leaves missing.⁴⁶ In this codex, we find an interesting list of hermeneutical, patristic, theological, historical, grammatical, rhetorical, geometrical, philosophical, classical, and hagiographical works.⁴⁷ XXII. D. 1. 19. "Catalogus Vetus MSS. Cujusdam Bibliothecæ Monasterii S. August. Cantuar. in Tempore Edwd. IV." This is a folio paper manuscript of 132 pages: for the most part written about the year 1470, and in double columns.⁴⁸ XXIII. D. 3. 1 to 23. The various manuscripts, here included, were written by Archbishop Ussher. In these, there are several scattered notices, regarding Irish saints and Irish ecclesiastical history; but, it will be unnecessary to particularize the value of those documents, since all have obtained publicity in the late edition⁴⁹ of Ussher's works, prepared for press by the late Rev. Charles Elrington, of Trinity College, Dublin. XXIV. E. 1. 35. "Walsingham (Thomas) Pars ejus Historiæ Brevis." &c. This is a paper folio manuscript of the fifteenth or sixteenth century. There is in it a Latin version of Nennius' History of the Britons,⁵⁰ and some passages referring to the Irish saints.⁵¹ XXV. E. 2. 14. A

⁴⁴ This treatise was among the first printed works, and known as the "Legenda Aurea." It contains legends of St. Patrick and St. Fursey.

⁴⁵ Among these lives, none have reference to Irish hagiology, unless perhaps an account of the Eleven Thousand Virgins. There are only three leaves on this subject, at the end of the manuscript; and these, in a great measure, are illegible. The remaining part of those acts is wanting.

⁴⁶ It is a curious and an instructive record of valuable contents in the aforesaid library, as it existed over 500 years ago.

⁴⁷ That it contained allusions to Irish saints, in the latter department, can scarcely be questioned. I am unable to say, however, if any of those MSS. be yet extant, nor can I even conjecture to what extent they might serve for illustrating Irish hagiology. It is much to be desired, that this MS. might find a competent editor, who

would undertake its publication and exposition.

⁴⁸ Remarks referring to the former MS. would also apply to the present one. The Council of the Camden Society seems to have entertained the idea of their publication; but, this intention has not yet been realized.

⁴⁹ Published by Messrs. Hodges and Smith, Dublin, in xvii. Volumes 8vo.

⁵⁰ "Nennii Britonum Historiographi, monachi Banchorensis, qui claruit A.D. 620, Eulogium Insulæ Britannicæ: cum Historia Britonum, et Mirabilium Britannicæ, Monæ, et Hibernicæ." This tract was compared by Archbishop Ussher with old copies. It contains more matter than is found in Thomas Gale's published edition of Nennius.

⁵¹ The Irish version of Nennius' "Historia Britonum" has been printed by the Irish Archaeological Society, for the year 1848.

Catalogue of all the manuscripts contained in the Library at Lambeth, chiefly relating to the affairs of Ireland. This a folio paper manuscript.⁵² It was written about the year 1700, by three different hands. Four of the books mentioned formerly belonged to Sir George Carew, and these chiefly relate to Irish history. Among many others, those tracts were given to the Bodleian Library, by Archbishop Laud, in 1636. The last tract, contained in two large folded leaves, gives an exceedingly curious and an interesting chorographical account of ancient Thomond, just at the time of its transmutation into a county.⁵³ Among the Lambeth Manuscripts appear notices of works, referring to Irish hagiology, and to early ecclesiastical history.⁵⁴ XXVI. E. 3, 1. "*Alani, seu, Alan (Joh :) Archiepiscopi Dublin : Rotula Nova seu Repertorium Viride, tractans de Omnibus Ecclesiis infra Diocesis Dublin : scilicet de Nominibus, jure Patronatus et Statu Earundem, A.D. 1531.*" This is a large paper folio manuscript, transcribed from the original one of Alan,⁵⁵ and about A.D. 1600.⁵⁶ Although this codex especially relates to the state of churches, within the diocese of Dublin, as found at an early part of the sixteenth century, it is of value and interest to the Irish Church historian and hagiologist, whose researches relate even to a more remote period. XXVII. E. 3, 5. "*Jura Antiqua Hibernica Gentis,*" &c. This is a large vellum folio manuscript, and written in the Irish language.⁵⁷ It is traced in three distinct hands.⁵⁸ The manuscript is of very great antiquity. XXVIII. E. 3, 8. "*Miscellanea de Rebus potissimum Hibernicis,*" &c. This is a paper folio manuscript, by different writers, produced about A.D. 1600.⁵⁹ Several matters contained in this codex, are in Archbishop Ussher's handwriting, together with notes and emendations throughout, by the same writer.⁶⁰ XXIX. E. 3, 10. This is a very interesting paper folio manuscript, containing 82 leaves, some of which are numbered, but irregularly. It was written by various

It has been edited, with a translation and notes, by Rev. James Henthorn Todd, M.R.I.A., with an introduction and additional notes, by the Hon. Algernon Herbert.

⁵² It contains 176 leaves: the first 174 are numbered.

⁵³ It shows the baronies, parish churches, gentlemen's names and their castles.

⁵⁴ In addition, there are vast materials for illustrating the civil history and state of the country, since the English invasion.

⁵⁵ Preserved among the Archives of Christ Church Cathedral, Dublin.

⁵⁶ It has written within the cover, "*Ex dono Joh: Lyon, A.M.*" In the same handwriting are various emendations, with two written leaves at the close.

⁵⁷ It consists only of 45 leaves: but it is imperfect.

⁵⁸ On the fly-leaf of this codex, Charles Vallancey has remarked that this MS. is

entered on the catalogue as a glossary of the Irish language. He tells us, moreover, it contains a part of the *Leabhar Gabála*, or Book of Conquests of Ireland; and besides two fragments of the Brehon Laws—one old as the *Seanchus Mor*, established by St. Patrick—the other written at the Academy of Tara, about the tenth or eleventh century. Under these remarks there is a note in Professor O'Curry's handwriting: "*Tara and its academies were abandoned and demolished four hundred years before this period.*" (Scilicet, the tenth and eleventh centuries.) "*So much for the great Catál Vallancey's knowledge of Irish history.*" *Cógan O Cómpaíde.*

⁵⁹ It includes 144 leaves; yet, only some of these are numbered.

⁶⁰ This codex contains most interesting tracts, relating to Irish hagiology and ecclesiastical history.

hands, in the seventeenth century.⁶¹ For the most part, its writing is very close.⁶² XXX. E. 3, 11. This is a most valuable parchment and hagiographical manuscript, in large quarto shape.⁶³ It was written by three different hands, during the fourteenth or fifteenth centuries. It is imperfect, as would appear from the numbering and heading of some folios.⁶⁴ XXXI. E. 3, 13. This is a paper folio manuscript,⁶⁵ with four leaves of vellum, and written by various hands,⁶⁶ about the commencement of the seventeenth century.⁶⁷ XXXII. E. 3, 16. This is a paper folio manuscript, traced by different hands, in the seventeenth century.⁶⁸ It contains 85 leaves in manuscript; together with a folded and printed broad-sheet, intituled, "Catalogus Præcipuorum Sanctorum Ibernæ," by Father Henry Fitz Simon, the Jesuit. XXXIII. E. 3, 17. This is a paper folio manuscript,⁷⁰ written by different hands, about the sixteenth century.⁷¹ XXXIV. E. 3, 20. This is a paper folio manuscript,⁷² written by different scribes, about the sixteenth century.⁷³ The nature of its contents renders it extremely valuable to the student of Irish civil and ecclesiastical history. XXXV. E. 3, 22. This is a paper folio,⁷⁴ written by different hands, about the year 1600 or earlier.⁷⁵ XXXVI.

⁶¹ Among the pages, we have traces of Ussher's handwriting.

⁶² With matters referring to the civil history of the country, extracted from monastic registers, annals and other sources, some incidental allusions to Irish saints and curious ecclesiastical illustrations are found, in a small tract, relating to Ardsratha.

⁶³ Among other extraneous matters, it contains the lives of several Irish saints, in contracted Latin. Many deficiencies are met with throughout.

⁶⁴ For the most part, it is arranged in double columns, and it comprises 93 written folios.

⁶⁵ It consists of 134 leaves.

⁶⁶ Many leaves are in Ussher's handwriting.

⁶⁷ Some curious papers on the controversy for precedence between the Churches of Armagh and of Dublin are found; also an Irish extract from S. Benignus, regarding the inhabitants of Dublin, taken from 'the old Books of Sligo and Ballymote, with a Latin version, by John Kelly of Trinity College, Dublin; likewise, disquisitions on Herenach lands, taxations of churches in various dioceses, lists of bishops and incumbents in some of the Irish dioceses, &c., &c.

⁶⁸ Besides notices of various Irish saints, it contains much Irish historical matter.

⁶⁹ They are chiefly written by Ussher.

⁷⁰ It contains 64 leaves.

⁷¹ In this volume will be found a few pages, containing the names and positions of some episcopal sees, founded by St. Patrick.

⁷² It consists of 351 leaves.

⁷³ Among the most valuable ecclesiastical fragments is a catalogue of the Bishops of Clogher, with some Irish extracts from the register of Clogher, composed by Brother Calyn Augustieñ Epō. Clochoreñ, and Ruarico O'Cassyde, archidiacono. The annals of Thady Dowling and James Grace, which have been published by the Irish Archæological Society are included. There are extracts from the Annals of Boyle; from a book of the port of St. Mary's Monastery; from the Red Book, the White Book, the Black Book, &c. These contain notices regarding St. Patrick's purgatory, Irish annalistic notes, churches and their founders, together with names of the Archbishops and Bishops of Dublin. There are extracts from Clyn's Annals and from the Annals of Ulster. Besides Gildas' "Historia Britonum"—already published by the Irish Archæological Society—there is a Latin Life of Gildas, with extracts referring to Ireland and Britain.

⁷⁴ It contains 104 leaves.

⁷⁵ It comprises Annals of Ireland from 1162 to 1579, as printed at the end of Camden's Britannia; names of the Bishops of Kildare—twenty-three in number—from the time of St. Brigid to A.D. 1518; notes

E. 3, 28. This is a paper folio,⁷⁶ written by several hands, about the commencement of the seventeenth century.⁷⁷ XXXVII. E. 4, 2. This is an old vellum folio.⁷⁸ This manuscript⁷⁹ has been analysed by Edward O'Reilly, in Monk Mason's Catalogue; while there are additional annotations and corrections, by Dr. Todd.⁸⁰ O'Reilly considers this manuscript more ancient than the eleventh or twelfth centuries. It is usually known as the "*Liber Hymnorum*." The hymns or poems are mostly in the Latin language, but some are in the Irish.⁸¹ In part, they have been published,⁸² by the Irish Archæological Society. XXXVIII. E. 4, 3. This is a vellum folio, containing the "*Books of Obits and Martyrology of Christ Church, Dublin*."⁸³ It comprises 159 leaves, perfectly legible throughout, illustrated, and written in the fifteenth or sixteenth centuries. Many festivals of Irish saints are interspersed through the Martyrology. XXXIX. E. 4, 6. This is a folio, partly vellum and partly paper.⁸⁴ It includes Pembridge's "*Annales Rerum Hibernicarum*."⁸⁵ XL. E. 4, 10. This is a quarto paper manuscript, written by at least two different hands, and in the seventeenth century.⁸⁶ It contains "*Vita et Legenda S. Brigidæ Virginis*."⁸⁷ XLI. E. 5, 23. This is an old and a beautiful octavo manuscript of the 12th or 13th century, and written on vellum. It is lettered on the back, "*Florentii Opera Historica*."⁸⁸

on Irish saints; *Annals of Ireland* from A.D. 947 to the death of Gerald, Count of Kildare, A.D. 1513, written by Phil. Fflathis-bury of Johnyston, near Naas, in 1577. On the first page of the MS., containing the foregoing subjects, we find written: "To my very loving friend Mr. Thos. Messingham, President of Boncourt College at Paris," to whom this MS. formerly belonged.

⁷⁶ It consists of 70 leaves.

⁷⁷ Among the matter it contains will [be found an extract from the *Annals of Connaught*, A.D. 432 to 466. There are three Irish hymns on St. Brigid, attributed to Saints Columkille, Broccan and Sanctan; the successors of St. Patrick to A.D. 1356, taken from the *Ulster Annals*; an English extract, from a *Life of St. Patrick*; *Fiach's* Irish hymn in praise of St. Patrick, with English notes and comments.

⁷⁸ Its leaves are greatly stained, owing to the effects of time.

⁷⁹ It is profusely and beautifully illustrated, with coloured initial and interlaced letters, in the old Irish manner.

⁸⁰ This manuscript contains 34 leaves, with three subjoined fragments of vellum.

⁸¹ These compositions are interlined throughout, with scholia or comments.

⁸² They have been edited by Dr. Todd.

⁸³ This MS. has been published for the Irish Archæological Society, and the matter it contains, therefore, is accessible to the general reader. It has been edited by John Clarke Crosthwaite, A.M., while an introduction by Dr. Todd accompanies this publication. For an account of the Martyrology especially see the introduction, pp. xli. to cii., and the body of this work, pp. 60 to 193.

⁸⁴ Containing 36 leaves.

⁸⁵ These extend from 1162 to 1370.

⁸⁶ It is copied from a more ancient one in the Cottonian Library.

⁸⁷ Ussher supposes this to have been the *Life of St. Brigid*, written by St. Ultan of Ardbraccan. It includes, also, various readings, on the margins, and copied from a more copious old MS., belonging to the Monastery of St. Magnus, at Ratisbon, in Bavaria. This was tenanted by Canons Regular of St. Augustine.

⁸⁸ It contains 156 leaves. Formerly it belonged to William Howard, who edited the works in question, at London, A.D. 1592. The matters of most interest included for Irish ecclesiastical historians, are *Appendices ad Marianum Scotum* and the *Chronicon Chronicorum*, or the history of England to A.D. 1138.

XLII. E. 5, 28. This is a vellum folio manuscript,⁸⁹ and it was written in the 12th or 13th century.⁹⁰ XLIII. E. 6, 2. This is a very small quarto vellum manuscript,⁹¹ beautifully written, about the 14th century.⁹² XLIV. F. 1, 8.⁹³ This is a large folio paper manuscript, and a comparatively modern transcript from an older copy, or from the original, commonly known as the "Liber Niger," or "Register of John Alan, Archbishop of Dublin."⁹⁴ XLV. F. 1, 15, 16. The manuscripts thus classified are found in two folio paper volumes. Those form a collection of monastic records, referring to Ireland, as extracted from registers, belonging to the religious houses, and from other authentic records. The first volume contains 227 leaves. The second volume contains 258 leaves.⁹⁵ Those manuscripts appear to have been written in the seventeenth century. XLVI. F. 1, 18. This is a folio paper manuscript.⁹⁶ It was written by several different scribes in the seventeenth century.⁹⁷ XLVII. F. 3, 19. This is a folio paper manuscript.⁹⁸ It comprises Conell M'Geoghegan's "History of Ireland," compiled in the year 1684-5.⁹⁹ It is written in English. XLVIII. F. 4, 4. This is a folio paper

⁸⁹ It includes 41 leaves.

⁹⁰ It contains the following lives or acts of saints:—1. Vita S. Ethelburgæ, Virginis. 2. Vita et Translatio S. Wilfridæ. 3. Translatio SS. Virginum Ethelburgæ, Hildelithæ ac Wilfridæ. 4. De Alcuina Abbatissa. The MS. has a few marginal notes.

⁹¹ The most curious matters contained in it are, a list of the archbishops and bishops in many countries of Europe and Asia, "De situ Jerusalem et De Locis Sanctis," by Venerable Bede, with curious figures, "Merlini Scoti Vaticinium," with expositions of Merlin's Prophecies. The foregoing belonged to Archbishop Ussher.

⁹² It comprises 241 folios.

⁹³ The manuscripts, commencing with the classification, F. 1, 1, belonged to Sterne, Bishop of Clogher, who died in 1745. See Wills' "Lives of Illustrious and Distinguished Irishmen," vol. iv., part ii. Fourth Period, p. 471.

⁹⁴ It contains many charters and decrees, referring to the privileges and possessions of churches within his diocese.

⁹⁵ Many of these, however, are blank, and a still greater number are partially filled. They contain invaluable materials for illustrating the mediæval period of Irish ecclesiastical history.

⁹⁶ It consists of 198 leaves.

⁹⁷ Matters of importance for illustrating Irish ecclesiastical history are these—viz.: 1. The names of archdeacons and deans in different dioceses in Ireland, from the 12th

to the 16th century. 2. A list of 63 Irish saints, in Irish and English, copied by Tully O'Conry, 20th April, 1658, at Madrid. The dates of their festivals and places, and where they were venerated in Ireland, are furnished in many instances. 3. There are several pages of ecclesiastical returns, relating to different Irish dioceses, as also grants of abbatial lands, from the time of Edward I. to that of Charles I. 4. "A Registry of All Saints' Monastery, near Dublin." 5. "Annals of the Blessed Virgin Mary's Monastery, Dublin," from A.D. 684 to 1434. 6. "Annals of Multi-ferniam," from A.D. 45 to A.D. 1274. 7. Excerpts from the "Annals of All Saints, Ireland, in Loughree." These annals were written by Augustin Magraiden, canon of that place (Circiter, 1400). The extracts extend from A.D. 1004 to 1441. 8. "Excerpta ex Annalibus Loughkeensibus," ab. A.D. 1249 ad A.D. 1356. 9. "The Annals of Inisfallen," from A.D. 430 to A.D. 1173 in Latin. A continuation in English from A.D. 1173 to A.D. 1281. A continuation in Latin, from A.D. 1283 to 1320. 10. Extracts in English from the "Annals of Leinster," extending from 1172 to 1178. 11. Anonymous "Annals of Ireland," from A.D. 1136 to 1252, in English.

⁹⁸ Containing 133 leaves, numbered, with five additional as a preface.

⁹⁹ This commences with the first man, Adam, and it continues to A.D. 1408.

manuscript of collections¹⁰⁰ made about the year 1600.¹⁰¹ XLIX. F. 4, 6.¹⁰² This is a vellum folio manuscript.¹⁰³ L. F. 4, 22.¹⁰⁴ This is a paper octavo manuscript.¹⁰⁵ LI. F. 4, 30. This is a paper duodecimo manuscript,¹⁰⁶ written about the middle of the seventeenth century.¹⁰⁷ LII. F. 5, 7. This is a beautifully traced and illuminated quarto vellum manuscript,¹⁰⁸ supposed to have been written about A.D. 1400.¹⁰⁹ LIII. H. 1, 11. This is a folio paper manuscript,¹¹⁰ compiled by Hugh O'Daly, in the eighteenth century.¹¹¹ LIV. H. 1, 18. This is a paper folio manuscript.¹¹² It was written during the last century.¹¹³ Within the cover, it contains a quarto paper manuscript,¹¹⁴ copied from a manuscript, written by Dr. O'Connor, to whom this "Miscellanea Hibernica" had formerly been lent.¹¹⁵ LV. H. 1, 19.¹¹⁶ This is a quarto vellum and paper manuscript.¹¹⁷ It has been written at various periods, and by different hands.¹¹⁸ LVI. H. 2, 16.¹¹⁹ This is a paper

¹⁰⁰ These comprise the "Vaticinal History of Ireland," by Giraldus Cambrensis, in English, with *addenda* from a "Book of the Lord of Howth," and from other sources.

¹⁰¹ It contains 91 leaves.

¹⁰² It comprises 134 leaves.

¹⁰³ This MS. contains the "Vita S. Patricii," by Jocelin; as also the "Vita S. Malachie," by St. Bernard. The latter portion, however, is imperfect.

¹⁰⁴ It contains 82 leaves.

¹⁰⁵ This MS. contains notices regarding the foundations of religious houses, as also inquisitions relating to monasteries, in the time of Henry VIII., with extracts and documents, taken from various monastic registers.

¹⁰⁶ It contains 246 leaves.

¹⁰⁷ This MS., contains. 1. The date for the foundation of Cistercian Monasteries in Ireland. 2. A very useful catalogue of the saints of Ireland, as taken from the Annals of Ulster and of Connaught. 3. A few extracts, from an ancient book of hymns for Irish saints. This MS. also includes many other useful illustrations of Irish history.

¹⁰⁸ It contains 451 leaves.

¹⁰⁹ This MS. comprises solely the "Legenda Sanctorum," by Jacobus de Voragine.

¹¹⁰ It contains 182 leaves.

¹¹¹ This MS. contains, 1. A Life of St. Brigid, according to the accounts of learned antiquarians handed down by tradition. It begins with *Feactur do Dubcæc*. 2. A Life of St. Patrick. It begins with "Populus qui sedebat." 3. Various prophecies. 4. The Rule of St. Mochoada, in Irish. 6. Poems by Beg mac De, the Prophet, and

by St. Columkille, by St. Fursey, by Kiarrain, by Maol Isa, &c. 7. A Litany, by St. Fursey. 8. Catalogue of male and female Irish saints, in alphabetical order. 9. Account of the mothers of some amongst the most remarkable Irish saints. 10. Pedigrees of Irish saints. 11. The second history or pedigree of the saints of Ireland in verse.

¹¹² It includes 218 leaves, most of which are numbered.

¹¹³ This MS. contains, the Annals of Tighernach of Clonmacnoise, continued to the year 1407, by Augustine Magraidén, and by a certain anonymous writer; as also the "Chronicon Scotorum." This latter work has been learnedly edited by William M. Hennessy, M.R.I.A., in 1866. Published by the Master of the Rolls, in his series.

¹¹⁴ Of 36 pages.

¹¹⁵ The small tract, written by Dr. O'Connor, gives an *denchus* of the contents in 15 codices, of the larger MS.

¹¹⁶ This collection has 99 vellum pages, all closely filled with writing; and 31 paper leaves, mostly blank.

¹¹⁷ This contains "Annals of Ireland," from A.D. 1014. These are called "Annals of Kilronan," and within the cover we find a quarto tract, written by Eugene O'Curry. He supplied the deficiencies of this MS., from the Clarendon MSS., in the British Museum Library. This *addendum* was copied accurately, May, 1849.

¹¹⁸ Some portions of this MS. are faded and illegible, and it is imperfect.

¹¹⁹ It contains 241 leaves.

quarto manuscript,¹²⁰ written by John M'Gauran.¹²¹ LVII. H. 2, 16. This is a folio vellum manuscript—with the exception of one small tract on paper—containing books and fragments of books, written by various hands,¹²² and at different periods.¹²³ It contains many tracts of great importance,¹²⁴ for illustrating the history, antiquities and literature of ancient Ireland.¹²⁵ LVIII. H. 2, 17. This is a quarto manuscript.¹²⁶ It contains books and fragments of books, in various shapes and sizes. The handwriting is by different persons, and at various times.¹²⁷ It contains 245 vellum leaves—partly illuminated but greatly defaced—and 41 paper leaves.¹²⁸ LIX. H. 3, 18. This is a quarto manuscript,¹²⁹ in two distinct parts. The first part consists of 457 numbered pages; the second part, beginning with p. 458, continues to p. 868. In addition it has 8 numbered pages.¹³⁰ They were written at different periods, by various hands, and on miscellaneous subjects.¹³¹ Many of those tracts are most beautifully traced on vellum, of which material the manuscript is principally made up, with the exception of a few pages.¹³² LX. H. 4, 4.¹³³ This is a small quarto book.¹³⁴ The contents are in the Irish language and character.¹³⁵ Apparently in the eighteenth century this manuscript was produced.¹³⁶ LXI. H. 4, 6, 7.

¹²⁰ The sole matter of hagiological importance in this MS. is a Life of St. Maedhog, first Bishop of Ferns. The body of this narrative is prose; but some poems and extracts from poems are occasionally introduced. Some of these are found in the shape of prophecies, and they are said to have been delivered by Maedhog himself.

¹²¹ Between the years 1715 and 1720.

¹²² This MS. is illuminated throughout, while generally in good order and legible.

¹²³ But mostly in the 14th and 15th centuries.

¹²⁴ Among these may be enumerated. 1. Cormac's "Glossary." 2. Poems on various historical and religious subjects. 3. A short account of St. Cummin Fada. 4. A list of the Bishops of Armagh, and the length of time that each bishop governed the see, from St. Patrick to Giolla Mac Liag, successor of St. Malachy O'Morgair. 5. "Prophecy of St. Moling." 6. An account of the mother of St. Patrick, and of his five sisters. 7. The "Amhra Columkille," by Dallan Forghall, with a copious gloss. 8. A tract on Colman, son of Duagh, from whom Kilmac Duach is called. 9. A story of the Prophet Beg mac De. 10. A short notice of St. Columkille.

¹²⁵ This MS. contains 250 leaves, and it is badly bound. There are besides a few scraps of paper in it: and one of these is in

Dr. O'Donovan's handwriting.

¹²⁶ It is badly bound.

¹²⁷ Some of these writers appear to have lived, so early as the 13th and 14th centuries, while others lived late as the 17th century.

¹²⁸ In this MS. will be found a discourse of St. Columkille; tracts on St. Ciarain of Cluain Boain; on St. Moling; on St. Fursey; on St. Columkille; genealogies of different Irish saints, beginning with St. Patrick. Besides these, the MS. contains many other valuable tracts, on Irish historical and religious subjects.

¹²⁹ It is badly bound.

¹³⁰ These are made up of books and fragments of books, in various sizes.

¹³¹ The ecclesiastical and historical matters of most interest will be found: *First*, An explanation of some of the difficult words in the Felire of Aengus, or Calendar of Aengus; *secondly*, a treatise on the Ogham characters, and *lastly*, various law tracts, poems and Irish family genealogies.

¹³² Many of these are defaced and illegible.

¹³³ It numbers 97 leaves.

¹³⁴ It contains a poem, attributed to St. Columkille, and a Life of St. Kevin of Glendalough, in prose. This latter tract has been divided in the binding.

¹³⁵ The subjects are miscellaneous, and mostly in verse.

¹³⁶ It was written by different hands.

This paper manuscript¹³⁷ consists of two volumes.¹³⁸ Vol. i. contains 182 pages, besides blank ones interleaved. Vol. ii. consists of 164 pages, interleaved.¹³⁹ LXII. H. 4, 14.¹⁴⁰ This is a small quarto paper manuscript.¹⁴¹ The handwriting is good ; but the ink is bad and the paper thin.¹⁴² LXIII. H. 4, 27. This is a paper manuscript,¹⁴³ which includes 40 pages at one end, and 15 at the other, containing writing.¹⁴⁴ LXIV. I. 1, 3. This is a large folio paper manuscript, consisting of 336 pages.¹⁴⁵ It should be remarked, in closing this list of the Trinity College Library¹⁴⁶ manuscripts,¹⁴⁷ as specially referring to Irish ecclesiastical history and hagiology, before the twelfth century, that there are many other tracts, whence notices might be culled, serving to elucidate—less directly, however—the scope and matter of this present work.¹⁴⁸

The public library—called Archbishop Marsh's—attached to St. Patrick's Cathedral, Dublin, contains several lives of Irish saints,¹⁴⁹ and other matters

¹³⁷ In duodecimo size.

¹³⁸ These are bound in vellum, and respectively lettered, on the back, "Clerici, Reges et Sancti Hiberniæ." "Vol. i." "Vol. ii." They were beautifully and legibly written, by Maurice O'Gorman, about A.D. 1770.

¹³⁹ The second volume is made up of valuable Irish hagiological tracts exclusively, and it contains genealogies of Irish saints, an Irish poem, by Eochaidh Eigeas O'Clairachan ; besides pedigrees of Irish saints, in prose, with the dates of their festivals, and the years in which most of them died.

¹⁴⁰ This includes 102 leaves.

¹⁴¹ There is nothing of ecclesiastical value in it, except O'Dugan's Rules for finding the festivals, and parts of the year in verse, written on one leaf of the MS.

¹⁴² These latter characteristics make it a matter of some difficulty to read certain passages.

¹⁴³ In 16mo size.

¹⁴⁴ Chiefly by Edward Llwyd, the Welsh antiquary. It contains a "Catalogue of Irish Chronicles," and "Names of Ancient Irish Bishops."

¹⁴⁵ The only matter referring to Irish hagiology, in this MS., is a letter from a Mr. Domville, dated Jan. 6th, '82, concerning a traditionary dispute between St. Lasarianus or Molaissi and St. Munnu, in a Synod held at Leighlin, A.D. 630, and regarding a well there, sacred to the former saint.

¹⁴⁶ For a pretty accurate and complete account of this noble institution, with accompanying illustrations, the reader is referred to W. B. S. Taylor's "History of the Uni-

versity of Dublin," chap. ix., § ii., pp. 308 to 320. Since the period of its publication in 1845, considerable changes have been effected, which greatly require the modification of several statements.

¹⁴⁷ For a more complete, yet compendious account of the manuscripts in Trinity College Library, Dublin, the reader is referred to J. T. Gilbert's enumeration in "Fourth Report of the Royal Commission on Historical Manuscripts," part i., pp. 588 to 599.

¹⁴⁸ The Library of Trinity College contains many very rare and valuable historical works. Manuscript catalogues and slips in alphabetical order include a list of the books. In 1854, the late Dr. James Henthorn Todd, edited an 8vo volume, which was published the same year. It is intitled : "Catalogus Librorum quibus aucta est Bibliotheca Collegii SS. Trinitatis Reginæ Elizabethæ, juxta Dublin, anno exeunte Kal. Novembr., M.DCCC.LIII., Dublin. Subsequently, the same indefatigable scholar had prepared and issued that finely printed folio—the first of a series yet to be completed—"Catalogus Librorum Impressorum qui in Bibliotheca Collegii Sacrosanctæ et individuae Trinitatis Reginæ Elizabethæ, juxta Dublinii adservantur. Tomus Primus, cum supplemento, continens litteras A et B." Dublinii : e Typographeo Academico. M.DCCC.LXIV. The third volume is already (1875) published, while succeeding volumes are slowly undergoing the process of publication.

¹⁴⁹ The chief of these is in a MS. classed V. 3, 4, among the Marsh MSS., and it appears unauthoritatively intitled, "Codex Kilkenniensis." This is imperfect, both at

of ecclesiastical importance ;¹⁵⁰ but most of these records refer to comparatively recent periods of our history. St. Patrick's Public Library was founded about the beginning of the last century, and at present it contains over 18,000 printed old volumes,¹⁵¹ of great historical and ecclesiastical interest.¹⁵² In the endowment, little has been left for binding the books and manuscripts, or for increasing their number, through the purchase of modern works or documents.¹⁵³

The Royal Dublin Society, besides its fine collection of printed works,¹⁵⁴ preserves a small manuscript collection,¹⁵⁵ which must be useful in the compilation of a work like the present. Nothing of an original character, however, is kept ; but there are several extracts, copied from charters, archives, muniments, and various documents, printed and in manuscript. For our present purpose, the collections of William King,¹⁵⁶ Protestant Archbishop of Dublin, and of Walter Harris, are most serviceable.¹⁵⁷ This society was founded June 25th, 1731, for promoting husbandry and other useful arts and sciences in Ireland,¹⁵⁸ and it was incorporated by the Irish Parliament in 1750. The library contains about 60,000 volumes, and it is practically open to the reading public, at convenient hours.¹⁵⁹

the beginning and at the end. It is a vellum folio, written in old contracted Latin. Each page is in double columns, and alternate pages are only numbered. The first and last pages are so stained and defaced, as to be almost illegible. The Rev. William Reeves supposes it to have been at one time in possession of Archbishop Ussher.

¹⁵⁰ The most interesting of these are probably, a "Processionale," as it is described by Dr. Robert Travers, and according to the use of the Church of Salisbury, which appears to have prevailed in some of our Irish churches—a beautiful and perfect vellum copy, with musical notation ; Dudley Loftus' "Annales Hiberniæ," transcribed from older sources, and sparsely written by him within the leaves of a large manuscript ; a copy of Archbishop John Alan's "Repertorium Viride," with a copy of his "Liber Niger, seu Registrum"—the two latter refer to the state and charters of the Dublin archdiocesan churches. All the foregoing are in folio. There is a paper copy of Keating's "History of Ireland," in small 4to. The other manuscripts—to the number of about 100—have little direct reference to ecclesiastical history ; nor have their contents been even adequately described.

¹⁵¹ Of these more than three-fourths are Latin, Greek and Hebrew.

¹⁵² The late courteous Librarian of St.

Patrick's, Rev. Thomas Russell Cradock, A.M., and his assistant, the truly learned Dr. Robert Travers, A.M., afforded the writer peculiar aid in the examination and use of manuscripts and books requisite for his purpose.

¹⁵³ See W. B. S. Taylor's "History of the University of Dublin," chap. vii., § ii., pp. 241 to 244.

¹⁵⁴ The "Catalogue of the Library of the Royal Dublin Society" was originally issued in 1839 at Dublin in 8vo. It was reissued, with supplement, in the same form, A.D. 1850. Yearly additions to the library are printed in separate catalogues.

¹⁵⁵ This is contained in an iron safe, with some rare books on Irish history, or which are curious for other reasons.

¹⁵⁶ These manuscripts of Archbishop King were consulted by Archdall, while compiling his "Monasticon," and they are frequently quoted by him.

¹⁵⁷ To procure the collection of Harris' MSS. for the Dublin Society, the Irish Parliament voted £500. This fact is stated on the title-page of one of these manuscripts.

¹⁵⁸ A number of statistical surveys of the various Irish counties has been published at various dates, from the beginning of the present century, and those surveys, in many instances, contain some valuable notices of antiquities.

¹⁵⁹ From 10 o'clock in the morning to 10 o'clock at night.

Among the Dublin Society's manuscripts the "*Collectanea de Rebus Hibernicis*," in ten folio paper volumes, with two folios of indices, and which formerly belonged to Harris, are doubtless of great interest, for the illustration of Irish history. The first volume of indices refers to six volumes of the collection : while the second volume of the indices relates to from volume vii. to x. of the collection. By referring to the contents of all, it must be apparent, that this chronological arrangement of materials for Irish history, from A.D. 1154 to A.D. 1711, will be of indispensable necessity, for the future historian of Ireland, within such an interval. The documents, extracts, or *memoranda* are taken from Irish rolls, charters, letters-patent, statutes, bulls, decrees, proclamations, public and private state-papers, muniments, conciliar constitutions and ordinances, deeds and grants. Again, from printed historical works, many extracts have been made. A very considerable portion of this collected matter has never yet seen the light in published shape.¹⁶⁰ The first volume contains most documents suitable for illustration of those biographies which succeed ; but, throughout it, and the succeeding volumes, are various notices of historic churches and of their possessions, from the twelfth to the eighteenth century. This first volume contains 475 folios, but having nearly double the number of pages written. In it are the Constitutions the Council held at Cashel, A.D. 1172 ; a confirmation of the lands and possessions belonging to the Abbey of Glendalough ; concessions to the Archbishop of Dublin, A.D. 1192 ; an extract from the "*Crede mihi*," regarding the union of Dublin and of Glendalough, A.D. 1216 ; the bull for canonization of St. Laurence O'Toole, &c., &c. From A.D. 1154 to A.D. 1324 these extracts extend. The second volume contains 269 folios, with nearly double the number of written pages, containing a vast number of ecclesiastical and civil documents. From A.D. 1326 to A.D. 1357 these documents range. The third volume contains 276 folios, with nearly double the number of written pages, chiefly relating to civil—but frequently to ecclesiastical—affairs, from A.D. 1357 to 1453. The fourth volume contains 516 folios, with nearly double the number of written pages, relating to obscure ecclesiastical and civil matters, from A.D. 1424 to A.D. 1557. The fifth volume contains 441 folios, chiefly written on both pages, and its notices are principally of a civil character, although some have references to ecclesiastical matters, from A.D. 1559 to A.D. 1602. The sixth volume comprises 230 folios, with nearly double that number of written pages, illustrating Irish civil history, more especially from A.D. 1602 to 1633. The seventh volume contains 431 folios, nearly all of which are written on both sides. They contain matters, chiefly of a civil character, from A.D. 1633 to A.D. 1640. The eighth volume contains 369 folios, nearly all of which are written on both sides. They are chiefly of a civil complexion, and extending from A.D. 1641 to A.D. 1645. The

¹⁶⁰ It eminently deserves attention, and the services of a competent editor should be secured to bring it out, under supervision

of the Master of the Rolls. Numberless documents here serve to illustrate English history as much as Irish.

ninth volume contains 336 folios, chiefly written on both sides. The matter principally relates to civil history, from A.D. 1645 to 1680. The tenth volume contains 319 folios, nearly altogether written on both sides. The matter is chiefly civil, from A.D. 1685 to 1711. Besides the foregoing, there is a large folio manuscript of 179 written pages. This is intituled, "*Syllabus Chartarum et Litterarum Patentium de Rebus Hibernicis Ordine Chronologico digestus* collected from Rymer's *Fædera*, Doctor Wilkins's Councils, *Bullarum Romanum*, Birmingham Tower Records, &c., &c., intended as a subsidia ad Rem Historicam Hibernicam," by Walter Harris, Esq. Another interesting large folio manuscript of 206 numbered pages, with nine additional, and all closely written, belonged to Walter Harris. The matters of chief ecclesiastical and record importance are:—1. Codices MSS. in Bibliotheca Lambethiana, ad res Hibernicas pertinentes.¹⁶¹ 2. Codices MSS. in Bibliotheca Bodleiana de Rebus Hibernicis.¹⁶² 3. A Topographical Division of ye County of Clare.¹⁶³ 4. Codices MSS. in Bibliotheca Ducis de Chandois, a Jacobo Waræo olim collecti.¹⁶⁴ Another large folio, containing 227 numbered pages, written, however, only on one side, belongs to the Harris collection. It is intituled: "*Syllabus Chartarum et Literarum Patentium de Rebus Hibernicis Ordine Chronologico digestus*."¹⁶⁵ There is another folio manuscript, which undoubtedly belonged to Walter Harris, but which has now no title, except an illegible one, traced on the back of its cover. It has 374 numbered pages, and it seems to have been destined for entries of notes to illustrate the reigns of English monarchs, from Henry II. to Charles I. Yet, only from Henry Eighth's reign, A.D. 1399, to the 27th or 28th of Queen Elizabeth's, do we find any recorded events. These are chiefly of a civil nature. There is another large folio manuscript of Harris, containing 405 written pages of extracts, relating to Ireland's civil and ecclesiastical history. It bears no title, but it has a table of contents preceding. There is another manuscript of Harris' collection, and it contains 493 most legibly-written pages. It has no title, but it has a table of contents preceding. The tracts in this manuscript chiefly illustrate Irish civil history during the sixteenth and seventeenth centuries. They are mostly copies from the manuscripts of Rt. Rev. John Sterne, Protestant Bishop of Clogher. The foregoing eighteen folio volumes seem to comprize this valuable collection of the Harris Manuscripts.¹⁶⁶ The King Manuscripts, in two closely-written folio volumes, are intituled, "*Collectanea de Rebus Hibernicis*." What may be designated the first volume¹⁶⁷—although no distinction is marked—contains 420 numbered pages, with several additional ones

¹⁶¹ From p. 1 to p. 93.

¹⁶² From p. 94 to p. 101.

¹⁶³ From p. 101 to p. 106.

¹⁶⁴ From p. 106 to p. 120.

¹⁶⁵ These documents range from A.D. 1155 to A.D. 1633.

¹⁶⁶ Yet, it is probable, Harris was also

the possessor of the King Collection, which is next to be described.

¹⁶⁷ It is to be regretted, that no attempt has been hitherto made to present a complete epitome of the Dublin Society's Manuscripts; nor are they even classed as yet in an intelligible order.

unmarked.¹⁶³ What may be described as the second volume—owing to the want of notation¹⁶⁹—comprises 427 closely-written pages. These are followed by a very complete index¹⁷⁰ to the whole of the preceding pages. Again, we find the sources—whence the manuscripts were drawn—indicated, with letters and diagrams or symbols,¹⁷¹ showing the several authorities, in a very satisfactory manner. As an appendix to this latter volume, we find two other historical papers of considerable interest, and added, apparently, at some after period, before the volumes had been bound.¹⁷² In addition to the foregoing, there is a modern paper manuscript copy of the “*Foras Feassa ar Eirion*,” or Keating’s History of Ireland, in the Irish character.¹⁷³ Other manuscripts kept there have no interest for the student of Irish history.

It is very certain, that one of the finest and most extensive collections of manuscripts in the world, for the illustration or compiling of our national Saints’ Acts, is that contained in the Royal Irish Academy’s Library, Dublin. Comparatively recent as has been the formation of this institution,¹⁷⁴ its

¹⁶⁸ This includes a very choice collection, in whole or in part, of extracts taken from various Irish annals, inquisitions, deeds, charters, manuscripts and printed books, specially referring to Irish history. This is an invaluable and a well-indexed manuscript, of very great importance for the study of an Irish hagiographer or ecclesiologist. The antiquary, topographer and chronographer will find, likewise, abundant matter in it of the highest interest.

¹⁶⁹ On a previous blank page is written, “*Collectanea Rev. admodum viri Gulielmi King, nuper Arpi Dublin de Hospitalibus potissimum, Cœnobiis, et Monasteriis Hibernicis; varia etiam alia de Rebus Hibernicis, tam Ecclesiasticis, quam Civilibus complectentia MS.*”

¹⁷⁰ It is headed, “*Index Rerum Memorabilium quæ in hoc Libro continentur summa industria congestus.*” This index contains 37 closely-written pages. It is followed by eight additional pages, which are headed “*Tabulæ in qua Nomina Hospit. Cœnobiorum, Monasteriorum, &c., in hoc Libro occurrentium Ordine Alphabetico describuntur.*”

¹⁷¹ These sources are thus noted in order:—“1. *Chartæ Civit. Dublin.* 2. *Rotul. Rem.* 3. *Repertorium Arpi Dublin.* 4. *Antiquitates Hiberniæ.* 5. *Officium Rotul.* 6. *Repertorium Civitatis Dublin.* 7. *Saccarium.* 8. *Rotul. Pipæ.* 9. *Communia Placita.* 10. *Rotul. Coglei.* 11. *Calendar Fratrum Prædicatorum Limer.* 12. *Annales Loughkeensis.* 13. *Rotuli in Turri*

Londin. 14. *Repertorium Clochorens.* 15. *Codex Status Fratrum Minorum.* 16. *Status Cisterc.* 17. *Annales Pembrokian.* 18. *Chartæ Jacobi Ducis Ormond.* 19. *Bermingham Turris.* 20. *Ware, de Præsulibus.*” After this, we find a Latin note, that in the year 1732, Walter Harris had caused all the included papers or extracts in those two manuscript volumes to be transcribed from a manuscript codex, belonging to the Rt. Rev. William King, lately Archbishop of Dublin. Afterwards, five pages follow, and these refer to the foundations and charters of Irish religious houses. Then a short column succeeds, with paginal references to religious houses almost unknown, and here mentioned in this volume.

¹⁷² There are headed, “*An Abstract of the Grand Inquisition of the County of Down, Anno 1621,*” in 48 closely-written pages; again a heading, “*De Concilio Hiberniæ per Magnatos totius illius Insule,*” taken from the “*Liber Niger*,” in Trinity College, Dublin, f. 6 a. This latter document is thought to date A.D. 1295, and it takes up six pages and a half page. Other documents are, A Grant of Freedoms to the City of Dublin, by King Henry II., with supplementary Charters, and a Charter, granting Meath to Hugh de Lacy. A short and an unimportant index closes this MS. volume.

¹⁷³ It comprises 140 folios, well and legibly traced on both sides, although on poor paper.

¹⁷⁴ The Royal Irish Academy, for promoting the study of Science, Poets, &c.

members have already acquired, by donation or purchase, most invaluable historical, poetical, and topographical tracts, especially in the native language. Besides many old and original manuscripts, generally in a fine state of preservation, more modern copies, from older sources, have been procured. It will only be necessary to mention here, the O'Longan family collection, Edward O'Reilly's, Sir William Betham's, the Messrs. Hodges and Smith's, James Hardiman's, John Windale's, Du Noyer's Antiquarian Drawings, with some less extensive additions.

Not to speak of the Ordnance Survey collection and sketches, these MSS. are the gradual acquisition of less than a century, while the stock promises a continuance of increase. Much progress has been already made with the task of preparing suitable catalogues,¹⁷⁵ by order of the council.¹⁷⁶ Messrs. Owen Connellan and Eugene O'Curry¹⁷⁷ have partially described the contents of Irish Manuscripts.¹⁷⁸ Since their death, this work has been resumed by Messrs. O'Longan and Bryan O'Looney, M.R.I.A. Other competent and zealous Irish scholars have likewise contributed to extend a knowledge of matters contained in this department of literature.¹⁷⁹ Descriptions are to be found in printed volumes, regarding some of the most important among those manuscripts and their contents.¹⁸⁰ The writer has

ture, and Antiquities, was incorporated by the Irish Parliament, A.D. 1786.

¹⁷⁵ As yet, these are in manuscript, with the exception of Sir William R. Wilde's learned and scientifically designed "Catalogue of the Antiquities of Materials in the Museum of the Royal Irish Academy." Dublin, 1857, *et seq.* In three parts, profusely illustrated. The remaining parts are yet to be published.

¹⁷⁶ And under the able direction of John T. Gilbert, Esq., M.R.I.A., Librarian.

¹⁷⁷ Mr. Eugene O'Curry had been employed to give a complete *Catalogue Raisonné* of all materials—especially Irish—contained in the manuscript department. This task was commenced in 1842. He soon compiled a large folio volume, thus described by himself, and in his own handwriting, on the fly-leaf: "A Catalogue of the Number and Contents of Messrs. Hodges and Smith's Collection of Irish Manuscripts," by Eugene Curry, Dublin, 1843. In the year 1842, as is apparent from a note in Eugene O'Curry's own handwriting, prefixed to the first volume, he commenced the compilation of a Catalogue, comprised in three large folio volumes. Besides these, he compiled two more volumes, describing the Betham collection of Irish Manuscripts. In all, this learned

Irish scholar and scribe compiled six large folio volumes of Catalogues, containing a description of all the manuscripts preserved in the Royal Irish Academy's collection, to that period, when his labours terminated.

¹⁷⁸ It must be understood, that these are described according to the classification adopted in the old Academy House in Grafton-street, and before the Institution had been transferred to its present site in Dawson-street, Dublin.

¹⁷⁹ Denis H. Kelly, Esq., M.R.I.A., has compiled, in two folio volumes, an Alphabetical Index of subjects to five of Eugene O'Curry's Catalogue volumes. This valuable personal compilation was presented by Mr. Kelly to the Academy in 1861. These Indices are most creditable to this gentleman's industry, learning, method, judgment and public spirit.

¹⁸⁰ The reader is specially referred to Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History;" as also to a work, by the same author, "On the Manners and Customs of the Ancient Irish." A Series of Lectures. Edited, with an Introduction, Appendices, etc., by W. K. Sullivan, Ph.D. Likewise, see "Transactions of the Royal Irish Academy," and "Proceedings of the Royal Irish Academy," from the first to the latest volumes.

frequently, and for many years past, consulted the manuscripts and books belonging to this noble institution,¹³¹ while he has drawn from them some of the most valuable illustrative matter, contained in succeeding pages of this work.

Permission being accorded, by the Superior-General of the Franciscans, at Rome, to remove the valuable collection of Irish MSS., kept at St. Isidore's Convent,¹³² to Dublin, together with several rare works, relating to our national history,¹³³ about the beginning of 1872, these treasures were safely transferred to the Franciscan Convent, on Merchant's-quay.¹³⁴ Some of these MSS., having been removed from Louvain originally, are in Colgan's beautifully minute, yet legible hand-writing. Many of them had been used during the compilation of his hagiographical works. Besides what have been already partially described, a good sized folio paper MS. of Irish Saint's Lives, written in Latin, is remarkable. Most legibly and elegantly transcribed or compiled¹³⁵ for the purpose of publication, it includes 304 very closely-written pages. The Acts of St. Attracta, which precede the index, are not numbered, and throughout this MS., there are various marginal notes.¹³⁶ Nor can I discover that these Acts—except very few—had been published by Colgan in their present form ;¹³⁷ although it seems evident

¹³¹ Long before he had the honour of being elected a Member of the Royal Irish Academy, the writer enjoyed the privilege mentioned ; and, during the whole period, since his first introduction as a reader, he has received the most unremitting kindness and attention from the Librarian, John T. Gilbert, Esq. ; from the Clerk of the Academy, Edward Clibborn, Esq. ; from the Resident Curator, Robert M'Eniry, Esq. ; and from the Assistant Clerks, Messrs. J. J. MacSweeney and R. F. O'Mulrennan.

¹³² The Irish Manuscripts preserved at St. Isidore's, Rome, had been described in letters from Charles MacDonnell, Esq., and read before the Royal Irish Academy on June 12th, 1854. See "Proceedings of the Royal Irish Academy," vol. vi., pp. 95 to 112.

¹³³ This happy incident, and an admirable poetic description of the recovered national treasures, are most spiritedly and feelingly recorded in a poem, intitled, "The St. Isidore Manuscripts, now in St. Francis', Dublin." It was written by John Francis O'Donnell, and published in "The Nation" of 30th March, 1872. The following is its opening stanza :—

"From Ireland of the four bright seas,
In troublous days these treasures came—

Through clouds—through fires—through
darknesses—

To Rome of immemorial name—

Rome of immeasurable fame.

The reddened hands of foes would rive

Each lovely growth of cloister—crypt—

Dim folio, yellow manuscript—

Where yet the glowing pigments live :

But a clear voice cried from Louvain :

'Give them to me, for they are mine!'

And so they sped across the main—

The Saints their guard, the ship their
shrine."

¹³⁴ The task of selection, supervision, and direction, was left to the learned Father Theobald Carey, O.S.F. To him, the writer feels deeply indebted, as custodian of these treasures, for every facility afforded to peruse and copy them. Father Carey has most kindly supplied many extracts of great value, during the progress of this work, and which greatly enhance the value of its contents.

¹³⁵ By Father John Golde, O.S.F. The title of this MS., already alluded to, is "Vitæ Sanctorum ex Codice Insensi."

¹³⁶ All apparently in Colgan's hand-writing.

¹³⁷ Among the exceptions are the Acts of St. Gerald, at the 13th of March. These

he had intended them for publication. Again, there are three large Fasciculi, in folio, including some hundreds of closely-written pages, for the most part—indeed nearly altogether—in Colgan's hand-writing. These are loosely placed within vellum covers. They seem to have been a first draft of Lives, Appendices, and Notes, which Colgan afterwards printed, but in a more enlarged and finished way, in his "*Trias Thaumaturga*."¹⁸⁸ In one case, over thirteen pages of St. Columban's Life are found;¹⁸⁹ these, however, are not in Colgan's hand.

Within a parchment cover, on which is inscribed "*Martyrologium Cathaldi Maguir, sive Ængussius Auctus*," and "*8 Cent.*,"¹⁹⁰ there are forty-nine folios in vellum.¹⁹¹ This codex is of the largest folio size, but several of the pages—especially towards the beginning and end—are so begrimed and worn, as to become illegible in various places. This valuable record was frequently consulted by Colgan.¹⁹² Some of its initial letters are very curiously traced. Although there is a very general uniformity of Irish writing; yet, here and there, can be detected the introduction of notes, and in different styles of Irish character. These are presumably modern, as compared with the original text. Besides the "*Feilire*" of Ængus, and the Scholia affixed, this Codex has other Irish poems and comments interlined, both at the beginning and end. The "*Liber Hymnorum*," a vellum MS. of the ninth or tenth century, it is presumed, and in twenty-three folia,¹⁹³ is very much stained and worn, so as to be illegible in various places.¹⁹⁴ This differs in many respects from the MS. "*Liber Hymnorum*," preserved in Trinity College Library. Besides the foregoing, there is a beautifully and legibly transcribed copy¹⁹⁵ in parchment of Manus

are printed verbatim from Colgan's copy of the "*Book of the Island*. The Acts of St. Fechin, at the 20th of January; the Life of St. Berach, at the 15th of February; the Acts of St. David, at the 1st of March; and the Acts of St. Endeus, imperfect: these are all taken from that "*Book of the Island*."

¹⁸⁸ In one instance, I find a leaf, which contains the concluding portion of St. Seizin's Acts, and a part of the first note to them, as published by Colgan in "*Acta Sanctorum Hiberniæ*," vi. Martii, p. 478. This was not written by Colgan.

¹⁸⁹ His feast occurs on the 21st of November. The life does not end in a complete manner.

¹⁹⁰ This indicates how that copy of the "*Feilire*" belongs to the eighth century. From another annotation, within the Codex, we learn, that it was one of those MSS. belonging to the Convent of Donegal.

¹⁹¹ Besides these, there is an additional

slip of small size.

¹⁹² He often quotes it under either of the aforesaid titles.

¹⁹³ In 4to size.

¹⁹⁴ In the poem of John Francis O'Donnell—to which allusion has been already made—the following stanza thus faithfully describes—and yet with some poetic license—this venerable manuscript:—

"*Liber Hymnorum!* Beauteous book,

Gray with the glory born of time,

Dim leaves which the Franciscan took,

At dewy eve, at early prime—

Even at midnight's measured chime—

And on them wrote, with pen devout,

The cries in which the Saints of God

Adored the blessed path He trod,

When sorrows ringed Him round about.

Stand firm, dear Book, that all may see

That in the years which have no name,

Our country had a history,

And Europe echoed back her fame."

¹⁹⁵ In large 4to shape.

O'Donnell's Irish Life of St. Columkille.¹⁹⁵ The subject matter of this Treatise is perfect throughout, but it wants a title. On the last page, John O'Neill, the name of its scribe, is to be found; and, on the original blank side, a few irrelevant entries are to be seen.¹⁹⁷ The leaves are inserted within a much older embossed leather cover, of an exceedingly ingenious pattern, and reticulated, in the Irish style of art.¹⁹⁸ Evidently the cover was not made for the present Codex, for it is somewhat smaller in size. There is another paper copy of this work in MS., but greatly damaged on many of the pages. It is under a very worn parchment cover, and there are included 118 pages, closely written in Irish.¹⁹⁹ Other leaves—in the beginning and end—contain a few irrelevant entries.²⁰⁰

Besides those tracts, attributed to St. Aengus the Culdee, as author, and contained in the ten vellum *folia*,²⁰¹ various other fragments of an interesting historical character are found.²⁰² Hardly less valuable—although not pertaining specially to the subject of Irish hagiology—are many highly important papers,²⁰³ which preserve the *arcana* of Ireland's ecclesiastical and civil affairs, during the troubled period of the seventeenth century.²⁰⁴ Reference is specially made to the papers of Father Luke Wadding.

¹⁹⁶ It contains 132 pages, written in double columns, besides a quarter page, which concludes this work.

¹⁹⁷ One of the comments there found are these words in Colgan's hand-writing, "Sancte Columba ora pro me peccatore."

¹⁹⁸ The Rev. Dr. Reeves is of opinion, that the cover had been prepared many hundred years before Manus O'Donnell wrote this life.

¹⁹⁹ By Bryan MacNally, whose name is given in Latin, on the last page.

²⁰⁰ Throughout are various marginal annotations of Colgan; and, from this copy, he probably prepared his Latin translation, abbreviated for insertion and printed in the "Trias Thaumaturga."

²⁰¹ Extracted from the Book of Leinster.

²⁰² William M. Hennessy, M.R.I.A., describes the following tracts. At page 16, and col. 3, there is a list of foreign saints, with some of the Irish Saints—resembling them in manner—compared. It is headed "Hic incipiunt Sancti qui erant unius moris." It has been published by Dr. Todd, in his "Martyrology of Donegal." Besides other treatises, composed by Irish Saints, or relating to them, we find at page 20, and col. 3, a poem of ten stanzas, ascribed to St. Ciaran. The last composition on this same page, and in the tenth folium, is a poem of twelve stanzas, enumerating twice as many saints, whose intercession in

heaven and whose prayers on earth were the same or of equal efficacy.

²⁰³ For a very detailed and interesting account of the Manuscripts belonging to the former College of the Irish Franciscans, Louvain, that account of J. T. Gilbert may be consulted in "Fourth Report of the Royal Commission on Historical Manuscripts," part i., pp. 599 to 613.

²⁰⁴ John Francis O'Donnell thus concludes those glowing stanzas, to which attention has been already drawn :

XII.

"Rare psalters, whose initials glow
With fairy fancies—birds and flowers—
Roses of everlasting blow,
And blooms of never-fading bowers—
Blue lakes, green isles, and mystic
towers!
O blessed be the monkish hands
Which filled each page with such sweet
grace,
When earth for Learning found no
place,
And war streamed red across the lands.
Fade never, but be monument
Of what the brave Franciscans did,
When battle shook the Continent,
And half the world in gloom lay hid.

XIII.

"Ireland shall treasure book and scroll;
And from their sacred leaves may rise

Some few of our Irish Catholic Colleges²⁰⁵ and religious houses,²⁰⁶ as likewise private collectors, have obtained very useful records, which help to solve many difficulties, in relation to our theme. The Irish Catholic University Library, Stephen's Green, Dublin, has already secured several valuable Irish MSS., collected or transcribed by a former eminent Gaelic scholar, Professor Eugene O'Curry. Copies of the Brehon Laws,²⁰⁷ have also been added. These manuscript contents may be conveniently classified, under the following heads:—I. Historic Literature. II. Heroic Tales. III. Lives of Saints. IV. Glossaries. V. Laws. I. In the department of Historic Literature, there is a choice collection of Historic Tales, Annals, and Genealogical works, with a rare collection of poems and prose pieces of great value. II. Of heroic and legendary pieces, there is a large selection, taken from poems and tracts, found among the oldest and best Irish manuscripts extant.²⁰⁸ III. In the Ecclesiastical department, there is a very large collection of the Lives of Irish Saints, Calendars, Homilies, Festilogies, &c., collected from the Libraries of Oxford, and of the British Museum, as likewise from those of the Royal Irish Academy and of Trinity College, Dublin. To those tracts is added that unique collection containing the Lives of Irish Saints, made by the indefatigable Michael O'Cleary, and by his brother scribes, known as the Four Masters. Those important works, in the original, are now preserved in the Burgundian Library, at Brussels. From this collection, O'Curry selected copies of such biogra-

A newer and a mightier soul,
To raise her nearer to the skies,
And win her grander destinies.
And Ireland never can forget
The loving men who through long
years—
Sad centuries of silent tears—
Their seal upon these treasures set,
Guarding them for the brighter day
Which, be it far or close at hand,
Must pour inevitable ray
On this unconquerable land."

²⁰⁵ Among these, Maynooth contains some valuable Irish Historical Tracts.

²⁰⁶ The Franciscan Convent, Wexford, has probably a large collection of such documents.

²⁰⁷ These are distinguished from the rest, by the title, "Smyth Collection," because they were secured for the Catholic University, owing to the exertions of Mr. P. J. Smyth, M.P., for the County of Westmeath, who, on entering Parliament, in the year 1872, brought this matter before the House. He repeated a demand, until his exertions secured two sets of seventeen volumes each—

one for the Library of the Royal Irish Academy, and another for that of the Catholic University. He got a conditional undertaking, on behalf of the Brehon Law Commission, that those sets should be made complete. This latter promise has not yet been fulfilled.

²⁰⁸ The value of this class of literature is shown, by the important use made of them in O'Curry's Lectures on the "Manners and Customs of the Ancient Irish." Professor Bryan O'Looney, of the Catholic University, has been so forcibly impressed with the value of these Heroic and Legendary pieces, that he has already collected and translated over 200 of such documents. On the evening meeting of the 11th November, 1872, he submitted to the Royal Irish Academy for publication, no less than 153 independent pieces, illustrating this class of literature. Happily, these are now in course of publication. This number is quite independent of his invaluable translation of the "Leabhar na h-Uidhri," which he submitted to the Academy, during the previous year. This translation has been referred to the Council for publication.

phies as are not elsewhere to be found.²⁰⁹ He also copied some curious religious rules, poems, and pieces of great importance, for the student of Irish Ecclesiastical History.²¹⁰ IV. The Glossaries, collected by O'Curry, and styled the O'Curry Glossaries, number over twenty-five thousand separate articles. All of these have been copied, and arranged in alphabetical order. They may be put to press, so soon as funds can be made available for their publication.²¹¹ V. Laws. The collection of Brehon Law manuscripts was copied from transcripts, made by O'Donovan and O'Curry, under the direction of the Brehon Law Commission. Short as has been the time since the Catholic University was founded, this National Institution has done more to promote the study of Irish Literature and Archæology, than any other University or Collegiate establishment now existing.²¹²

There are several thousand original Records preserved,²¹³ nearly all written in Norman or Latin court-hand, chiefly relating to the Possessions and Privileges of the Prior and Convent of the Holy Trinity, and subsequently of the Dean and Chapter of Christ Church, Dublin. Among those Records were the "*Registrum Novum*,"²¹⁴ the "*Repertorium Viride*,"²¹⁵ a vellum book of entries comprising leases, belonging to Christ Church,

²⁰⁹ This he did, when many years ago MSS. had been sent over to Ireland by the Belgian Government.

²¹⁰ Professor O'Curry made these collections, with a view to their translation, and hoping to have them published by the Catholic University. But his valuable life was too short for such a great effort, and therefore no translations of those transcripts remain in his collection. However, his very worthy and industrious successor, in the Chair of Irish History and Archæology, has taken up the programme where O'Curry broke off; and Professor O'Looney has now finished translations of those ancient Irish Lives, with other most interesting tracts, rendered into English. In the kindest and most generous spirit, Professor O'Looney has afforded the most ready access to and use of these precious materials to the author.

²¹¹ Besides the O'Curry Glossaries—properly so called—there are several other collections, including those of the Brehon Laws. When added to the O'Curry collection, these accessions should bring the number of words to 34,000, which are not found, so explained, in any dictionary now available.

²¹² For proof of this assertion, the reader may be referred to those volumes of "*The Atlantis*," published in Dublin, A.D. 1858, *et seq.* Likewise see O'Curry's "*Lectures on the Manuscript Materials of Irish History*."

and also O'Curry's "*Lectures on the Manners and Customs of the People of Ancient Ireland*," edited, with an Introduction, Appendices, Glossary, and Indices, by his colleague Dr. Sullivan, efficiently assisted by Professor O'Looney.

²¹³ These begin about the time of Henry II., and continue down to the Reformation, with little or no remarkable interruption. There is a Charter of Henry II., issued about 1172, to the former community; while there are two Bulls of Pope Urban, to confirm the constitutions of Archbishop Comyn, and the possessions of this church, dated A.D. 1186. There are many Papal Bulls and Indulgences, Statutes and Ordinances, Kings' Letters, Royal and Private Grants, Charters, Inquisitions, Conventions, Wills, Rolls of Accounts, and Rentals.

²¹⁴ Compiled by Doctor Lyon, in three folio volumes. It contained, copies of most of the foregoing Records, digested chronologically, with extracts from the "*Liber Niger*," and "*Liber Albus*," as also from the Chancery Rolls." His object appears to have been the furnishing of a complete collection, regarding the Antiquities, Property, and Privileges of Christ Church. Several Records here copied are now missing.

²¹⁵ This is a Book, respecting the Churches and Religious Houses in the Diocese of

a book of Benefactions to Christ Church, the "*Liber Niger*,"²¹⁶ the "*Liber Albus*,"²¹⁷ and a Charter of Henry VIII., which changed the Prior and Convent to a Dean and Chapter.²¹⁸ Among the Municipal Records of Dublin City, are some curious Ecclesiastical Documents.²¹⁹ Those Records, preserved in Birmingham Tower, Dublin Castle, in custody of the Ulster King-at-Arms, although of importance for genealogical purposes, as serving to throw a great deal of light on the social and political history of the centuries immediately preceding our time, are not of a character materially to aid the hagiographer's researches. The King's Inns' Library contains few Manuscripts, and none of ecclesiastical consequence;²²⁰ but the admirable selection of its books, and their most convenient arrangement for the student's purpose, were found of especial utility, while the writer had been engaged on the present work.²²¹ The Dublin Library Society and Hibernian Athenæum was established in 1791. It contains some fine historical works, but no Manuscripts.²²² Several religious houses in Dublin preserve very rare and valuable books.

Dublin, composed by Archbishop Allen, A.D. 1532.

²¹⁶ This remarkable Manuscript is a vellum folio, bound in wood, and written in court-hand. It comprises nearly 500 pages, closely written, with many illuminated capitals, about the year 1340. Its contents are very miscellaneous: Charters, Statutes, Norman-French Poems, Leonine and Latin verses, Registries of Writs, Calendars, Chronicles, Chronologies, Martyrologies, Legends, Grants, Letters, Historical and Empirical; Memorandums, Lists of Tenants, a curious Treatise of Arithmetic, exhibiting the state of that science before the introduction of Arabic numerals, with sundry articles, relating to the Antiquities of Christ Church.

²¹⁷ This is a vellum folio, bound in wood, written by Thomas Tyche, about 1490. It contains statutes, grants, and other documents, relating chiefly to this Cathedral, its Lands, Immunities, and Rights. Almost every article it contains has been copied into the "*Registrum Novum*."

²¹⁸ See "*Reports of the Commissioners appointed by his Majesty to execute the Measures recommended in an Address of the House of Commons, respecting the Public Records of Ireland*," vol. i., p. 307.

²¹⁹ In 1870, some of these first saw the light, under the editorial supervision of John T. Gilbert, Esq., F.S.A., and Secretary of the Public Record Office of Ireland, with the title, "*Historic and Municipal Docu-*

ments of Ireland, from the Archives of the City of Dublin, &c., 1172-1320. This work is a collection of original documents, elucidating mainly the history and condition of the municipal, middle, and trading classes, under or in relation with the rule of England over Ireland,—a subject hitherto left in almost total obscurity. Extending over the first hundred and fifty years of the Anglo-Norman settlement, this series includes charters, municipal laws and regulations, rolls of names of citizens and members of merchant-guilds, lists of commodities with their rates, correspondence, illustrations of relations between ecclesiastics and laity; together with many documents, exhibiting the state of Ireland, during the presence there of the Scots under Robert and Edward Bruce. It is published in 8vo. shape.

²²⁰ See Report of Bartholomew Thomas Duhigg, Librarian, among "*Reports of the Commissioners, appointed by his Majesty to execute the measures recommended in an Address of the House of Commons, respecting the Public Records of Ireland*," vol. i., pp. 321, 322.

²²¹ To the unvarying courtesy and kindness of the accomplished Chief Librarian, Joseph M. La Barte, Esq., and of his learned associate officers, Messrs. Martin Haverty and John David O'Hanlon, must his grateful acknowledgments be made, in a special manner.

²²² In 1857 was printed, "*Catalogue of the Library of the Dublin Literary Society*

The Irish Public Records may be classed under the headings of Chancery Enrolments,²²³ commonly known as the Patent²²⁴ and Close Rolls,²²⁵ the Parliament,²²⁶ Recognizance,²²⁷ Cromwell's,²²⁸ the Convert,²²⁹ Roman Catholic²³⁰ and Palatinate Court of Tipperary Rolls;²³¹ the Pleadings, Bills, Answers and Decrees in the Court of Chancery;²³² Letters of Guardianship;²³³ Warrants;²³⁴ Inquisitions;²³⁵ Transmises of Public and Private Acts of Parliament, from the Reign of Henry VII. to the Union;²³⁶ with several original and miscellaneous Records.²³⁷ Many of our ecclesiastical, civil and legal documents, having been badly placed, were destroyed, owing to the effects of fire, water, damp, and want of care in their arrangement and use. The fullest account of the state of our Irish Records, at the commencement of the present century, is that given in "Reports of the Commissioners appointed by his Majesty to execute the Measures recom-

and Hibernian Athenæum," in 8vo., Dublin.

²²³ The "*Rotulorum Cancellariæ Calendarium in Hibernia*," in two folio volumes, printed A.D. 1828, comprises Grants of Land, Deeds, Charters, &c., from the time of Henry II., to that of James I. These volumes are of great historical and topographical interest. Some "*Chartæ, Privilegia, et Immunitates*," from A.D. 1171 to A.D. 1399, were printed, and many of these relate exclusively to ecclesiastical matters.

²²⁴ These commence in the reign of Edward I., and continue to the present time, with various chasms in the series. Especially are they incomplete, during the reigns of Henry VIII., Edward VI., Mary, Elizabeth, and James I.

²²⁵ These commence in the twentieth year of the reign of Edward II., and end in the thirteenth of Charles I., but they were never continued in regular succession. A "*Calendar of the Patent and Close Rolls of Chancery in Ireland, of the Reigns of Henry VIII., Edward VI., Mary, and Elizabeth*," in two octavo volumes, has been edited by James Morrin, and published A.D. 1861, 1862. These volumes greatly serve to elucidate the ecclesiastical and civil history of that period included.

²²⁶ These comprise both the public and private Acts of the Irish Parliament, beginning with the reign of Henry VI., and ending in the year 1800—that lamentable era of a legislative Union.

²²⁷ These commence with the reign of Henry VIII., and end in the tenth year of

the reign of Charles I.

²²⁸ These contain chiefly deeds and memoranda; they date from A.D. 1653 to A.D. 1659.

²²⁹ These commence A.D. 1703, and continue to A.D. 1829; they contain certificates of conformity to the Protestant religion.

²³⁰ These commence A.D. 1778, and contain the qualifications of Roman Catholics.

²³¹ The pleadings filed in that court commence in 1662 and end in 1714.

²³² These extend from 1568 to the present time.

²³³ These commence in 1796, and continue to the present time.

²³⁴ These commence with the twenty-first of Henry VIII.'s reign, and continue to the present time.

²³⁵ The "*Inquisitionum in Officio Rotulorum Cancellariæ Hiberniæ asservatarum Repertorium*," vol. i., in folio, was published A.D. 1826. It contains the inquisitions for Lagenia or Leinster, with Indexes. The vol. ii., in folio, was published A.D. 1829. It contains the inquisitions for Ultonia or Ulster, with Indexes. These volumes show the tenures of Irish lands and their received names, at various periods, from the time of Henry VI. to that of William III. The inquisitions for Munster and Connaught are not yet published.

²³⁶ These documents are very numerous, and were transferred from the Parliamentary Office to the Rolls Office, at the time of the Union.

²³⁷ These consist of Surveys, Charters, Rentals and various other instruments.

mended in an Address of the House of Commons, respecting the Public Records of Ireland ;²³⁸ with supplements and appendices. These reports are included in three large folio volumes.²³⁸ The whole state of affairs, there described, no longer exists ; since, in the year 1867, an Act of Parliament has authorized the erection of a new Public Record House and Treasury, adjoining the Four Courts, Dublin.²³⁹ Thither have been transferred—from various places of deposit—the public records of Ireland ;²⁴⁰ and there they are now available for legal and historic searches.²⁴¹ This vast collection of documents,²⁴² reaching from the twelfth century to the present date, has little of a character tending directly to illustrate Irish saint history, although much can be gleaned therefrom, serving to elucidate the mediæval and modern condition of the monasteries and churches of Ireland.

The various cathedral and parochial libraries, or registry offices, the records of counties, cities, courts and corporate towns, with family papers, in

²³⁸ The first volume comprises five reports, with the work of calendaring done from A.D. 1810 to A.D. 1815. These were ordered by the House of Commons to be printed, 14th July, 1813 ; 27th July, 1814 ; and 1st June, 1815, with admirable appendices and indices, alphabetically arranged. The second volume contains the sixth to the tenth report, with the work done from A.D. 1816 to 1820, and ordered by the House of Commons to be printed, 13th July, 1819, and 8th July, 1820. It contains supplements and indices to the various reports. The third volume contains from the eleventh to the fifteenth report, with the work done from A.D. 1821 to 1825, and ordered to be printed by the House of Commons, 20th February, 1824, and 13th of June, 1825. It contains indices, special and general. The sixteenth and seventeenth reports, with an appendix, and work done, A.D. 1826, 1827, were ordered by the House of Commons to be printed, 20th February, 1828. The eighteenth and nineteenth reports, with an appendix and work done, A.D. 1826, 1827, were ordered by the House of Commons to be printed, 23rd March, 1830.

²³⁹ Here the writer has enjoyed frequent facilities for search, owing to the courtesy and kindness of the Deputy Keeper of the Public Records in Ireland, Samuel Ferguson, Esq., LL.D. ; of John James D. La Touche, Esq., Assistant Deputy Keeper ; of John T. Gilbert, Esq., Secretary ; and of William Maunsell Hennessy, Esq., Chief Clerk.

²⁴⁰ The admirable progress made in this

work of transfer and arrangement will be found fully detailed in the annual reports of the Deputy Keeper of the Public Records in Ireland. The first of those reports appeared 12th of February, 1869 ; the succeeding reports have issued yearly to the present time. These reports are filled with much interesting historical information.

²⁴¹ Among these, Sir William Petty's Maps of the Down Survey, with a copy of those maps, taken by General Vallancy from the originals, contained in the King's Library, Paris, serve greatly to enlighten us, regarding the existing nomenclature of old churches, in the middle of the seventeenth century. Those Records have been removed from the Surveyor-General's Office. For a detailed account of them, the reader may consult "Reports of the Commissioners, appointed by his Majesty to execute the Measures recommended in an Address of the House of Commons, respecting the Public Records of Ireland," vol. i., pp. 501 to 543.

²⁴² Among the most valuable of those folio works, ordered to be printed in 1824, is the "*Liber Munerum Publicorum Hiberniæ, ab An. 1152 usque ad 1827* ; or the Establishments of Ireland, from the Nineteenth of King Stephen to the Seventh of George IV., during a Period of Six Hundred and Seventy-five Years." Being the Report of Rowley Lascelles, of the Middle Temple, Barrister-at-Law. In two volumes. Besides a *resumé* of Irish history, at the commencement, these volumes are full of ecclesiastical and civil materials.

other parts of Ireland, have hardly been scrutinized or described sufficiently to enable historic investigators to understand or fully to appreciate their contents. It must be assumed, however, that various incidental allusions to our old churches and religious houses, with the lands or appurtenances annexed—and perchance to many local patron saints—may be found in several ancient deeds and charters. The labours of the Record Commissioners served partially to reveal stores of information, hitherto so little developed, in an antiquarian point of view; but further editorial work is required, to unfold their manifold uses, in a legal and historical sense.

SECTION VIII.—MATERIALS FOR IRISH SAINTS' LIVES IN BRITISH AND FOREIGN LIBRARIES.

THE public and private libraries,¹ in England,² Scotland,³ and Wales⁴—perhaps also in the Channel Islands,⁵—abound in chronicles, charters, historic, legal and ecclesiastical records,⁶ poems, acts of saints, calendars, menologia, missals, rolls, epistles and inquisitions, in a variety of languages

SECTION VIII.—¹ See J. Hunter's "English Monastic Libraries, with Catalogues of Books," published in small 4to, A.D. 1831. Also the "British Historical Intelligencer," published at Westminster, in Svo, A.D. 1829.

² See Bishop Nicholson's "English, Scotch, and Irish Historical Libraries, giving a short view and character of most of our historians, either in Print or Manuscript, with an Account of our Records, Law-books, Coins," &c. A new edition, corrected. In 4to. London: A.D. 1776. This is a valuable work for consultation on the subject of British and Irish Libraries. Also, John Power's "Handy Book about Books for Book Buyers, Book Lovers and Book-sellers." In Svo. London: A.D. 1870. Likewise, J. Savage's "Librarian, being an Account of Scarce, Valuable, and Useful English Books, Manuscript Libraries," in three volumes, Svo. London, 1808.

³ The Advocate's Library, General Register House, with other public libraries in Edinburgh, also various cities and towns of Scotland, are filled with invaluable records, for illustrating the sacred antiquities of Ireland, as well as of Scotland. The reader has only to consult those admirable serials of the Spaulding Club, the "Proceedings of the Society of Antiquaries of Scotland," Sir Francis Palgrave's "Documents and Records illustrating the History of Scotland, and the Transactions between the Crowns of Scotland and England; preserved in the

Treasury of her Majesty's Exchequer," vol. i., in royal Svo. A.D. 1837. Also, Turnbull's "Fragmenta Scoto-Monastica, or Materials for the Formation of a Scottish Monasticon." Edinburgh: 1842.

⁴ See "Cambrian Bibliography, containing account of Books relating to Wales, from 1540, with Biographical Notices," by the Rev. William Rowlands, in Svo. A.D. 1869. A long list of Welsh records will be found in Thomas' "Hand-Book to the Public Records," pp. 321 to 333.

⁵ In reference to this interesting branch of inquiry, the student may consult W. Clarke's "Repertorium Bibliographicum, or an Account of the most celebrated British Libraries." This fine royal Svo volume contains portraits of eminent book collectors, and it is full of curious and interesting bibliographical information, to which Lowndes was frequently indebted. It was published A.D. 1819.

⁶ See "Report of the Proceedings of the Record Commissioners, from A.D. 1831 to 1837." One vol. folio, A.D. 1837. See likewise a "Handbook to the Public Records," by F. S. Thomas, Esq., Secretary of the Public Record Office. One vol. royal Svo. A.D. 1853. Besides these, the student may examine the various folio, quarto and octavo volumes of the Record Commissioners, which began to issue early in the present century, and which yet continue in course of publication. County, city and town histories are worthy of investigation.

and forms.⁷ As a matter of course, such ancient manuscript documents chiefly serve to elucidate the civil and ecclesiastical history of those countries or districts to which they severally belong;⁸ but so closely allied are the hagiology and church chronicles of Ireland, with many of the topics therein treated, that several are most useful for illustration of our early national or social customs and habits of life. Besides these containing incidental allusions, there are special manuscripts, referring exclusively to Irish hagiography, or written in the Irish language, and touching on Irish ecclesiastical subjects, preserved in that great depository of learning, the British Museum.⁹ The Harleian and Cottonian collections contain its chief old records.¹⁰ Besides the general Catalogue,¹¹ a special one relating to Irish manuscripts has been compiled, by Professor Eugene O'Curry, under direction of the trustees.¹² The British Museum collection of Irish manuscripts contains lives of various Irish saints, in the native language, historical and topographical tracts of great interest, not to mention a vast number of poems and miscellaneous treatises. Many such documents are to be found in the Archbishop's Library at Lambeth.¹³ The University Libraries,—especially

⁷ There is a printed folio of great value to the inquirer after such materials, and intitled, "*Catalogi Librorum Manucriptorum Angliæ et Hiberniæ, in unum collecti, cum Indice Alphabetico.*" It was printed A.D. 1690, at the Sheldon Theatre, Oxford; but, it is needless to state, subsequent enquiries have both corrected many of its descriptions, and enlarged the list of its subjects.

⁸ Several noblemen and gentlemen have published very interesting catalogues of their respective private libraries; and such aids enable the scholar to ascertain the existence of rare books and manuscripts.

⁹ See Richard Sims' "*Hand-book to the Library of the British Museum,*" &c. Published at London, A.D. 1854, in 12mo.

¹⁰ See Richard Sims' "*Manual for the Genealogist, Topographer, Antiquary, and Legal Professor,* consisting of Descriptions of Public Records; Parochial and other Registers; Wills; County and Family Histories; Heraldic Collections in Public Libraries," &c., &c. Monastic Records, p. 11.

¹¹ A "*Catalogue of the Manuscripts in the British Museum,*" has been issued in three fine folio volumes, from A.D. 1834 to 1840. These contain various beautifully-executed specimens of writings, ornaments and illuminations. See also "*Librorum Manucriptorum Bibliothecæ Har-*

leianæ Catalogus." Four folio volumes. Edited by the Rev. T. Hartwell Horne. A.D. 1812.

¹² At the expense of Rev. Maxwell Close, M.R.I.A., a copy of this admirable manuscript catalogue, in two magnificently-bound manuscript folio volumes, has been procured for, and presented to, the Royal Irish Academy, where it is now available for the Irish scholar's consultation. It is intitled, "*Catalogue of the Irish Manuscripts in the British Museum,*" compiled by Eugene Curry, 1849. The first volume contains 330 folios, only written on one side; the second volume, without a title, begins with folio 331, and it ends with folio 630. Then follows an alphabetically-arranged index to the whole, and consisting of 36 folios. This munificent gift of the donor now enables Dublin residents to judge regarding the exact value of those historic and literary treasures, to be found in the Manuscript Department of the British Museum.

¹³ Especially the Carew Papers, which relate to Ireland, are of rare importance, and their contents are now becoming known to the students of Irish history. See the "*Calendar of the Carew Papers,* preserved in the Lambeth Library." Edited by J. S. Brewer, M.A., Professor of English Literature, King's College, London; and William Bullen, Esq. Vol. I.—1515-

the Bodleian¹⁴ and Corpus Christi¹⁵—at Oxford, preserve several Irish manuscripts. The Bodleian Library is especially rich in the possession of such documents.¹⁶ Among the Cottonian manuscripts,¹⁷ preserved in the Oxford University Library, there is one fragment, which purports to give an account of the first founders of Christian Churches in Gaul, England and Ireland.¹⁸

1574. Vol. II.—1575-1588. Vol. III.—1589-1600. Vol. IV.—1601-1603. Vol. V.—Book of Howth; Miscellaneous. Vol. VI.—1603-1624. The publication commenced A.D. 1865, and it still proceeds, in imperial 8vo volumes. In addition, the reader may consult "Report of the Deputy Keeper of the Public Records and of the Rev. J. S. Brewer to the Master of the Rolls, upon the Carte and Carew Papers in the Bodleian and Lambeth Libraries." A.D. 1864.

¹⁴ See "Catalogus Impressorum Librorum Bibliothecæ Bodleianæ in Academiæ Oxoniensi," per Thomam Hyde, published in a thick folio at Oxford, A.D. 1674. A later and a more carefully compiled catalogue was again issued at Oxford, in two thick folio volumes, A.D. 1738.

¹⁵ Among its manuscripts, one is thus classed and described: "MS. 1730. 263. Vol. X." It contains, "Mirabilia Cornubiæ, Hiberniæ, Angliæ, Scotiæ et Walliæ."

¹⁶ We obtain a very interesting and detailed account of an ancient Irish manuscript here kept, in the "Proceedings of the Royal Irish Academy," vol. ii., pp. 336 to 345. We are told, that it is a large vellum 4to manuscript, which formerly belonged to Archbishop Laud. On the margin of its first page, the autograph "G. Carew" may be seen. It contains a large collection of miscellaneous pieces, historical, genealogical, theological and poetical, written by various hands and at different dates. The ancient Irish called such collection a psalter. On the inside of its cover, this memorandum is pasted: "Oxford y^e 9th of August, 1673. This booke is a famous coppie of a great part of *Salcain Cairil*, the booke of St. Mochuda of Rathin and Lismore, and the chronicles of Conga; wherein is contained many divine things, and y^e most part of y^e Antiquities of y^e auncientest houses in Ireland, a Cathologue of their Kings, of the coming in of y^e Romans vnto England, of y^e coming of y^e Saxons; a notable ca-

lendar of the Irish Saints composed in verse eight hundred years agoe; with the saints of y^e Romane Breviary vntil that tyme; a Cathologue of y^e Popes of Roome; how y^e Irish and English were converted to the Catholique faith; with many other things, as the reader may finde, and soe understanding what they containe, lett him remember

TULLY CONRY.

Tuileagna O Maolécónaige."

We are told, that this account of the contents is both inadequate and erroneous. It is said to be doubtful, if this MS. contains a copy of any part of the Psalter of Cashel, although this celebrated MS. is sometimes referred to or quoted. There is reason to suppose, this Bodleian MS. may have lost some portion of its contents, since Tully Conry furnished the foregoing account, unless he fell into a mistake. In an entry, this MS. is designated "The Psalter of Mac Richard Butler;" and for convenience sake, the Rev. Dr. Todd, who gives a history of this codex and its several possessors, so calls it. He does not pretend, however, to present a complete account of its contents, although he furnishes some interesting *memoranda* regarding it.

¹⁷ This most interesting collection of manuscripts relating to English history, antiquities and topography, is described in the "Catalogus Librorum Manuscriptorum Bibliothecæ Cottonianæ," scriptore Thoma Smitho, a folio, with a fine portrait of Sir Robt. Cotton, published Oxonii, A.D. 1696.

¹⁸ It is intituled, "De Primis Ecclesiarum Christianarum in Gallia, Anglia at Hibernia Fundatoribus," and it seems to have been transcribed from a manuscript, written about the year 720. It is classed, Cleop. E. l. f. 5. It is a paper folio, written in the seventeenth century. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials Relating to the History of Great Britain and Ireland," vol. i., part i., p. 423. Three volumes of this valuable historical guide have been published already; and the

The University Library at Cambridge¹⁹ must be regarded as a valuable source for consultation. A collection of MS., relating to British history and antiquities, as also to Irish affairs, is deposited in the library of Corpus Christi.²⁰ The Tower of London²¹ and Chapter House at Westminster,²² contain some curious charters and rolls, but chiefly useful for the compilation of British history. The State Paper Office,²³ and the Public Record Office, at London, constitute the most complete and perfect series of documents for British history,²⁴ and these serve, likewise, to elucidate Irish matters, especially since the period of the Anglo-Norman invasion.²⁵ Some old municipal collections

fourth, which brings the date from A.D. 1527, is now at press.

¹⁹ See Rev. C. H. Hartshorne's "Book Rarities in the University of Cambridge," in Svo., 1829.

²⁰ To their contents, we have a guide in Nasmith's "Catalogue of Manuscripts in Corpus Christi College, Cambridge," in 4to, 1777.

²¹ The Record Commissioners have given a clue to the contents, by issuing the following folio volumes, edited by Sir Thomas Duffus Hardy:—"Rotuli Chartarum in Turri Londinensi asservati. 1199—1216." Vol. i., issued in 1837. "Rotuli Litterarum Clausarum in Turri Londinensi asservati. Vol. i., 1204—1224," issued A.D. 1833. Vol. ii., "1224—1227," issued A.D. 1844. "Rotuli Litterarum Patentium in Londinensi asservati. 1201—1216," issued A.D. 1835. The introduction was published in Svo. The following appeared in royal Svo shape: "Rotuli Normanniæ in Turri Londinensi asservati. 1200—1205; also, 1417 to 1418." Vol. i., A.D. 1835. "Rotuli de Oblatis et Finibus in Turri Londinensi asservati, tempore Regis Johannis." Vol. i., A.D. 1835. "Excerpta e Rotulis Finium in Turri Londinensi asservatis. Henry III., 1216—1272." This was edited by Charles Roberts, Esq., in 2 vols., A.D. 1835, 1836.

²² The history of Scotland receives some advantage from the preservation of these documents, as described in "Rotuli Scotiæ in Turri Londinensi, et in Domo Capitulari Westmonasteriensi asservati. 19 Edward I.—Henry VIII." Edited by David Macpherson, John Caley, and W. Illingworth, Esqrs., and the Rev. T. Hartwell Horne. In 2 volumes, folio, A.D. 1819. Again, Irish affairs receive illustration from "Ro-

tulantes, ex Archivis in Domo cap. Westmon. deprompti," vol. i. in Svo, 1834.

²³ From A.D. 1803 to 1852, eleven 4to volumes were published by the Record Commissioners of "State Papers, during the reign of Henry the Eighth: with Indices of Persons and Places." The contents were: Vol. i.—Domestic Correspondence. Vols. ii. & iii.—Correspondence relating to Ireland. Vols. iv. & v.—Correspondence relating to Scotland. Vols. vi. to xi.—Correspondence between England and Foreign Courts. The first of our Irish historical writers, who made use of the State Papers, was the illustrious bard of Erin, Thomas Moore, while engaged in compiling his "History of Ireland."

²⁴ Under the direction of the Master of the Rolls, and under the able editorial supervision of competent ladies and gentlemen, a most voluminous series of calendars, relating to the contents of public records and documents, illustrating British, Irish and Colonial history, has been already published by an order of the Lords of the Treasury. The first of these imperial 8vo volumes was printed A.D. 1856, and the course of publication yet proceeds.

²⁵ Among these, the volumes of special interest for the Irish historical student are these: "Calendar of State Papers relating to Ireland, of the reigns of Henry VIII., Edward IV., Mary and Elizabeth, preserved in Her Majesty's Public Record Office." Edited by Hans Claude Hamilton, Esq., F.S.A. Vol. i.—1509—1573., A.D. 1860. Vol. ii.—1574—1585, A.D. 1867. Another volume is in the press, and it begins with 1586 of Queen Elizabeth's reign. Her successor's government is illustrated by a "Calendar of State Papers relating to Ireland, of the Reign of James I., preserved in Her Majesty's Public Record Office, and

and documents should also reward the industry of the historical student,²⁶ while these might help to enlighten us regarding places and churches, associated with the memories of certain Irish Saints. The inestimably precious Stowe Manuscripts,²⁷ collected by the Duke of Buckingham, and since transferred to the custody of Lord Ashburnham, are almost inaccessible to Irish scholars. There is a fine collection of manuscripts,²⁸ in the Cathedral Library,²⁹ at Canterbury.³⁰ The public library, attached to Durham Cathedral,³¹ abounds in some fine specimens of illuminated and plainer manuscripts, which have an interest altogether special for the student of Irish history, while many of these are in the peculiar *opus Hibernicum* style.³² A vast number of ancient and irrecoverable monastic records, formerly existing before the suppression of religious houses in these islands, has been dispersed, destroyed, and lost,³³ since the sixteenth century. Only a small part of

elsewhere. Edited by Rev. C. W. Russell, D.D., and John P. Prendergast, Esq., Barrister-at-Law. Vol. i.—1603—1606, A.D. 1872. This series is in continuation of the Irish State Papers, commencing with the reign of Henry VIII. ; but, for the reign of James I., the Papers are not confined to those in the Public Record Office of England. The same learned editors have in the press, vol. ii. of this series, which commences with the year 1606. Another series is at press under the following title : "Calendar of Documents relating to Ireland, excerpted from the Records preserved in her Majesty's Public Record Office ; to the end of the Reign of Henry VII." Edited by Henry Savage Sweetman, Esq., A.B., Trinity College, Dublin, Barrister-at-Law.

²⁶ Sir Richard Whittington founded a library at Grey Friars—now Christ's Hospital—in 1421, at a cost of £400 in the currency of that time. He also gave many precious treasures, in manuscript, to the Guildhall Library, and devoted £400 to the erection of a suitable edifice in which to preserve them. John Carpenter, who founded the City of London School, gave directions in his will, that any "good or rare books" which he possessed, and which might seem adapted to the purpose, should be placed in the common library of the Guildhall for the use of students. About one hundred years afterwards, Protector Somerset carried away an immense number of the works. In 1553, the library was let as a common clothesmart. Those manuscripts and books which remained were destroyed, in the great fire of

1666. For more than a century and a half, the London Corporation made no attempt to re-establish a library. At the present time, however, their library contains no less than 50,000 volumes, devoted to the unrestricted use of the people.

²⁷ As we have already seen, a full description of these has been furnished by Dr. Charles O'Connor, D.D., in "Bibliotheca MSS. Stowensis."

²⁸ See H. J. Todd's "Catalogue of the Manuscripts in the Church Library of Canterbury, with some account of the Deans, from the time of Henry VIII." This was printed 1793, in an 8vo volume.

²⁹ The first English library, it is said, was founded by Pope Gregory I., in 596, when St. Augustine, the missionary bishop, brought nine precious volumes of a religious character and deposited them at Canterbury.

³⁰ See W. Woolnoth's "History of the Cathedral of Canterbury, with Biographical Sketches, and an Account of the Convent of Christ Church," in 4to, London, 1816.

³¹ "The History and Antiquities of Durham," by William Hutchinson, F.S.A., in three 4to volumes, printed at Newcastle, A.D. 1785, as also "The History and Antiquities of Durham," by Robert Surtees, in four folio volumes, published in London, from A.D. 1816 to 1840, will afford the enquirer much useful information.

³² The writer had an opportunity afforded him of inspecting these manuscripts, during a visit to Durham, in July, 1872.

³³ John Bale, who wrote in 1549, and Fuller, testify to the wanton destruction of vari-

those Chartularies has been preserved and identified with their former places.³⁴ Exclusive of such documents, the parochial and other registers contain little of an interesting character, for the hagiologist's purpose ; nor, in private collections, do we as yet discover, all that may serve to assist his researches.³⁵

Although, in many of the large Continental cities and towns, throughout Europe, there are numberless manuscripts relating to Irish hagiology and Church history ; yet, it must be regretted, that several are still unknown. Others have been imperfectly examined and described.³⁶ Catalogues, already published, furnish lists or notices, more or less detailed, regarding materials to be found in different libraries, archives and collections.³⁷ The travels of learned men have somewhat increased our knowledge. As few scholars are afforded, notwithstanding, time or opportunity for travel to inspect all of those literary treasures,³⁸ dispersed in so many different places,

ous early libraries and their contents. See Richard Sims' "Manual for the Genealogist, Topographer, Antiquary, and Legal Professor," &c. Monastic Records, p. 10.

³⁴ A good and succinct account of such documents may be found in the work just quoted. See *ibid.*, pp. 14 to 28.

³⁵ An examination of the various annual "Reports of the Royal Commission on Historical Manuscripts," in folio shape, and beginning with the year 1870, will exhibit the materials kept in public or private libraries, and specially useful for Irish ecclesiastical students.

³⁶ A very valuable book for reference is a royal octavo volume, headed on the first page, "Appendix (A)," and subsequently this is followed by a "Supplement to Appendix (A)." This, as a serial part, was compiled by Charles Purton Cooper, Esq., from printed books and from foreign correspondence. The book itself was intended as an Appendix to a Report on the Historical Records, relating to Ireland, as preserved in foreign Libraries. That report, however, was not published, nor was a title-page ever printed for its appendices. The "Appendix (A)" contains 259 closely-printed pages, while the "Supplement to Appendix (A.*)" consists of 116 similar pages, together with 28 plates, giving fac-simile characters, from various old Irish MSS. Several marginal notes occur throughout this book, which either explain the compiler's design, or which refer to particulars in connection with the manuscripts he designates. The volume also contains extracts from Mr. Cooper's

foreign correspondence, or bibliographical notices of those books and manuscripts, contained in the various libraries to which he refers. A copy of this work, containing a few pencilled notes, and memoranda in the author's handwriting, was presented to the Library of Trinity College, Dublin, There it is found classed, "Gall. G. 12, 27." In this work, special reference is given to matters, regarding Irish hagiology. Headings and traces of saints' acts are often furnished. The different places, where such Irish or British historical materials exist, follow in regular alphabetical order. Some of these localities are passed over ; the author referring merely to printed catalogues of their several libraries.

³⁷ See the learned Benedictine Montfaucon's work, "Bibliotheca Bibliothecarum." This was published at Paris, in two folio volumes, A.D. 1729. Also, Bailly's "Notices historiques sur les Bibliothèques." This work issued at Paris A.D. 1828, in 8vo.

³⁸ For a considerable amount of bibliographical information, the student may examine these succeeding works:—Struvius' "Notitia Rei Litterariæ." This octavo volume was published at Frankfort and Leipzig, in 1754, edited by Fischer. Still a better octavo edition, by Ingler, appeared at Jena, in the same year, and in three volumes. Likewise, see "Nouveau Traité de Diplomatique," par deux Religieux Bénédictins de la Congrégation de S. Maur. Published at Paris, from A.D. 1750 to 1765, in six volumes quarto.

the aid of learned and descriptive manuals³⁹ for the librarian must usually be sought.⁴⁰ The examination and publication of great historical collections and library catalogues, relating to French,⁴¹ German,⁴²

³⁹ The reader may consult Fabricius, "*De Transpositione Bibliothecarum Memorabili*," J. J. Bauer, "*Bibliotheca Librorum Rariorum*," Ebert's "*Zur Handschriftenkunde*." This work was published at Leipzig, in two volumes octavo, A.D. 1825, 1827.

⁴⁰ Some general works and editions of great value for this investigation are : Jacob's "*Traicté des plus belles Bibliothèques publiques et particulières qui ont esté et qui sont à présent dans le Monde*." Published at Paris, in 8vo, A.D. 1644. A work of Maderus, "*De Bibliothecis atque Archivis*." Published at Helmstadt, in three volumes, 4to, A.D. 1702 to A.D. 1705. A work of Pezsius, "*Dissertatio Isagogica in Primum Tomum Thesauri Novissimi Anecdotorum*." This was published at Augsburg, in five folio volumes, between the years 1721 and 1728. Also Mabillon's "*Vetera Analecta*." Issued at Paris, A.D. 1723, in folio.

⁴¹ See Gerbertus, "*Iter Alemannicum, accedit Italicum et Gallicum*." Published at St. Blasius, Suabia, in 8vo, A.D. 1765. A vast amount of historical, as likewise of literary and scientific information—especially as relating to Great Britain, France, Switzerland and Germany—will be found in the periodical series of octavo volumes, published at Geneva, where issued in January, A.D. 1796, the "*Bibliothèque Britannique*," for the first time. In 1816, this series assumed the title, "*La Bibliothèque Universelle*;" and later still, it issued under the title, "*Bibliothèque Universel, Revue Suisse et Etrangère*." Especially as regards France, the student of Irish ecclesiastical history will find De Chesne's "*Historiæ Francorum Scriptores Coetanei*" most instructive. It was published at Paris, A.D. 1636 and succeeding years, in several fine folio volumes. See also Buchan's "*Collection des Chroniques Nationales Françaises*." This has been issued at Paris, from 1824 to 1828, in a series of forty-seven volumes, 8vo. That great work, "*Recueil des Historiens des Gaules et de la France*," was projected by the Benedictine Fathers of the Congregation of St. Maur. The first folio volume was edited by Dom Martin

Bouquet, a priest of this order, and published at Paris, in 1738. This learned editor carried on his work to the eighth volume. Afterwards the tomes were successively issued and edited, by other members of the order, to the commencement of the present century. Members of the French Institute have since continued that work, which had lately been issued from the French Imperial press. The twenty-first tome appeared in 1855.

⁴² The libraries, in various old, independent, but at present absorbed or centralized, states of Germany, have been admirably described by several competent scholars. Thus we may refer to Mabillon's "*Iter Germanicarum*." On this subject, the scholar may consult Kundmannus, "*Academiæ et Scholæ Germaniæ, præcipue Ducatus Silesiæ, cum Bibliothecis in Nummis*." Published at Breslau, A.D. 1741, in 4to. During the last century, too, the remarkable libraries of Germany have been described in Hirsching's "*Sehenswürdige Bibliotheken Deutschlands*." This work was published at Erlangen, in four octavo volumes, between the years 1786 and 1791. Literary travels through several of the German States are found in Baader's "*Reisen durch verschiedene Gegenden Deutschlands in Briefen*." This work was published at Augsburg, in one octavo volume, A.D. 1795. Early in the present century, Von Aretin had been appointed a commissioner to visit Bavarian convents that had been secularized, to inspect their libraries, and to seize all the MSS. he could find for the Electoral Collection. He published "*Beytrage zur Geschichte und Literatur*," or Contributions to History and Literature. In this work, he gives an account of his tour and of the principal codices he discovered. All these, it is presumed, are now at Munich. The work appeared in this city from 1803 to 1807 in nine octavo volumes. Besides the foregoing works, the student may consult with great advantage, the German Art Lexicon of Meusel, intituled, "*Teutsches Künstler Lexicon*." This work was published at Lemgo, in three octavo volumes, between the years 1808 and 1814. The archives

Austrian,⁴³ Swiss,⁴³ Italian,⁴⁴ Spanish,⁴⁵ Portuguese,⁴⁶ Danish,⁴⁷ Swedish, Dutch,⁴⁸ Belgian,⁴⁹ Norwegian,⁵⁰ and Icelandic⁵¹ affairs, have greatly enlarged our sphere of knowledge. This labour has been effected

which illustrate ancient German history are indicated in "Archiv der Gesellschaft für altere deutsche Geschichtskunde." This work was published in Frankfort and Hanover, from 1819 to 1831, in six octavo volumes. But, if latest published, foremost among such authorities for the Irish hagiographer must stand, "Monumenta Germaniæ Historica, inde ab anno Christi Quingentesimo usque ad annum Millesimum et Quingentesimum, auspiciis Societatis aperiendis Fontibus Rerum Germanicarum Medii Ævi." Edidit Georgius Henricus Pertz, serenissimi Britanniarum et Hannoveræ Regis Tabularius. This great collection issued, at Hanover, A.D. MDCCCXXVI. and succeeding years, so that no less than XXI. magnificent folio tomes appeared to 1868.

⁴³ A very valuable account of Switzerland is that of Francis Guillimann, "De Rebus Helvetiorum, sive Antiquitatum, Libri v." Ex variis scripti tabulis, monimentis lapidibus, optimis plurium linguarum auctoribus. Published at Friburg, A.D. 1598, in 4to. The student is referred, likewise, to Gercken, who has published his Travels through Suabia, Bavaria, Switzerland, Franconia, the Rhenish Provinces, and those of the Moselle, under the title, "Reisen durch Schwaben, Baiern, die Angränzende Schweiz, Franken, die Rheinischen Provinzen, und an der Mosel," &c. This work was issued in four octavo volumes, at Stendal and Worms, between the years 1783 and 1788. Nikolai's "Reise durch Deutschland und die Schweiz," or Journey through Germany and Switzerland, was published at Berlin and Stettin, in eight octavo volumes, from 1783 to 1787.

⁴⁴ Those who desire to know the wealth of Italian records may consult the profoundly learned Louis Anthony Muratori's "Antiquitates Italianæ Medii Ævi, sive Dissertationes de Moribus, Ritibus, Religione, Regimine, Magistratibus, Legibus, Studiis Literarum, Artibus, Lingua, Militia, Nummis, Principibus, Libertate, Servitute, Fœderibus, aliisque faciem et mores Italici Populi referentibus post declinationem Rom. Imp. ad Annum usque MD. Omnia illus-

trantur, et confirmantur ingenti copia Diplomatum et Chartarum Veterum, nunc primum ex Archivis Italianæ depromptarum, additis etiam Nummis, Chronicis, aliisque Monumentis nunquam antea editis." In six magnificent folio volumes, published at Milan, from A.D. 1738 to 1742. Several matters of interest for the Irish historical student will therein be revealed, as also in his grand monument of learning and laborious editing, the "Rerum Italianarum Scriptores ab Anno Æræ Christianæ Quingentesimo ad Millesimum quingentesimum, Quorum potissima pars nunc primum in lucem prodit ex Ambrosianæ, Estensis, aliarumque insignium Bibliothecarum Codicibus." Ludovicus Antonius Muratorius, Serenissimi Ducis Mutinæ Bibliothecæ Præfectus, collegit, ordinavit, et Præfacionibus auxit, nonnullos ipse, alios vero Mediolanenses Palatii Socii ad Mstorum Codicum fidem exactos, summoque labore, ac diligentia castigatos, variis Lectionibus, et Notis, tam editis veterum Eruditorum, quam novissimis auxere. Additis ad plenius operis, et universæ Italianæ Historiæ ornamentum, novis Tabulis Geographicis, et variis Longobardorum Regum, Imperatorum, aliorumque Principum Diplomatum, quæ ab ipsis autographis describere licuit, vel nunc primum vulgatis, vel emendatis, nec non antiquo Characterum specimine, et Figuris Æneis. Cum Indice Locupletissimo. This great *Thesaurus* of Italian history and its best sources was published at Milan, in twenty-five great folio volumes, commencing with A.D. 1723 and continuing to A.D. 1751. Another work of interest for the historians of Italy, is the "Novus Thesaurus Veterum Inscriptionum in præcipuis earumdem collectionibus hætenus prætermisrarum," collectore Ludovico Antonio Muratorio. This work appeared at Milan, in four fine folio volumes, from A.D. 1739 to 1742. As a supplement to Muratori's collections was published at Florence, in two large folio volumes, "Rerum Italianarum Scriptores ab Anno Æræ Christianæ Millesimo ad Milesimum, quorum potissima pars nunc primum in lucem prodit, ex Florentinarum Bibliothecarum Codicibus." These tomes were edited by

by various writers,⁵² whose accounts, however, are not readily accessible.⁵³ From documents and statements already published, we may fairly infer the value of very many preserved tracts for Irish historical research. The

Joseph Maria Tortini, and published at Florence, A.D. 1748, 1770.

⁴⁵ The reader may consult Nicolas Antonio's "*Bibliotheca Hispana sive Hispanorum, qui usquam unquamve sive Latina sive populari sive alia quavis lingua scripto aliquid consignaverunt notitia, his quæ præcesserunt locupletior et certior brevia elogia, editorum atque ineditorum operum Catalogum duabus partibus continens, quarum hæc ordine quidem rei posterior, conceptu verò prior, duobus tomis de his agit, qui post annum secularem MD. usque ad præsentem diem floruerunt.*" This work appeared at Rome, A.D. 1672, in two fine folio volumes, and during the author's lifetime. This is known as the *Bibliotheca Hispana Nova*. Twelve years after the author's death, appeared at Rome two additional folio volumes, A.D. 1696. The first of these was intitled: "*Bibliotheca Hispana Vetus, sive Hispanorum, qui usquam unquamve scripto aliquid consignaverunt, notitia. Complectens Scriptores omnes qui ab Octaviani Augusti imperio usque ad annum M. floruerunt.*" The second volume takes the same title, in the first sentence; but for the last is substituted, "*Complectens Scriptores omnes qui ab anno M. usque ad MD. floruerunt.*" See M. le Dr. Hoefér's "*Nouvelle Biographie Générale*," tome ii., col. 863, 864. The posthumous work contains accounts of Portuguese as well as of Spanish writers, with lists of their works. Again, much information must be gleaned from "*Hispaniæ Illustratæ, seu Rerum Urbiumq. Hispaniæ, Lusitaniæ, Ethiopiæ et Indiæ Scriptores varii. Partim editi nunc primum, partim aucti atque emendati. Quorum Seriem sequens post Præfationem pagina exhibet. Tomis aliquot divisi. Opera et studio doctorum Hominum. Accessit rerum memorabilium et verborum Index copiosissimus.*" FRANCOFURTI, Apud Claudium Marnium, et Hæredes Joannis Aubrij: MDCCLIII. Cum Gratia et Privilegio S. Cæs. Maiest. ad decennium. Also, see "*Hispaniæ Bibliotheca, seu, De Academiis ac Bibliothecis. Item Elogia et Nomenclator clarorum Hispaniæ Scriptorum,*" tomis iii. Distincta. Published, Francofurti, A.D. 1608, in 4to shape.

⁴⁶ See Haenel, "*Catalogi Librorum Manuscriptorum qui in Bibliothecis Galliæ, Helvetiæ, Belgii, Britanniæ M., Hispaniæ, Lusitaniæ asservantur.*" This is a quarto volume, published at Leipzig, in 1830.

⁴⁷ Illustrations of Danish and Icelandic History and Topography, with accounts of the Northern Writers, will be found in that learned folio, "*Rerum Danicarum Historia Libris x., Unoque Tomo ad Domum usque Oldenburgicam deducta.*" Authore Joh. Isacio Pontano, Regio Historiographo. Accedit Chorographica Regni Daniæ tractusque ejus universi borealis Urbium descriptio, eodem Authore. Cum Indicibus locupletissimis. This was published at Amsterdam, A.D. 1631. That fine folio collection, with Genealogical Tables, in eight tomes, issued at Hafniæ, or Hauniæ, A.D. 1772 to 1834, "*Scriptores Rerum Danicarum Medii ævi, partim hactenus inediti, partim emendatius editi, quos collegit, adornavit, et publici juris fecit,*" Jacobus Langebek, Sacr. Reg. Mag. a consiliis status et Tabularii Sanctioris Præfectus, presents the most complete series of Danish chronicles and antiquities, which are also most useful for the Irish hagiologist's and historian's studies. After the death of Langebek, the editors of the fourth and succeeding tomes were Petrus Fridericus Suhnius, L. Engelstoft and E. C. Werlauff.

⁴⁸ See Uffenbach's "*Merkwürdige Reisen durch Niedersachsen, Holland und Engelland,*" or Remarkable Travels through Lower Saxony, Holland and England. Published at Ulm and Memmingen, in three volumes, 8vo, A.D. 1733, 1754.

⁴⁹ See "*Elogia Belgica, sive Illustrium Belgii Scriptorum, qui nostrâ patrumque memoria, vel Ecclesiam Dei propugnaverunt, vel disciplinas illustrarunt, Vite breviter commemorate,*" Studio Auberti Mirei, Bruxellensis Canonici et Bibliothecarii. Antwerp. Antwerpæ CLD.LC.IX. This work issued in small 4to.

⁵⁰ There is a fine folio collection, in six tomes, with maps and genealogical tables, "*Heimskringla edr Noregs Konunga-Sogor,*" or the "*History of the Kings of Norway,*" written by Snorra Sturleson, and edited by Gerhard Schoning, Skulius The-

publication of several old chronicles and records by learned men, especially during the last and the present century, materially served literary investigators to unmask the most occult and interesting sources for national, or universal ancient and mediæval history.⁵⁴ It may be most convenient here to indicate alphabetically those chief European cities, in the libraries of which Irish historical manuscripts are preserved, and to quote those inventories, catalogues or descriptions, which best serve to give the reader a summary or an idea of their contents :—

AACHEN.—There are several Manuscripts⁵⁵ at Aachen, one of the Rhenish

odore Thorlacius, Birgerus Thorlacius and Eric Christianus Werlauff. It was published at Hauniae or Hafniae, A.D. 1777 to 1826. This is a valuable series of Norwegian sagas and chronicles.

⁵⁴ The “Islands Landnamabok,” hoc est, Liber Originum Islandiæ, edited by Johannes Finnaeus, in the Icelandic and Latin languages, states, that before the Norwegians inhabited Thyle or Iceland, there were men known as “Papæ,” who professed the Christian religion, and who were believed to have come originally by sea from the west. These men left Hibernian books, bells, croziers, and various other objects behind them. These relics are also said to have indicated their western origin. The Latin version adds : “Hæc inventa sunt in Papeya orientalium et Papyli ; libri quoque Anglici, tunc temporis navigationes inter terras (istas) increbuisse, perhibent.” See Prologus, p. 2. Edition, Hauniae, A.D. 1774, 4to. The “Kongs-Skugg-Sio,” or as Latinized, “Speculum Regale,” edited by Halfdan Einersen, in Icelandic, Danish and Latin, gives a very curious and circumstantial account of the manners and customs of the Irish, the state of Ireland, its saints and their miracles. This work also illustrates the history of Norway, Sweden, Denmark and Greenland, when first compiled in Norway, about the year 1200. See J. J. A. Worsaae’s “Account of the Danes and Norwegians in England, Scotland and Ireland,” sect. i., p. 229. The “Kongs-Skugg-Sio” is published in a thick 4to volume, at Sorøe, A.D. 1798.

⁵⁵ The German writer Zapf, in his work “Litterarische Reisen,” or Literary Travels, published at Augsburg, in 8vo, A.D. 1796, will supply much interesting information on this subject. The reader will also find, Rev. Thomas Frognall Dibdin’s “Bib-

liographical, Antiquarian and Picturesque Tour in France and Germany,” very instructive. It issued in three volumes, 8vo, A.D. 1821, and was published at London. Subsequently this author produced his “Bibliographical, Antiquarian and Picturesque Tour in the Northern Counties of England and Scotland.” In two volumes, 8vo, it was published at London, A.D. 1838. These works are elegantly illustrated, while their description of libraries, books and manuscripts is very curious and detailed. See also, Bernouilli’s “Sammlungkurtzer Reisebeschreibungen.” Likewise, Orti’s “Itinerario Scientifico di varie Parti d’Europa.” This was printed at Petersburg, in two 8vo volumes, A.D. 1807.

⁵³ Mr. Cooper makes special reference to many of those purely bibliographical works, which describe highly important MSS., to be found in various Continental libraries.

⁵⁴ See especially D’Achery’s “Spicilegium, sive Collectio Veterum aliquot Scriptorum, qui in Galliæ Bibliothecis delituerunt.” This valuable collection appeared in three volumes folio, Paris, A.D. 1723. Again, we may add Canisius’ “Thesaurus Monumentorum Ecclesiasticorum et Historicorum, sive Lectiones Antiquæ,” published first at Ingoldstad, A.D. 1601, and following years, in 4to. Another edition issued at Antwerp, A.D. 1725, in six folio volumes. Besides these, are Pistorius’ “Rerum Germanicarum Scriptores aliquot,” in three volumes folio, published at Ratisbon, A.D. 1726 ; Goldoni “Rerum Alemannicarum Scriptores aliquot vetusti ;” with Martene and Durand, “Thesaurus Novus Anecdotorum”—all very choice works.

⁵⁵ These are described in “Voyage Littéraire de deux Religieux Benedictins de la Congregation de S. Maur,” tome ii., p. 201.

Prussian provinces, and some of those contain matters of interest for the British and Irish historiographer.⁵⁶ ADMONT.—The Benedictine library of Admont, in Styria, Austria, is known to include some Manuscript tracts,⁵⁷ which are interesting for Irish hagiographers.⁵⁸ ALTDORF.—The University Library of Altdorf, in Bavaria, includes Manuscripts of interest for the hagiographer.⁵⁹ AUGSBURG.—In this Bavarian city, the Jesuits had a fine library, during the early part of the last century;⁶⁰ as likewise had the Benedictines.⁶¹ The public library of Augsburg⁶² has long been celebrated for its fine collection of MSS.⁶³ BAMBERG.—This Bavarian city, has a public library, which contains 52,000 volumes,⁶⁴ and the *debris* of different archives, existing at times more remote, in that ancient principality.⁶⁵ Many lives of Irish saints are here preserved.⁶⁶ BASEL or BASLE.—In this city, the chief one of a Swiss canton,⁶⁷ so named, and formerly eminent in the literary history of Europe,⁶⁸ is a

⁵⁶ See Cooper's "Supplement to Appendix A.," p. 1.

⁵⁷ Kohl states, the library here was reported to contain 100,000 volumes, but Murray says only 20,000. See "Hand-book for Travellers in Southern Germany," sect. xiii.

⁵⁸ See Cooper's "Appendix A.," pp. 1, 2. Also, "Archiv der Gesellschaft für ältere deutsche Geschichtskunde," or, Archives of the Society for the Science of ancient German History.

⁵⁹ The student is referred to De Murr's "Beschreibung der vornehmsten Merkwürdigkeiten in Nürnberg und auf der hohen Schule zu Altdorf," or a Description of the most remarkable objects in Nürnberg and at the high school of Altdorf. This octavo volume was printed at Nuremberg, in 1778. Afterwards appeared De Murr's "Memorabilia Bibliothecarum Norimbergensium et Universitatis Altdorfinæ." This is an octavo volume, in three parts, published at Nuremberg, from 1786 to 1791.

⁶⁰ The library of the Monastery of SS. Ulric and Afra once at Augsburg is now transferred to Munich. Braun has luckily preserved its record, in two volumes, describing the printed books, in 1786, and in his description of the manuscripts, in two volumes, A.D. 1791. See Rev. T. F. Dibdin's "Bibliographical, Antiquarian and Picturesque Tour in France and Germany," vol. iii., Letter xli., pp. 226 to 236.

⁶¹ See Braun's "Notitia Historico-Literaria de Codicibus Manuscriptis in Bibliotheca Liberi et Imperialis Monasterii Ordinis S. Benedicti ad SS. Uldaricum et Afram

Augustæ extantibus." This valuable work appeared at Augsburg, between the years 1791 and 1796, in six 4to volumes.

⁶² It contains 20,000 volumes. See "Gazetteer of the World," vol. i., p. 427.

⁶³ See "Catalogus Græcorum Librorum Manucriptorum Augustanæ Bibliothecæ." This work was published at Augustanæ Vindelicæ or Augsburg, in 1575. Many other catalogues of this great library have been printed, at Augsburg, respectively during A.D. 1595, A.D. 1600, A.D. 1633, A.D. 1668, and A.D. 1675. Several manuscripts of great interest to the Irish hagiographer existed in this city, and are probably yet preserved there.

⁶⁴ See "Gazetteer of the World," vol. ii., p. 557.

⁶⁵ M. Jaeck, the Royal Librarian at Bamberg, published his description of its public library at Nuremberg. The first part of his work, "Vollständige Beschreibung der öffentlichen Bibliothek zu Bamberg," was issued A.D. 1831. The second part appeared many years subsequently.

⁶⁶ See Cooper's "Appendix A.," pp. 13 to 19. Also, "Supplement to Appendix A.," p. 3.

⁶⁷ See Steinbrenner's "Reise durch einige Teutsche, Schweitzer und Französische Provinzen," or Journey through some German, Swiss, and French Provinces. Published in three 8vo volumes, and printed at Gottingen, A.D. 1791, 1792.

⁶⁸ See William Coxe's "Travel in Switzerland and in the Country of the Grisons," vol. i., letter 15, p. 158. Fourth edition.

University,⁶⁹ founded A.D. 1459. There are Manuscripts in its public library,⁷⁰ of exceeding great value, for the Irish hagiographer's purpose.⁷¹ Its contents⁷² have been described by different travellers,⁷³ and are noted in catalogues.⁷⁴ **BERLIN.**—There are various important Manuscripts⁷⁵—but not many of a very ancient date—in the public library at Berlin, which contains 150,000 volumes.⁷⁶ **BERNE.**—This is the capital city of a Swiss canton, so named, and it contains a very fine collection both of books⁷⁷ and of curious Manuscripts.⁷⁸ The town library comprises about 35,000 volumes, and it is well stored with materials, relating to Swiss History.⁷⁹ Its varied Manuscripts are also known to include subjects of great interest for Irish ecclesiologists.⁸⁰ **BOBBIO.**—This northern Italian episcopal city⁸¹—an ancient foundation of the great Irish St. Columbanus—contains many remarkable Irish Manuscripts.⁸² The scenery around Bobbio is of an exceedingly wild and romantic character.⁸³ **BOLOGNA.**—The University of Bologna—a city long renowned for its patronage of learning, and of the fine arts⁸⁴—contained about 150,000 volumes, and 7,000 manuscripts, in 1857.⁸⁵ We may fairly

⁶⁹ See F. Ennis' "Complete System of Modern Geography," p. 905. Published at Dublin, A.D. 1816, in 4to shape.

⁷⁰ In 1845, this contained upwards of 50,000 volumes, and many interesting manuscripts. See J. S. Buckingham's "Belgium, the Rhine, Switzerland and Holland," vol. ii., chap. xvii., p. 239.

⁷¹ See Cooper's "Appendix A," pp. 19 to 26. Also, "Supplement to Appendix A," pp. 3, 4.

⁷² The public library contains 70,000 volumes, and 4,000 manuscripts, according to Murray's "Handbook for Travellers in Switzerland, and the Alps of Savoy and Piedmont." Route i., p. 3.

⁷³ See Reboulet et Labrune, "Voyage de Suisse." Published at la Haye, A.D. 1686, in 12mo. Also, Bernouilli's "Lettres sur differens sujets écrites pendant le cours d'un Voyage par l'Allemagne, la Suisse, la France Méridionale, et l'Italie." Published at Berlin, A.D. 1777, in three vols., 8vo.

⁷⁴ See "Catalogue of some of the manuscripts in the public library of Basle in Switzerland," in three folio pages, ex prelo Phillippico. Also see "Basileensis Bibliothecæ Manuscripta Theologica," Spizelius, "Sacra Bibliothecarum," pp. 17 to 48. See Coxe's "Travels in Switzerland," vol. i., p. 154.

⁷⁵ See Wilken's "Geschichte der Königlichen Bibliothek zu Berlin," or History of the Royal Library at Berlin. Published at Berlin, A.D. 1828, in 8vo.

⁷⁶ See "Gazetteer of the World," vol. ii., p. 709.

⁷⁷ See Coxe's "Travels in Switzerland and in the Country of the Grisons," vol. ii. Letter 25, p. 235.

⁷⁸ See Sinner's "Catalogus Codicum MSS. Bibliothecæ Bernensis." Berne. In three vols., 8vo, A.D. 1760 to 1762. An index to this work appeared in 1772, at Berne. It is intitled: "Bibliothecæ Bernensis Codicum MSS. Syllabus ex majori opere contractus."

⁷⁹ See Murray's "Handbook for Travellers in Switzerland, and the Alps of Savoy and Piedmont." Route 24, p. 69.

⁸⁰ See Cooper's "Appendix A," pp. 29 to 46, and "Supplement to Appendix A," pp. 5 to 7.

⁸¹ It lies at the foot of the Appenines, about 45 miles north-east of Genoa. See "Gazetteer of the World," vol. ii., p. 787.

⁸² Peyron has written, "De Bibliotheca Bobiensi Commentatio," and an "Inventarium Librorum Monasterii S. Columbani de Bobio quod renovatum fuit in 1461." Among these manuscripts, one contains portions of a Latin commentary on the Gospel of St. Mark, with Irish glosses.

⁸³ See Murray's "Handbook for Travellers in Switzerland and the Alps of Savoy and Piedmont." Route 132, p. 400.

⁸⁴ See Rev. John Chetwode Eustace's "Classical Tour through Italy, An. MDCCCII. Vol. i., chap. vii., pp. 257 to 269. Third edition.

⁸⁵ See Murray's "Handbook for Tra-

assume, that there are some, which should serve to elucidate our ecclesiastical history. **BRESLAU.**—The University of Breslau⁸⁶—A Prussian city—and its various corporations⁸⁷ have fine libraries,⁸⁸ including many valuable MSS.⁸⁹ **BRUXELLES.**—In the city of Bruxelles, the Jesuit College S. Michel—the head-quarters of the Bollandists—contains a magnificent collection,⁹⁰ not alone of printed books, specially selected for their bearing on hagiographical subjects, but also it includes manuscript Acts of Saints, for every known Christian country.⁹¹ Among them, of course, are biographies of various Irish Saints. In the Burgundian Library,⁹² there are numerous and most valuable manuscripts, serving as materials for Irish, and especially for hagiological, history.⁹³ These are to be found in the Irish, English, Latin and French languages. They are enumerated in the “Inventaire,”⁹⁴ and “Repertoire”⁹⁵ belonging to the library. Several manuscripts in this collection formerly belonged to the Irish Franciscan Community at Louvain, as

vellers in Central Italy,” part i. Route 76. p. 37.

⁸⁶ The University Library contains 300,000 volumes, and there are thirteen other libraries here: one of these comprises 100,000 volumes. See “Gazetteer of the World,” vol. iii., p. 301.

⁸⁷ See Wachler, “Thomas Rehdiger und seine Büchersammlung in Breslau:” or Thomas Rehdiger and his collection of books at Breslau. Published at Breslau, in 8vo, A.D. 1828. Also, Scheibel’s “Nachrichten von der Merkwürdigkeiten der Rehdigerischen Bibliothek zu Breslau:” or Account of the curiosities of the Rehdiger Library at Breslau. Published at Breslau, in 4to, A.D. 1794.

⁸⁸ Our authority is “Notitia Manuscriptorum Bibliothecæ Rehdigerianæ a Cl. Bibliothecario G. Krantzio summa cum fide et dexteritate A 1695, d. 18. Nov. seq. tradita, communicato vero illius Autographo descripta manu. Joh. Ernesti Lammeri K. sil. SS. Th. C. A. 1718 et 1719 initio.”

⁸⁹ Some of these have an interest for the British and Irish hagiographer. See Cooper’s “Appendix A,” pp. 49 to 56. Also “Supplement to Appendix A,” p. 8.

⁹⁰ A long range of rooms preserves those books and manuscripts, which were brought together within the last forty years. In July, 1863, when visited by the writer, an additional suite of chambers was in course of preparation, to receive books not then placed.

⁹¹ In the Bollandist Library, there is a vast collection of Biblical, Patristic, Theo-

logical, Canonical, Critical, Geographical, Historical, Topographical and Biographical Literature. Numberless miscellaneous works, with an immense collection of printed missals, breviaries, lives and acts of saints, calendars and martyrologies, both printed and in manuscript, also serve to illustrate the hagiology and church history of different provinces and nations throughout the world. During the period of his stay at Brussels, the writer received a truly kind reception from the learned Bollandists; and, to Father Victor De Buck, his obligations are specially due for his attentions, and for the friendly zeal he has since manifested in urging forward by advice and encouragement the publication of this present work.

⁹² This is said to have possessed in 1845, as many as 15,000 manuscripts, originally collected by the Dukes of Burgundy, when they ruled over Belgium. See J. S. Buckingham’s “Belgium, the Rhine, Switzerland and Holland,” vol. i., chap. iv., pp. 127, 128.

⁹³ The city library here, according to one statement, possesses nearly 100,000 volumes, mostly saved from suppressed convents. The royal library, founded A.D. 1837, has 70,000 volumes, and 25,000 manuscripts. See “Gazetteer of the World,” vol. iii., p. 95.

⁹⁴ This forms the first volume of the printed “Catalogue.” In it, the MSS. are enumerated, without reference to subject.

⁹⁵ This is the second volume, and a “Catalogue Methodique,” according to a departmental arrangement.

also to the old Bollandists.⁹⁶ The Irish manuscripts have been pretty accurately noticed by Mr. Bindon, and the Rev. Dr. Todd reproduced his account,⁹⁷ in a statement placed before the Royal Irish Academy.⁹⁸ Many of those codices have been already noticed in preceding, and shall be referred to in following, pages. CADOUIN.—In France, Cadouin was an ancient abbey, belonging to the diocese of Périgueux, and it contained some interesting manuscripts.⁹⁹ It is now a canton and commune of France, in the department of the Dordogne, and in the arrondissement of Bergerac.¹⁰⁰ CAEN.—In this ancient city of Normandy,¹⁰¹ it would seem, that manuscripts likely to be of interest to the Irish historiographer are preserved in the public library.¹⁰² This contained 25,000 volumes, in 1854,¹⁰³ but since, it appears to have increased to 40,000 volumes.¹⁰⁴ CAMBRAI.—This French city has an interesting collection of MSS. in the public library. Among these are some Irish canons.¹⁰⁵ It is likely enough, various other manuscripts have perished in the wreck of more than twenty convents and religious edifices here during the French Revolution.¹⁰⁶ CARLSRUHE or CARLSROUHE.—This capital city of Baden has a public library, containing 90,000 volumes.¹⁰⁷ There are said to be manuscripts, written by Irish monks, and with Irish glosses, in it.¹⁰⁸ COLOGNE.—This celebrated city, on the right bank of the Rhine, has several good libraries, containing a great many manuscripts.¹⁰⁹ In the archives of the great cathedral, at Cologne, are various MSS.¹¹⁰ These serve

⁹⁶ Others seem, from various entries, to have been formerly the property of several monastic libraries.

⁹⁷ At a meeting of the Royal Irish Academy, held on the 24th of May, 1847.

⁹⁸ See "Proceedings of the Royal Irish Academy," vol. iii., pp. 477 to 502. This valuable paper has been published in a separate form, under the title, "Some Notices of Manuscripts relating to Ireland, in various languages, now to be found in the Burgundian Library, at Brussels, with facsimile illustrations, etc." By Samuel H. Bindon, pp. 1 to 32. Dublin: MDCCCXLVII. 8vo.

⁹⁹ See M. Martial Delpit's "Essai sur les anciens Pèlerinages à Jerusalem." It contained some texts of Adamnan, "De Locis Sanctis."

¹⁰⁰ See "Gazetteer of the World," vol. iii., p. 152.

¹⁰¹ Before the French Revolution, Caen contained fourteen parish churches, besides these belonging to convents and abbeys, but the number was greatly reduced in the beginning of this century—the fine Benedictine abbey there having been converted into a lyceum. See James Forbes' "Letters from France, written in the years 1803 to

1804," vol. ii., letter lxxxvii. pp. 367 to 371.

¹⁰² See Rev. T. F. Dibdin's "Biographical, Antiquarian and Picturesque Tour in France and Germany," vol. i. Letter xiv., pp. 324 to 340.

¹⁰³ See "The English Cyclopædia." Conducted by Charles Knight. Geography, vol. ii., col. 213.

¹⁰⁴ See Murray's "Handbook for Travelers in France." Route 25, p. 75.

¹⁰⁵ See Glay's "Catalogue Descriptif et Raisonné des Manuscrits de la Bibliothèque de Cambrai," published at Cambrai, A.D. 1831, in 8vo.

¹⁰⁶ Not a vestige of Fenelon's tomb, nor even the church which contained it, was in existence, at the beginning of the present century. See James Forbes' "Letters from France, written in the years 1803 and 1804," vol. i., Letter xxi., p. 220.

¹⁰⁷ See "Gazetteer of the World," vol. iii., p. 319.

¹⁰⁸ See Cooper's "Appendix A," pp. 58 to 60. And "Supplement to Appendix A," pp. 9, 10.

¹⁰⁹ See Charles Knight's "English Cyclopædia." Geography, vol. ii., col. 534.

¹¹⁰ See "Catalogus Historicus Criticus Codicum MSS. Bibliothecæ Ecclesiæ Me-

to throw some light on Irish ecclesiastical affairs.¹¹¹ COPENHAGEN.—The Royal Library at Copenhagen, the capital of Denmark, contains about 400,000 volumes, and a valuable collection of 15,000 manuscripts. Among them are many Icelandic ones, written in the Runic character. These are now in course of publication, and they must serve greatly to illustrate Scandinavian history and literature, as also the ancient state of Iceland and of Greenland.¹¹² Hugh Ward mentions,¹¹³ that he heard of a quantity of Irish manuscripts, in the King of Denmark's library, that they were brought from Ireland 800 years before the time he wrote,¹¹⁴ and that he learned such facts from eye-witnesses. CORREY or CORBIE.—In the Department of the Somme and arrondissement of Amiens¹¹⁵ is the town of Corbie, in France. It contained MSS. of great interest, as appears from a catalogue privately printed.¹¹⁶ DOUAI.—This old city, in the north of France, has a fine public library, containing 30,000 volumes.¹¹⁷ It has a large collection of manuscripts,¹¹⁸ and among them are a few, embracing Acts of our Irish Saints. During the fury of the French Revolution, several books and manuscripts, belonging to religious houses here, were burned. Some were destroyed, or have disappeared.¹¹⁹ The remnant is now preserved in the public library. DRESDEN.—The Royal Public Library at Dresden contains 300,000 printed volumes, 3,000 manuscripts, above 150,000 pamphlets, and 20,000 maps.¹²⁰ It is not without some hagiographical materials for the Irish writer.¹²¹

tropolitanæ Coloniensis." Printed at Cologne, A.D. 1752, in 4to shape.

¹¹¹ See Cooper's "Appendix A," pp. 62 to 65, and "Supplement to Appendix A," pp. 11, 12.

¹¹² See Murray's "Handbook for Travelers in Denmark, Norway, Sweden and Iceland." Route 1, p. 37.

¹¹³ See "Sancti Rumoldi Vita," pp. 272, 317.

¹¹⁴ In the earlier part of the seventeenth century.

¹¹⁵ See "Gazetteer of the World," vol. iv., p. 671.

¹¹⁶ Sir Thomas Phillipps' "Catalogus Bibliothecæ Monasterii Corbeiensis, Codex Sæculi XI."

¹¹⁷ In July, 1863, the author visited this library, when the young and learned Père De Haisnes, Collège de S. Jean, was librarian. At that time, a new division of the library was in progress, and the manuscripts were carefully stowed in boxes, so that no access to them was practicable. However, the courteous librarian directed my attention to notices of Irish hagiographical manuscripts in the catalogue, of which I took the following notes: No. 792. Lives of St. Livinus, St. Columban, and St. Co-

lumba. No. 793. Life of Blessed Ethbin. No. 804. Life of St. Columban, Abbot, and with this manuscript is bound "Historia Undecim Millium Virginum Colon," printed A.D. 1507. No. 815. Vita S. Brendani, Vita S. Fursæi. The obliging librarian kindly informed me, that if, at any future time, I found it necessary to apply for transcripts from the Douai Manuscripts, or further information regarding them, he should be happy to furnish whatever might be required. A hurried visit did not afford time for proper examination.

¹¹⁸ See Murray's "Handbook for Travelers in France." Route 1, p. 8.

¹¹⁹ The Irish Franciscans had a house in Douai, which perished during the French Revolution, and the writer was shown that place, where stood the old Irish College, now destroyed. The site was occupied by a fine French mansion.

¹²⁰ Sir Charles Knight's "English Cyclopædia." Geography. Vol. ii., col. 803.

¹²¹ Ebert's "Geschichte und Beschreibung der Königlichen öffentlichen Bibliothek zu Dresden," or History and Description of the Royal Public Library at Dresden. Published at Leipzig, A.D. 1822, in 8vo shape.

EBERACH.—Eberach is a town of Baden, in the circle of the Lower Rhine.¹²² Its library¹²³ contains many interesting old manuscripts.¹²⁴ EPTERNAC.—There are very rare codices preserved in the Monastery of Epternac.¹²⁵ Here there is a priceless and very ancient Martyrology, which has been conjectured to contain the handwriting of St. Willibrord himself. As we have already seen, this codex was probably brought from Ireland, and, it is supposed to be the only copy extant of that old Martyrology, ascribed to Eusebius and Jerome.¹²⁶ ERLANGEN.—The library annexed to the University here has 100,000 volumes on its shelves.¹²⁷ It also possesses a collection of manuscripts, which deserves attention from Irish students.¹²⁸ Its catalogue is an interesting one.¹²⁹ FISCHINGEN.—There is a curious account of Fischingen, in Switzerland, having had a colony of Christians settled at that place, in the second century.¹³⁰ FLORENCE.—The city of Florence—founded by the ancient Romans¹³¹—is especially rich in the possession of great public and various private libraries. The chief public library is a noble one,¹³² and the religious orders were not without their own valuable records.¹³³ Several most valuable historical manuscripts are here preserved.¹³⁴ From the learned Maurist Benedictine Father D. Bernard de Montfaucon's enumeration, we learn, that some of these should interest the Irish ecclesiologist.¹³⁵ A more modern account of the artistic and literary treasures at Florence is that con-

¹²² See "Gazetteer of the World," vol. v., p. 130.

¹²³ See De Blainville's "Travels through Holland, Germany, Switzerland and Italy." Published at London, A.D. 1757, in three volumes, 4to.

¹²⁴ Among these is "Vita S. Burkhardi, Episcopi Herbipolensis."

¹²⁵ See Baringii, "Clavis Diplomatica," pp. 254, 255. Published at Hanover, A.D. 1754, in 4to shape.

¹²⁶ The "Martyrologium S. Hieronymi"—as usually styled—is an interesting old calendar of Saints, and this codex belonged to St. Willibrord. Many think he was the transcriber. See "Voyage Littéraire de deux Religieux Benedictins de la Congregation de St. Maur," tome ii., pp. 297, 298.

¹²⁷ See Charles Knight's "English Cyclopædia." Geography. Vol. ii., col. 930.

¹²⁸ See Nicolai's "Beschreibung einer Reise durch Deutschland und die Schweiz im Jahre 1787," or Description of a Journey through Germany and Switzerland in the year 1787.

¹²⁹ See Irnischer's "Diplomatische Beschreibung der Manuscripte, welche sich in der Königlichen Universitäts-Bibliothek

zu Erlangen befinden," or Description of the Diplomatic Manuscripts which are found in the Royal University Library of Erlangen. Published at Erlangen, A.D. 1829, in 8vo.

¹³⁰ See Cooper's "Appendix A," p. 75, and "Supplement to Appendix A," p. 18. Scottish MSS. were formerly preserved there, at an early age, but they are thought to have perished. See Gerbertus "Iter Alemannicum," p. 79.

¹³¹ See Leonardi Aretini, "Historiarum Florentinarum," libri xii., lib. i., p. i.

¹³² See Astle's "Origin and Progress of Writing," Introduction, p. xvii.

¹³³ The Laurentian Library is said to have almost equalled the Vatican in the number of its manuscripts. See Rev. John Chetwode Eustace's "Classical Tour through Italy," An. MDCCCII., vol. iii., chap. ix., pp. 352, 353.

¹³⁴ See Murray's "Handbook for Travelers in Northern Italy," Part ii., Route 59, pp. 609 to 611.

¹³⁵ See "Diarium Italicum, sive Monumentorum Veterum, Bibliothecarum, Musæorum," &c., cap. xxv., pp. 362 to 375. Parisiis, A.D. 1702. With Plans and Figures.

tained in the work of Lady Morgan.¹³⁶ FRANKFORT-ON-THE-MAIN.—This fine commercial and prosperous German city,¹³⁷ Frankfort-on-the-Main, has a public library. A wealthy citizen, Monsieur de Uffenbach, had collected there a great number of manuscripts.¹³⁸ Many of these belonged to St. Gall, and they were saved by him after the pillage of that place. In the early part of last century, a catalogue of the public library here was published.¹³⁹ Several manuscripts of great interest for the Irish hagiographist are preserved.¹⁴⁰ FREYSINGEN.—The Bavarian city of Freysingen has a public library. It contains several valuable books, with nearly 300 manuscripts,¹⁴¹ and some of them are almost 1,000 years old.¹⁴² FULDA.—This fair city¹⁴³ has many interesting associations,¹⁴⁴ in connexion with some of our celebrated Irish Saints.¹⁴⁵ Fulda is exceeding rich in the possession of curious and ancient records.¹⁴⁶ There, Irish and British writers have left some MSS., written by them, as known by dates and names, thereto affixed.¹⁴⁷ Among these MSS. is a Book of the Four Gospels, said to have been traced by the hand of St. Boniface, and in very small characters.¹⁴⁸ GENEVA.—This delightfully situated Swiss city dates back to a time antecedent to Cæsar's,¹⁴⁹ for it is alluded to as a place of consequence in his Commentaries. Geneva has a fine public library, founded by the celebrated Bonnivard.¹⁵⁰ It contains

¹³⁶ See "Italy," vol. ii., chap. xv., xvi., pp. 1 to 72.

¹³⁷ See Philippus Ferrarius "Novum Lexicon Geographicum," tomus i., p. 299.

¹³⁸ See "Bibliotheca Uffenbachiana MSSta. seu Catalogus et Recensio MSS-torum qui in Bibliotheca Z.C. ab Uffenbach Trajecti ad Mænum adservantur." Published at Halle, A.D. 1720, in folio. Later still was produced, "Catalogus Manuscriptorum Codicum Bibliothecæ Uffenbachianæ." Published at Frankfort, A.D. 1747, in 8vo.

¹³⁹ See Lucius, "Catalogus Bibliothecæ Publicæ Mæno-Frankfurtensis." Frankfort, A.D. 1728, in 4to.

¹⁴⁰ See Cooper's "Appendix A," pp. 75, 76, and "Supplement to Appendix A," pp. 16, 17.

¹⁴¹ See Struvius, *Bibl. Hist. Lit.*, p. 443, and Canisius, "Lectiones Antiquæ," tomus i., p. 769. Also Cooper's "Appendix A," p. 18.

¹⁴² See Pezsius, "Disertatio Isagogica," p. xxvi. Likewise, "Nachrichten von einigen alten Handschriften der ehemaligen Freysinger Stifts-Bibliothek." Also, Von Aretin, "Beyträge zur Geshichte und Literatur," Band or volume vii., pp. 227 to 259, likewise 509 to 534.

¹⁴³ See Philippus Ferrarius, "Novum Lexicon Geographicum," tomus i., p. 303. Michael Antonius Baudrand's edition.

¹⁴⁴ A very rare and interesting work, "Fuldensium Antiquitatum Libri IIII.," auctore R. P. Christoforo Brovvero, Societatis Jesu Presbytero, published at Antwerp, A.D. 1612, gives a detailed account of this ancient German city.

¹⁴⁵ See Serarius, "Res Moguntiacæ." Mayence, A.D. 1604, 4to.

¹⁴⁶ See Schannatt, "Vindemiæ Literariæ," two volumes folio, published at Leipzig and Fulda, A.D. 1723. Also, Schannatt, "Diœcesis et Hierarchia Fuldensis." Published at Frankfort-on-the-Maine, A.D. 1727, in folio.

¹⁴⁷ See Lomierus, "De Bibliothecis." Also Maderus, "Libelli et Commentationes de Bibliothecis atque Archivis," accessio altera, p. 115; see also p. 206. "Nachrichten von der ehemaligen aus lauter Handschriften bestandenen Bibliothek in Fulda." Published at Leipzig, A.D. 1812, in 12mo.

¹⁴⁸ See Cooper's "Appendix A," pp. 77, 78, and "Supplement to Appendix A," pp. 18, 19.

¹⁴⁹ See Isaac Spon's "History of the City and State of Geneva," book i., p. 3.

¹⁵⁰ See William Cox's "Travels in

40,000 printed volumes, and very valuable MSS.,¹⁵¹ to the number of about 5,000.¹⁵² Among these are some, which have a special value for Irish historians.¹⁵³ **GOtha.**—In central Germany, the town of Gotha possesses some interesting codices,¹⁵⁴ in its public library,¹⁵⁵ which contains 150,000 printed volumes,¹⁵⁶ and 5,000 manuscripts.¹⁵⁷ **HAMBURG.**—This city—situated on the River Elbe—was the seat of a Catholic Archiepiscopal See. It formerly abounded with abbeys, nunneries and other charitable foundations.¹⁵⁸ Hamburg contains a great number of libraries, both public and private; while the wealth, public spirit and education, prevailing among its citizens, have tended to amass those rare codices, so prized by the learned.¹⁵⁹ Several of these have a special interest, as they abound in Acts of our Irish Saints. **HEIDELBURG.**—Situated on the River Neckar, it had a rich library before 1622, when this city was taken by the Spaniards.¹⁶⁰ The books and manuscripts were dispersed:¹⁶¹ a part was taken to Vienna, and a part to the Vatican at Rome.¹⁶² Some matters of interest for the Irish hagiographer are kept at Heidelberg.¹⁶³ **HEILIGENSKREUTZ, OR THE HOLY CROSS.**—A very considerable collection of old manuscripts was preserved here,¹⁶⁴ and some of these were interesting in an Irish ecclesiastical sense.¹⁶⁵ The old Cistercian Monastery of the place was founded A.D. 1134.¹⁶⁶ **HEILSBRONN.**—In this city of Wurtemberg, some manuscripts on Irish hagiological matters are to

Switzerland and in the Country of the Grisons," vol. ii., Letter 63, p. 334.

¹⁵¹ See the Librarian Senebier's "Catalogue raisonné des Manuscrits conservés dans la Bibliothèque de la Ville et République de Genève." Published at Geneva, A.D. 1779, in 8vo.

¹⁵² See M. Valéry's "Voyages Historiques, Littéraires, et Artistiques en Italie, Guide Raisonné, et Complet du Voyageur et de l'Artiste," tome i., liv. i., chap. vii., p. 11.

¹⁵³ See Cooper's "Appendix A," pp. 97 to 103. Also "Supplement to Appendix A," p. 23.

¹⁵⁴ See Cooper, "Appendix A," pp. 104 to 106. And "Supplement to Appendix A," p. 24.

¹⁵⁵ See Cyprianus, "Catalogus Codicum Manuscriptorum Bibliothecæ Gothanæ. Clarorum Virorum Epistolæ cxvii. e Bibliothecæ Gothanæ Autographis." Published at Leipzig, A.D. 1714, in 4to.

¹⁵⁶ See "Gazetteer of the World," vol. vi., p. 655.

¹⁵⁷ See Charles Knight's "English Cyclopædia." Geography. Vol. iii., col. 59.

¹⁵⁸ See Adam Neale's "Travels through some Parts of Germany, Poland, Moldavia and Turkey," chap. ii., p. 20.

¹⁵⁹ See Cooper's "Appendix A," pp. 108 to 121, and "Supplement to Appendix A," pp. 24, 25, for a detailed account of its manuscripts.

¹⁶⁰ Afterwards the philologist, J. G. Grævius, laid the foundation of a new collection.

¹⁶¹ Wilken, "Geschichte der Bildung, Beraubung und Vernichtung der alten Heidelbergischen Büchersammlungen. Nebst einem meist beschreibenden Verzeichniss der im Jahr 1816 von dem Papst Pius VII. der Universität Heidelberg zurückgegebenen Handschriften," or, a History of the Formation, Spoliation and Destruction of the Old Heidelberg Collections of Books, which, together with a chiefly descriptive Index or Register of the restored Manuscripts in the year 1816, were given by Pope Pius VII. to the University of Heidelberg. Printed at Heidelberg, A.D. 1817, in 8vo.

¹⁶² These were restored in 1815, states the "Gazetteer of the World," vol. vi., p. 863.

¹⁶³ See Cooper's "Appendix A," pp. 122, 123. Also "Supplement to Appendix A," p. 25.

¹⁶⁴ See "Archiv der Gessellschaft für ältere deutsche Geschichtkunde," and Pezsius, "Dissertatio Isagogica," p. iii.

¹⁶⁵ See Cooper's "Appendix A," p. 123.

be found.¹⁶⁷ A catalogue of the former monastic and now public library has been printed.¹⁶⁸ Some subjects of great national interest are there enumerated.¹⁶⁹ KREMSMUNSTER.—At this place, in Austria, a valuable collection of manuscripts¹⁷⁰—some on Irish ecclesiastical matters¹⁷¹—is preserved in the Benedictine abbey. It has a noble library of 50,000 volumes.¹⁷² The foundation of this monastic institute dates back to the eighth century.¹⁷³ LEIPZIG.—Leipzig,¹⁷⁴ in Saxony, is a celebrated literary mart, the seat of a noble university, and it has many extensive libraries there established. The public library contains 120,000 printed volumes, and 2,000 manuscripts: the University Library has 80,000 printed volumes, and 2,000 manuscripts.¹⁷⁵ Many of these latter records contain acts of our Irish Saints.¹⁷⁶ LILIENFELD.—This Cistercian Abbey,¹⁷⁷ in Lower Austria, possessed manuscript materials¹⁷⁸ of interest for the Irish student.¹⁷⁹ LILLE.—This city, formerly the capital of French Flanders, is now that of the Northern Department.¹⁸⁰ It has a public library, containing 20,000 volumes.¹⁸¹ There was an Irish College at Lille;¹⁸² but whether or not, it possessed Irish hagiological manuscripts, the writer cannot discover. LISBON.—Lisbon has a Bibliotheca Publica,¹⁸³ and some few other chief libraries,¹⁸⁴ containing a large number of books and several hundred manu-

¹⁶⁶ See Murray's "Handbook for Travellers in Southern Germany," Route 195, p. 224.

¹⁶⁷ See Hirsching, "Sehenswürdige Bibliotheken Deutschlands," band or volume i., pp. 159, 162.

¹⁶⁸ See Hockerus, "Bibliotheca Heilsbronnensis, sive Catalogus Librorum omnium tam Manuscriptorum quam Impresorum, qui in celeberrimi Monasterii Heilsbronnensis Bibliotheca Publica adservantur." Published at Nuremberg, A.D. 1731, in folio.

¹⁶⁹ See Cooper's "Appendix A," p. 123 to 126, and "Supplement to Appendix A," p. 25.

¹⁷⁰ See Meusel, "Teutsches Künstler-Lexicon." Also Dibdin's "Bibliographical, Antiquarian and Picturesque Tour through France and Germany," vol. iii., p. 224. Pezsius, "Dissertatio Isagogica," p. ii.

¹⁷¹ See Cooper's "Appendix A," p. 141.

¹⁷² See "Gazetteer of the World," vol. viii., p. 594.

¹⁷³ See Murray's "Handbook for Travellers in Southern Germany," Route 198, p. 243.

¹⁷⁴ See Fellerus, "Catalogus Codicum Manuscriptorum Bibliothecæ Paulinæ in Academia Lipsiensis." Published at Leipzig, A.D. 1826, in 24mo. Also, Teisserius,

"Catalogi Auctorum qui Bibliothecas Scriptis consignarunt," vol. ii., p. 281. Likewise, Meusel, "Teutsches Künstler-Lexicon." Band iii., p. 438.

¹⁷⁵ See Charles Knight's "English Cyclopædia." Geography, vol. iii., col. 490.

¹⁷⁶ See Cooper's "Appendix A," pp. 142 to 148, and "Supplement to Appendix A," p. 27.

¹⁷⁷ It was founded A.D. 1220, by D. Leopold VII. See Murray's "Handbook for Travellers in Southern Germany," Route 245, p. 389.

¹⁷⁸ See "Archiv der Gesellschaft für ältere Geschichtskunde."

¹⁷⁹ See Cooper's "Appendix A," p. 149.

¹⁸⁰ See Murray's "Handbook for Travellers in France," Route 1, p. 7.

¹⁸¹ See Charles Knight's "English Cyclopædia." Geography, vol. iii., col. 513.

¹⁸² A short memoir of this foundation is yet preserved among the "Archives du Royaume" of the Belgian government. See "Some Notices of Manuscripts relating to Ireland, in various languages, now to be found in the Burgundian Library at Bruxelles, with fac-simile Illustrations," etc., p. 32. By Samuel H. Bindon.

¹⁸³ Open daily from 9 o'clock, A.M., to 3 o'clock, P.M., with free admittance.

¹⁸⁴ The King of Portugal's Palace das

scripts, but without printed catalogues, which might enable strangers to judge of their contents.¹⁸⁵ The King's Library has a large collection of good books.¹⁸⁶ LOUVAIN.—In this Belgian city, a celebrated university¹⁸⁷ was founded in 1423, by John IV., Duke of Brabant.¹⁸⁸ It was long the chief literary institution in the Provinces of the Netherlands.¹⁸⁹ The University Library of this ancient Brabantine city¹⁹⁰ contains some fine old Belgic Chronicles.¹⁹¹ Several manuscripts, likewise, of special importance for the Irish hagiographer's purpose, are there preserved.¹⁹² The University, suppressed by the French in 1793, was restored A.D. 1817. In this city, too, was that famous and best school of Irish hagiology, established by the Franciscan Fathers, in the seventeenth century. MADRID.—The Biblioteca Nacional¹⁹³ of Madrid contains about 200,000 volumes, largely increased since the suppression of the Spanish convents. It is peculiarly rich in Spanish literature, and it possesses many curious manuscripts.¹⁹⁴ That, however, is not the sole great public library in this city.¹⁹⁵ The collection of manuscripts here contained the lives of various Irish saints,¹⁹⁶ and these are probably yet preserved in the Spanish capital. MANNHEIM.—This ancient city, in the Duchy of Baden, has a fine public library, containing several curious

Necesidades has a library full of precious MSS. The Bibliotheca da Academia contains 80,000 volumes. See Henry O'Shea's "Guide to Spain and Portugal," pp. 540, 541. Third edition, 1868.

¹⁸⁵ See Murray's "Handbook for Travellers in Portugal," sect. i., pp. 13, 14. Second edition.

¹⁸⁶ See Don Juan Alvarez de Colmenar's "Annales d'Espagne et de Portugal, avec la Description de ces deux Royaumes," tome iii., p. 266.

¹⁸⁷ An account of Louvain University will be found, in "Fasti Academici Studii Generalis Lovaniensis," &c. Published, Lovanii, A.D. 1650, in 4to.

¹⁸⁸ See C. M. Davies' "History of Holland and the Dutch Nation, from the beginning of the Tenth Century to the end of the Eighteenth," vol. i., part i., chap. vi., p. 213.

¹⁸⁹ See John Lothrop Motley's "Rise of the Dutch Republic," vol. i. Historical Introduction, § xiii., p. 85.

¹⁹⁰ See Philippus Ferrius "Novum Lexicon Geographicum," &c., tomus i., p. 431. Baudrand's edition.

¹⁹¹ The most complete account we possess of the innumerable historical works, published and in manuscript, which serve to illustrate the history of Belgium is probably

to be found in the introduction to that finely printed series of Belgian Chronicles, issued by order of the government, and learnedly edited by various competent scholars, under direction of the Royal Historical Commissioners. The first of those magnificent quarto tomes appeared at Bruxelles in 1836, and these Records are yet in course of publication. It need scarcely be observed, they contain matters of very great importance for the Irish hagiologist.

¹⁹² During the writer's visit to Louvain, in July, 1863, the library was closed, so that no opportunity was afforded for inspecting the books or manuscripts.

¹⁹³ This was formerly called the Biblioteca Real, having been established by Philip V., and opened in 1712. See Martin Haverty's "Wanderings in Spain, in 1843," vol. ii., chap. xxi., p. 239.

¹⁹⁴ See Richard Ford's "Handbook for Travellers in Spain," part ii., sect. xi., p. 721.

¹⁹⁵ See a very excellent description of its chief Bibliothecas in Henry O'Shea's admirable "Guide to Spain and Portugal," pp. 291, 292.

¹⁹⁶ Tully O'Conry furnished a list of 63 Irish saints, copied at Madrid, in A.D. 1658. See the Trinity College Manuscript, classed F. 1, 18.

manuscripts,¹⁹⁷ and 60,000 printed volumes.¹⁹⁸ **MAYENCE OR MAINZ.**—This city, the ancient Roman Moguntiacum, abounds in good libraries.¹⁹⁹ Catalogues of those have seen the light,²⁰⁰ and from them we learn, there are matters of import for the Irish ecclesiastical student.²⁰¹ The city library consists of above 90,000 volumes.²⁰² **MILAN.**—This beautiful city of Northern Italy contains many extensive libraries. Among these, the Prera Library is one of the largest in Europe.²⁰³ The Bibliotheca Ambrosiana,²⁰⁴ at Milan, was founded, A.D. 1609, by Frederigo Borromeo,²⁰⁵ a cousin to San Carlo Borromeo. It contained nearly 100,000 volumes, in 1846; there are over 500 volumes of manuscripts alone,²⁰⁶ while some of these are of great antiquity and interest.²⁰⁷ It possesses several Irish manuscripts; and, in it, materials for the compilation of an old Irish grammar are to be found.²⁰⁸ **MÖLK OR MELK.**—In this romantically-situated town of Lower Austria, there is a fine monastic library.²⁰⁹ A beautifully engraved view of the large monastery here, with a description of its literary treasures, will be found in the work of Rev. Thomas Frognall Dibdin.²¹⁰ There are several manuscripts of value for the Irish hagiologist's use.²¹¹ **MONTE CASINO.**—The romantically-situated abbey of this place owes its origin to St. Benedict, who founded it in the year 529.²¹² The Benedictine Library of Monte Casino must always have a peculiar in-

¹⁹⁷ See Gercken, "Reisen," band iii., pp. 169 to 173, and Björnsthål's "Briefe," band v., pp. 159 to 165.

¹⁹⁸ See Charles Knight's "English Cyclopædia." Geography, vol. iii., col. 693.

¹⁹⁹ See "Recensus Codicum Manucriptorum Bibliothecæ Moguntinæ." Likewise, Gudemus, "Sylloge variorum Diplomatariorum Monumentorumque veterum in editorum adhuc," pp. 337 to 400. Published at Frankfort, A.D. 1728, 8vo. Also Cramer, "Haus-Chronik," p. 141.

²⁰⁰ See Gercken, "Reisen," band iii., pp. 32 to 62.

²⁰¹ See Cooper's "Appendix A," pp. 159 to 161, and "Supplement to Appendix A," p. 28.

²⁰² See Charles Knight's "English Cyclopædia." Geography, vol. iii., col. 672.

²⁰³ See the Rev. G. W. D. Evans' work, "The Classic and Connoisseur in Italy and Sicily," vol. ii., p. 120.

²⁰⁴ Montfaucon has noticed several of its manuscripts. See "Diarium Italicum," cap. ii., pp. 10 to 20.

²⁰⁵ The monastic libraries of the Benedictines formed the nucleus of this collection. See "Italy," by Lady Morgan, vol. i., chap. v., p. 88.

²⁰⁶ The Rev. John Chetwode Eustace re-

ports it as containing 15,000 manuscripts. See "Classical Tour through Italy," An. MDCCCII., vol. iv., chap. i., p. 28.

²⁰⁷ See J. S. Buckingham's "France, Piedmont, Italy, Lombardy, the Tyrol, and Bavaria," vol. i., chap. ix., pp. 131, 132.

²⁰⁸ Professor J. G. Ascoli, of Milan, has long since promised to publish, from manuscripts of the eighth century, a rare collection of Irish glosses.

²⁰⁹ See "Bibliotheca Mellicensis, seu Vitæ et Scripta Benedictinorum Mellicensium," auctore Martino Kropff, qui etiam Catalogum selectorum nonnullorum Manucriptorum addidit. Published at Vienna, A.D. 1747, in 4to. See also Struvius, "Notitia Rei Litterariæ," cura Fischeri, p. 393. Also, "Archiv der Gesellschaft für ältere deutsche Geschichtskunde."

²¹⁰ See "A Bibliographical, Antiquarian and Picturesque Tour in France and Germany," vol. iii., Letter xlvii., pp. 408 to 418.

²¹¹ See Cooper's "Appendix A," pp. 161 to 163, and "Supplement to Appendix A," p. 29.

²¹² A very interesting account will be found in M. Valery's "Voyages Historiques Littéraires et Artistiques en Italie," tome ii., liv. xiv., chap. xii., pp. 540 to 549.

terest for the scholar, since in addition to its books, it contains numbers of the most rare and valuable manuscripts²¹³ for the illustration especially of ecclesiastical history. Father John Mabillon has written a description of this place, and it is accompanied by two fine copperplate engravings of this magnificent monastery; while Father Montfaucon gives some curious extracts and illustrations, regarding its manuscripts, about the beginning of the last century.²¹⁴ **MUNICH.**—This chief city of Bavaria contains one of the finest collections of valuable books on the Continent of Europe.²¹⁵ Munich's Royal Library comprises a number of rare manuscripts,²¹⁶ in almost every department of literature.²¹⁷ This latter collection includes some Irish glosses, on a book of St. Paul's Epistles.²¹⁸ Various other manuscripts here are singularly interesting for the student of our ecclesiastical history.²¹⁹ **MUNSTER.**—In this Prussian city—which has a Catholic University²²⁰—there are some interesting manuscripts²²¹ for the Irish hagiographer's study.²²² Münster city is stated to have been founded by Charlemagne.²²³ **NAPLES.**—The three chief Public Libraries and the archive depositories of Naples,²²⁴ besides their vast stores of books, contain several thousand manuscripts.²²⁵ Of these latter, numbers are inestimably valuable for an ecclesiologist.²²⁶ The Museo Borbonico has a library with 150,000 volumes—4,000 of which belong to the earliest age of printing—with 3,000 manuscripts.²²⁷ **NUREMBERG.**—In this city of Bavaria, there is a fine public library,²²⁸ which con-

²¹³ See Murray's "Handbook for Travelers in Southern Italy," Route 141, pp. 30, 31.

²¹⁴ See Mabillon's "Annales Ordinis S. Benedicti," tomus ii., lib. xx., sec. xxxii., pp. 56 to 57, and Montfaucon's "Diarium Italicum," cap. xxii., pp. 322 to 333.

²¹⁵ The Rev. T. F. Dibdin gives an admirable description of the public library here, with some fine illustrations of its treasures, in his "Bibliographical, Antiquarian and Picturesque Tour in France and Germany," vol. iii., letter xlii., pp. 257 to 298.

²¹⁶ Hardt's "Catalogus Manuscriptorum Græcorum Bibliothecæ Regis Bavaricæ" was published at Munich, A.D. 1806, in five quarto volumes.

²¹⁷ A catalogue of the manuscripts belonging to the Public Library of Munich was prepared by Joannes Georgius Herwartus. This was published at Ingolstadt, A.D. 1600-4. See Struvius, "Notitia Rei Litterariæ," cap. 4, sec. 5. Also, Bernouilli, "Sammlungskurtzer Reisebeschreibungen," or, a collection of short descriptive travels, band or volume ii., p. 86. Likewise, Cramer, "Haus-Chronik," p. 191.

²¹⁸ It also contains, "Vita S. Bonifacii."

²¹⁹ See Cooper's "Appendix A," pp. 166 to 179, and "Supplement to Appendix A," pp. 32 to 62.

²²⁰ See "Gazetteer of the World," vol. ix., p. 421.

²²¹ See "Archiv der Gesellschaft für ältere deutsche Geschichtskunde."

²²² See Meusel, "Teutsches Künstler-Lexicon," band iii., p. 461.

²²³ See M. Malte-Brun's "Universal Geography, or a Description of all parts of the World, on a new plan," &c., vol. vii., book cxx., p. 224.

²²⁴ See a notice of these treatises, in P. Petit-Radel's "Voyage Historique, Chorographique et Philosophique dans les Principales Villes de l'Italie, in 1811 et 1812," tome iii., chap. iv., pp. 57, 58.

²²⁵ Some notices of these treatises, classical and ecclesiastical, will be found in Montfaucon's "Diarium Italicum," cap. xxi., pp. 301 to 320.

²²⁶ See Murray's "Handbook for Travelers in Southern Italy," Route 144, pp. 150 to 153.

²²⁷ See Lady Morgan's "Italy," vol. ii., chap. xxiii., pp. 350, 351.

²²⁸ See G. C. Ranner's "Kurzgefasste

tains many bibliographical curiosities.²²⁹ These have been catalogued,²³⁰ and frequently described, both by Germans²³¹ and by foreigners.²³² Among the manuscripts here, several have a special interest for Irish hagiographers.²³³ OCHSENHAUSEN.—In this town of Wurtemberg, we are informed, some manuscripts of interest for the Irish hagiologist²³⁴ were to be found.²³⁵ The rich abbey here was given to Prince Metternich in 1803.²³⁶ PALERMO.—The city of Palermo in Sicily has a fine library, at the Liceo, containing 40,000 volumes, with many curious old manuscripts, while its Libreria del Comune contains 70,000 printed volumes, and 2,000 valuable manuscripts, chiefly on Sicilian matters.²³⁷ An interesting history and description of this ancient city are given by F. Th. Fazelli, of the Dominican Order.²³⁸ The writers and books, connected with Sicily, are exceedingly numerous, and will repay the bibliographer's and the biographer's study.²³⁹ PARIS.—At Paris, Francis I. laid the foundation of its chief public library, now containing most inestimable treasures of books and manuscripts, in almost every language.²⁴⁰ The Jesuits, Benedictines and other religious orders had formerly enriched most of the chief cities and towns, throughout France, with many noble libraries,²⁴¹ and with most curious collections of priceless manu-

Beschreibung der Nürnbergischen Stadt-Bibliothek mit einigen Beylagen und dem Abdruck einer Handschrift," &c., or Briefly collected descriptions of the Town Library at Nuremberg, with some supplements and the copy of a manuscript. This work was published at Nuremberg, A.D. 1821, in 8vo.

²²⁹ See Murray's "Handbook for Travelers in Southern Germany," Route 167, p. 95.

²³⁰ See Saubertus, "Historia Bibliothecæ Noribergensis duabus oratiunculis illustrata." This was published at Nuremberg in a 12mo volume, A.D. 1843. Also, Von Murr's "Beschreibung der vornehmsten Merkwürdigkeiten in Nürnberg und auf der hohen Schule zu Altdorf."

²³¹ See Hirsching, "Schenswürdige Bibliotheken Deutschlands," or Remarkable Libraries of Germany, vol. iii., pp. 23 to 41.

²³² See Rev. T. F. Dibdin's "Bibliographical, Antiquarian and Picturesque Tour in France and Germany," vol. iii., Supplement, pp. xv. to xlv.

²³³ See Cooper's "Appendix A," pp. 181 to 184. Also "Supplement to Appendix A," pp. 62, 63.

²³⁴ Among these is one designated "Tractatus de veneno Vitiorum, a fratre Malachia de provincia Ybernæ." See Cooper's "Appendix A," p. 184.

²³⁵ See Canisius, "Lectiones Antiquæ,"

tomus ii., pars. i., p. 117.

²³⁶ See "Gazetteer of the World," vol. x., p. 661.

²³⁷ See Murray's "Handbook for Travelers in Sicily," pp. 67, 68, 70.

²³⁸ In the work, "De Rebus Siculis, Prioris Decadis," lib. viii. De Panormo Vrbe, cap. i., pp. 148 to 174. See "Rerum Sicularum Scriptores ex Recentioribus præcipui, in unum Corpus nunc primum congesti, diligentique recognitione plurimis in locis emendati."

²³⁹ See the valuable work of Antonio Mongitore, "Bibliotheca Sicula, sive, De Scriptoribus Siculis, qui tum vetera, tum recentiora sæcula illustrant, notitiæ locupletissimæ; in quibus non solum Siculorum Auctorum, qui ad hæc usque tempora scripserunt, Codices excussi, vel manuscripti adnotantur; verum etiam eorumdem Patria, Ætas, Professio, Munia, Dignitates, Memoranda, Obitus & Epitaphia recensentur." In two folio volumes. Panormi, A.D. 1708.

²⁴⁰ See Thomas Astle's "Origin and Progress of Writing," Introduction, p. xviii.

²⁴¹ Many of these were dispersed before and about the period of the great French Revolution. Mon. Galvais wrote a valuable treatise on the libraries of France, in the earlier part of the last century; and the learned Father Montfaucon treats about

scripts. The former Royal or Imperial—now known as the National—Library of Paris contains a vast number of most rare and interesting manuscripts for the Irish ecclesiastical historian's purpose.²⁴² The Library of the Arsenal and the Library of St. Genevieve, as also the Mazarine or Institute Library, abound in similar treasures.²⁴³ These four libraries alone are computed to contain over 60,000 manuscripts.²⁴⁴ Other great French cities, we have been informed from many sources, contain numberless acts of Irish Saints—especially as connected with France. PRAGUE.—There is a fine collection of books and manuscripts²⁴⁵ in this city,²⁴⁶ the seat of a celebrated ancient university,²⁴⁷ and the capital of Bohemia.²⁴⁸ REBDORF.—At this place, there are some antique literary treasures.²⁴⁹ Here are matters of interest for the Irish hagiographer.²⁵⁰ RATISBON OR REGENSBURG.—The books and manuscripts kept in the various libraries here²⁵¹ are of special value.²⁵² The learned Mabillon has allusion to them,²⁵³ and they have been frequently noticed by bibliographers²⁵⁴ and by travellers.²⁵⁵ The Irish historiographer will even find materials²⁵⁶ for the furtherance of his objects.²⁵⁷ RENNES.—This town, once the capital of Upper Brittany,²⁵⁸ has a public library, containing 30,000 volumes, and many rare manuscripts.²⁵⁹ This city was anciently called Condate, by the old Celtic inhabitants, while the

them in his "*Bibliotheca Bibliothecarum*," tomus ii.

²⁴² See Dibdin's "*Bibliographical, Antiquarian, and Picturesque Tour through France and Germany*," vol. ii., letter xxiv. to letter xxviii., pp. 122 to 318.

²⁴³ See *ibid.*, letters xxviii., xxix., pp. 318 to 380.

²⁴⁴ See Petit-Radel's "*Recherches sur les Bibliothèques anciennes et modernes*." In an 8vo volume, published at Paris, A.D. 1819.

²⁴⁵ See Cooper's "*Appendix A*," pp. 188 to 190, and "*Supplement to Appendix A*," p. 63.

²⁴⁶ Hirsching, "*Sehenswürdige Bibliotheken Deutschlands*," band iii., pp. 192, 199 and 201 to 211. Savigny, "*Geschichte des Römischen Rechtes im Mittelalter*," History of the Roman rights or laws in the Middle Ages, band iv., p. 359.

²⁴⁷ See Murray's "*Handbook for Travellers in Southern Germany*," Route 265, pp. 453. 454.

²⁴⁸ See Ennis' "*Complete System of Modern Geography*," p. 940.

²⁴⁹ See Canisius, "*Lectiones Antiquæ*," tomus ii., pars. i., p. 99.

²⁵⁰ See Cooper's "*Appendix A*," p. 196, and "*Supplement to Appendix A*," p. 63.

²⁵¹ The reader will find an interesting description of this city in Murray's "*Handbook for Travellers in Southern Germany*," Route 168, pp. 106 to 112.

²⁵² See "*Bibliotheca Rinckiana seu Supellex Librorum tam Impressorum quam Manuscriptorum*," quos collegit E. G. Rinck, pars. vi., pp. 1011 to 1048. Published at Leipsig, A.D. 1747, in 8vo.

²⁵³ See "*Iter Germanicum*," prefixed to the "*Vetera Analecta*," pp. 9 to 11.

²⁵⁴ See Pezius, "*Dissertatio Isagogica*," p. xxxviii.

²⁵⁵ See Krauss' "*Bibliotheca Principalis Ecclesiæ et Monasterii Ordinis S. Benedicti, ad S. Emmeramum Epis. et Martyr.*" Published at Ratisbon, in four parts, A.D. 1748, 12mo.

²⁵⁶ See Cooper's "*Appendix A*," pp. 197 to 200, and "*Supplement to Appendix A*," pp. 63 to 65.

²⁵⁷ See Dr. O'Connor's "*Bibliotheca MSS. Stowensis*," vol. i., pp. 50, 51, vol. ii., p. 26.

²⁵⁸ See Mrs. Charles Stothard's "*Letters written during a Tour through Normandy, Brittany, and other parts of France, in 1818*," Letter xviii., p. 184.

²⁵⁹ See Murray's "*Handbook for Travellers in France*," Route 34, p. 120.

Romans afterwards distinguished it as Rhedones.²⁶⁰ RHEINAU OR RICHENAU.—Here were preserved very curious manuscripts.²⁶¹ Richenau is an island, about three miles long and one broad, and it contains a fine Benedictine abbey.²⁶² Several *codices* of interest for the Irish hagiographer will be found here.²⁶³ ROME.—The Library of the Vatican at Rome, in 1846,²⁶⁴ contained the collected books and manuscripts, which four hundred years of care and expense have enabled the Popes to accumulate from every part of the civilized world, with the addition of many libraries of convents and royal palaces, voluntarily added to its stores.²⁶⁵ The Greek, Latin and Oriental manuscripts alone number 24,000. These are admitted to be among the richest and rarest in the world.²⁶⁶ In the great Vatican Library,²⁶⁷ we are informed, that there is a vellum MS., of 170 folios, in 4to size, containing the chronicle of Marianus Scotus,²⁶⁸ “the most elaborate historical production of the Middle Ages,” and bearing the autograph of its illustrious chronographer.²⁶⁹ The chronicle is divided into three books:²⁷⁰ the first book embraces that period from Adam to Christ;²⁷¹ the second is a life of

²⁶⁰ See M. Malte-Brun's "Universal Geography," &c., vol. viii., book cxliii., p. 304.

²⁶¹ See Zapf, "Reisen," or Travels. Also Haenel's "Catalogi Manuscriptorum," pp. 734-740.

²⁶² See Coxe's "Travels in Switzerland, and in the Country of the Grisons," vol. i., Letter iii., pp. 14, 15.

²⁶³ See Cooper's "Appendix A," pp. 200, 201.

²⁶⁴ See J. S. Buckingham's "France, Piedmont, Italy, Lombardy, and the Tyrol," vol. ii., chap. vii., p. 133. The new Vatican Library, and the printing press in the same palace, are among those foundations due to Sixtus V. See Charles Isidore Hemans' "Historic and Monumental Rome," chap. iii., p. 115.

²⁶⁵ "The Librarian of the Vatican, or as he is more properly called the "Librarian of the Roman Church" (*Bibliotecario della Chiesa Romana*), is always a cardinal, commonly the cardinal of state. His duties as such, however, are, in a great measure, nominal; and the details of the management practically rest with the *Primo Custode*, or Chief Keeper of the Library, who is assisted by a second keeper, and seven *scrittori*, or secretaries, among whom are distributed the seven departments—Hebrew, Syriac, Arabic, Greek, Latin, Italian, and modern foreign languages—into which the books are classified."—"The Life of Car-

dinal Mezzofanti," &c. By Very Rev. Charles W. Russell, D.D., chap. xii., p. 338.

²⁶⁶ See Murray's "Handbook for Rome and its Environs," sect. i. The public and private libraries at Rome are noticed. The Vatican, at pp. 217 to 219; Angelica, p. 128; Barberini, p. 244; Collegio Romano, p. 271; Sapienza, p. 271; Minerva, p. 152; Corsini, p. 254; Chigi, 250; S. Filippo Neri, p. 156; Inquisition, p. 260; S. Calisto, p. 155; Casinatense, p. 152; S. Croce in Gerusalemme, p. 140. Several other libraries in Rome, however, are there unnoticed.

²⁶⁷ Pope Nicholas V. may be considered as its great founder, and succeeding Pontiffs, by their munificence, industry and influence, have greatly enriched that inestimable repository. See Astle's "Origin and Progress of Writing," Introduction, p. xvii.

²⁶⁸ See his life, at the 30th of Jan. arv.

²⁶⁹ On the first folio is written, "Iste liber pertinet ad Librarium, L. Martini, Moguntiac, 1497."

²⁷⁰ At fol. 27, line 26, is found, "Incipit Mariani Scoti Cronaca clara."

²⁷¹ The first and third books were published by Heroldus, at Basle, in 1559; they were reprinted at Frankfort in 1583; and by Struvius in 1720. Voss undertook to publish this work in its integrity, but did not live to carry out his design. Finally, it was edited by Watts, in the fifth volume of

Our Lord, being a Catena of the Gospels;²⁷² while the third extends from the Ascension to the year 1083. Not forming part of the Chronicle, is given a list of Irish kings,²⁷³ introduced by a sentence, partly Irish and partly Latin. Several noble families and most of the religious houses, at Rome, had formed extensive collections both of books and manuscripts.²⁷⁴ In the Barbarini list of manuscripts, relating to Ireland, about thirteen of them refer directly to Irish saints. Among the Palatine manuscripts are two, containing the purest text of a collection of Irish canons.²⁷⁵ Few other documents of purely national interest seem to be preserved in this large collection of manuscripts.²⁷⁶ Within the former Papal States, there were no less than seven universities, namely, those of Ferrara, Bologna, Urbino, Macerata, Camerino, Perugia and Rome. Each of these universities was supplied with an ample library, in some of which were to be found works of great antiquity and of rare value.²⁷⁷ ROUEN.—The public library at Rouen, in Normandy, has several curious manuscripts of an ecclesiastical character.²⁷⁸ It is mainly composed of books,²⁷⁹ belonging to the Academy, and spoiled from different monasteries, convents and *châteaux*, after the great French Revolution.²⁸⁰ There appear to be kept here some manuscripts of interest

the “*Monumenta Germaniae Historica*.” Giesebrecht examined the MS. when searching for materials for the “*Life of Gregory the Seventh*.” Owing to their ignorance of the Irish language, however, both he and Waitz committed some blunders.

²⁷² It seems somewhat strange that, neither in the old editions nor in that celebrated Collection of Pertz, is there any mention of the second book.

²⁷³ At folio 15, b, occurs this notice: “*Hi sunt flathi Hiberniae qui ex dimedia (sic) parte eius; i. de Leth Chiunn, vegeunt, o Chunn Cetchatach co Fland Mac Mailsechnaill*.” It may thus be translated into English: “These are the Kings of Ireland, who reigned in one half of it, namely, the portion of Conn (the northern half of Ireland), from Conn of the Hundred Battles (A.D. 151), to Flann, son of Maelsechnaill (A.D. 914).”

²⁷⁴ One of the most interesting works, on the subject of the Roman Libraries, is the Very Rev. Jeremiah Donovan’s “*Rome: Ancient and Modern, and its Environs*.” See vol i., chap. ii., pp. 335, 336; vol. ii., chap. i., pp. 488 to 503; vol. iii., chap. xi., pp. 943 to 999. See also an account of the ruins of the ancient Palatine Library in vol. iv., chap. xvii., pp. 261 to 266.

²⁷⁵ Allusion is made to them by Dr.

Graves, the Protestant Bishop of Limerick, who says, these ecclesiastical canons contain among them several laws, that are of a purely civil character, with many allusions to the existing state of society. Among ancient Brehon laws, still extant in the Irish language, the very same institutions are to be found, forming part of a system, which is altogether similar and coherent. Thus, the independent testimony of the Canons, whose age is now fully ascertained, demonstrates the genuineness and antiquity of our Brehon laws.

²⁷⁶ See a letter of Rev. B. MacCarthy, dated St. Colman’s College, Fermoy, July 9th, 1872, headed “*Celtic MSS. in the Vatican*.” It was published in *The Tablet* of Saturday, July 20th, 1872.

²⁷⁷ See John Francis Maguire’s “*Rome: its Ruler and its Institutions*,” chap. xxv., pp. 288, 289.

²⁷⁸ A library belongs to the cathedral here, and a beautiful view of this library staircase is given in Mrs. Charles Stothard’s “*Letters written during a Tour through Normandy, Brittany, and other parts of France, in 1818*,” Letter iii., p. 26.

²⁷⁹ The Catalogue contained over 33,000 titles of books, in 1835.

²⁸⁰ See Le Vicomte Walsh’s “*Explorations en Normandie*,” pp. 511 to 514.

to the Irish hagiographer.²⁸¹ About the time of the French Revolution, not fewer than 10,000 volumes, taken from the public library, are supposed to have been burned.²⁸² SAINT GALL.—This very famous monastic library in Switzerland contains numerous and most choice specimens of early Irish literature.²⁸³ An inedited catalogue of its *codices* yet exists, and of an old date.²⁸⁴ Fully and minutely, the Chevalier Constantino Nigra has described Irish MSS., existing in the Monastery of St. Gall, and treated about their ancient compilers.²⁸⁵ This is done, however, more in a philological than in a historical point of view. Those MSS. also greatly assisted the learned German Celtic scholar, I. C. Zeuss, to construct his celebrated work,²⁸⁶ and to furnish it with old Irish forms of words. Travellers and local historiographers have alike excited the curiosity of Celtic scholars, regarding the St. Gall manuscripts.²⁸⁷ A great mine of ancient national lore is to be found among these *codices*.²⁸⁸ The learning of Pertz²⁸⁹ has introduced many of those treasures to the attention of historical students.²⁹⁰ SALAMANCA.—Besides some libraries of the religious orders here, the University Library contains 60,000 volumes.²⁹¹ Its university dates back to the fourteenth century, and it once attracted upwards of 10,000 students from all parts of the world.²⁹² It had an Irish college attached, well attended by Irish stu-

²⁸¹ See a description in Rev. Thomas Frognall Dibdin's "Bibliographical, Antiquarian and Picturesque Tour in France and Germany," vol. i., Letter ix., pp. 161 to 179.

²⁸² See *ibid.*, p. 180.

²⁸³ See Müller, "Geschichte der Schweiz," or History of Switzerland, band i., p. 282. Also Wilhelm Carl Grimm's "Ueber deutsche Runen," or Concerning German Ruins, pp. 106 to 110. Published at Göttingen, A.D. 1821, in 12mo.

²⁸⁴ It is intitled, "Catalogus Librorum Coenobii S. Galli Confessoris Xpi. saeculi noni," in No. 728.

²⁸⁵ In his "Reliquie Celtiche." The first number was published at Fizenze, Torino and Rome, by Ermanno Loescher, A.D. 1872, in 4to.

²⁸⁶ See "Grammatica Celtica. E monumentis vetustis tam Hibernicæ linguæ quam Britannicæ dialecti Cambricæ Cornicæ Armoricæ, nec non e Gallicæ priscae reliquiis construxit," I. C. Zeuss Philos. Dr. Histor. prof. Lipsiæ, MDCCCLIII. 2 vols. Editio altera. Curavit H. Ebel, Berolini, MDCCCLXVIII.-LXXI.

²⁸⁷ See Scheuchzerus, "Itinera per Helvetiam," tomus iv., pp. 546, 547. Published at Leyden, A.D. 1723, in four volumes 4to. Also, Von Arx, "Geschichte des Kanton St. Gallen," or History of the Canton of St.

Gall. Published at St. Gall, in three volumes 8vo., A.D. 1810 to 1813.

²⁸⁸ Several very curious illustrations and accounts of these invaluable manuscripts are to be seen in Cooper's "Appendix A," pp. 78 to 96, and "Supplement to Appendix A, pp. 19 to 23.

²⁸⁹ The most authentic ancient chronicles of St. Gall may be read in that magnificent collection, "Monumenta Germaniæ Historica," edited by George Henry Pertz. These will be found ably edited, in Scriptorum, tomus ii., the "Casus S. Galli per Ratpertum, Ekkehardum IV. Burkardum, Conradum de Fabaria," pp. 59 to 183. At the end is found this notice, "Christiani Kuchinmeister continuationem Casuum S. Galli, una cum aliis Chronicis Germanica dialecta scriptis edendam Tomo Uno e sequentibus seposuimus."

²⁹⁰ Notices of these appear in the "Monumenta Germaniæ Historica," tomus ii., pp. 31, 34.

²⁹¹ See Henry O'Shea's "Guide to Spain and Portugal," pp. 359, 360.

²⁹² See the "Historia del Convento de San Agustin de Salamanca," by Herrera, published at Madrid, A.D. 1652; the "Historia del Colegio Viejo de S. Bartolomé," by Roxas y Contreras, published at Madrid, in three folio volumes, A.D. 1766 to 1770; also, "Reseña Historia de la Universidad,"

dents, and its biblioteca contained manuscript acts of our island saints.²⁹³ SALMANSWEILER.—At the monastery of this place, in Baden, there is a valuable collection of manuscripts.²⁹⁴ Among these are some interesting to the Irish hagiographer.²⁹⁵ The learned Benedictine Fathers, John Mabillon and Michael Germanus, have left some notices of this place.²⁹⁶ SALTZBURG.—Near this city of Upper Austria²⁹⁷ is the Benedictine abbey of Mönchsberg,²⁹⁸ with its fine library of 36,000 volumes.²⁹⁹ This city had a university formerly,³⁰⁰ but it is now reduced to a lyceum, having a library of 20,000 volumes, and probably containing 120 manuscripts.³⁰¹ Some of these latter belong to the eighth and ninth centuries.³⁰² Several are of great interest for the Irish ecclesiologist and antiquary.³⁰³ Among them is an account of the life and miracles of the Irish founder, St. Virgil, apostle of Carinthia.³⁰⁴ SCHAFHAUSEN.—This Swiss town is situated on the northern shore of the Rhine.³⁰⁵ Here there is a fine public library, and from the published catalogue,³⁰⁶ we are made acquainted with the fact, that it possesses Irish historical records.³⁰⁷ SIMANCAS.—This old Spanish town, about two leagues from Valladolid—formerly a royal seat—preserves the archives of Spain. In 1853, contained in forty-three rooms, there were 90,000 packages of paper, awaiting investigation from the curious.³⁰⁸ Here, on the 10th of September, 1602, died Red Hugh O'Donnell,³⁰⁹ in that house belonging to the King of Spain.³¹⁰ STOCKHOLM.—In this capital city of Sweden, the

by several of its Professors, published at Salamanca, A.D. 1849.

²⁹³ Colgan frequently quotes such manuscripts as once belonging to Salamanca.

²⁹⁴ See Z. pf.'s "Reisen in einigen Klöstern-Schwabens," or Travels in some Cloisters of Swabia, p. 54. Also Gerbertus' "Iter Alemannicum," p. 245.

²⁹⁵ See Cooper's "Appendix A," p. 202.

²⁹⁶ See the "Iter Germanicum," prefixed to Mabillon's "Vetera Analecta," pp. 14 and 25.

²⁹⁷ See Gerbertus, "Iter Alemannicum," p. 419.

²⁹⁸ There is a printed Catalogue, "Bibliothek der Benedictiner Abbey, St. Michaelis auf dem Mönchsberg."

²⁹⁹ See Murray's "Handbook for Travelers in Southern Germany," sect. xi., p. 241.

³⁰⁰ A description of this occurs in the "Iter Germanicum," prefixed to Mabillon's "Vetera Analecta," pp. 11, 12.

³⁰¹ See J. R. McCulloch's "Dictionary, Geographical, Statistical and Historical," vol. iv., p. 121.

³⁰² Archiv der Gessellschaft für ältere deutsche Geschichtskunde." Also Bernouilli,

"Sammlungkurtzer Reisebeschreibungen," band xii., p. 220.

³⁰³ See Cooper's "Appendix A," pp. 202 to 204.

³⁰⁴ See Cooper's "Supplement to Appendix A," p. 66.

³⁰⁵ See Cox's "Travels in Switzerland, and in the Country of the Grisons," vol. i., Letter 2, p. 5.

³⁰⁶ For the first time, the Catalogue of the Public Library at Schaffhausen was printed in 1824. It is an octavo volume of 574 pages. See, also, "Bibliotheca Ministerii Sacri Scaphusiensis," A.D. 1820. Likewise see Meusel, "Teutsches Künstler-Lexicon," band iii., p. 501.

³⁰⁷ See Cooper's "Appendix A," p. 204, and "Supplement to Appendix A," pp. 66, 67.

³⁰⁸ See Lady Louisa Tenison's superbly-illustrated work, "Castile and Andalusia," chap. xiv., pp. 393, 394.

³⁰⁹ He was buried in the church of the Monastery of St. Francis in Valladolid, but now not a vestige of the convent or of his tomb remains. See *ibid.*, p. 396.

³¹⁰ See Dr. O'Donovan's "Annals of the Four Masters," vol. vi., pp. 2296 to 2299.

Royal Library contains 70,000 volumes, with several rare manuscripts.³¹¹ The Stockholm libraries are rich in Icelandic manuscripts, which have been chiefly collected within the last two centuries. These are of great historical and antiquarian interest,³¹² Many of them ought, doubtless, throw great light on the relations of Ireland with more northern nations, during the ninth, tenth, and eleventh centuries. STRASBURG.—The fine public library here contained many valuable books and manuscripts.³¹³ Some of these latter had a special value for the Irish hagiographer and ecclesiologist. The public library of Strasburg was founded by Bishop Otho, in the sixteenth century;³¹⁴ but unfortunately its valuable books and manuscripts have been utterly destroyed,³¹⁵ during the bombardment, in the late war between France and Prussia. STRUTTGART.—This town lies in a beautiful and flourishing country.³¹⁶ The public and royal libraries³¹⁷ at Struttgart, in Würtemberg, contain several invaluable manuscripts³¹⁸ for the Irish hagiographer's object.³¹⁹ The public library has a collection of 130,000 volumes.³²⁰ Some of the manuscripts are very old and very curious.³²¹ TRIERS OR TREVES.—The public library of this Prussian city contains 70,000 volumes,³²² and 10,000 MSS., or books, printed in England before 1500.³²³ These illustrate ancient Church history³²⁴ to a remarkable degree. It contains several of use for the Irish hagiologist. TURIN.—The city of Turin, in Northern Italy, probably possesses manuscripts, both written and glossed by Scoti. The university

On this hero, the Franciscan annalists have pronounced a most pathetic and noble eulogy.

³¹¹ See Murray's "Handbook for Travelers in Denmark, Norway, Sweden and Iceland," Route 60, p. 323. Third edition. London, 1858, 8vo.

³¹² As a key to their study, a valuable "Icelandic-English Dictionary," based on the manuscript collections of Richard Cleasby, enlarged and completed by Gudbrand Vigfússon, M.A., has been edited by G. W. Dasent, D.C.L. It issued from the Clarendon Press, at Oxford, in 1874.

³¹³ Some of the literary treasures, until of late, at Strasbourg, are described in Rev. Thomas Frognall Dibdin's "Bibliographical, Antiquarian and Picturesque Tour in France and Germany," vol. ii., Letter xxxv., pp. 48 to 71.

³¹⁴ See Thomas Astle's "Origin and Progress of Writing," Introduction, p. xix.

³¹⁵ On the 24th of August, 1870. See Col. W. Rüstow's "War for the Rhine Frontier, 1870; its political and military History." Translated from the German by John Leland Needham, vol. ii., chap. xxv., p. 182. Edinburgh and London. 1871,

1872, 8vo, in three volumes.

³¹⁶ See William Howitt's "Rural and Domestic Life of Germany," chap. xviii., § 2, p. 270.

³¹⁷ See a description and details of the Royal Library here in Dibdin's "Bibliographical, Antiquarian and Picturesque Tour in France and Germany," vol. iii., Letter xxxviii., pp. 157 to 165.

³¹⁸ See Meusel, "Teutsches Künstler-Lexicon," band iii., p. 509.

³¹⁹ See Cooper's "Appendix A," pp. 206 to 208, and "Supplement to Appendix A," pp. 67 to 79.

³²⁰ Dibdin's "Bibliographical, Antiquarian and Picturesque Tour in France and Germany," vol. iii., Letter xxxviii., pp. 131 to 147.

³²¹ See *ibid.*, pp. 147 to 157.

³²² See M. Malte-Brun's "Universal Geography," vol. vii., book cxx., p. 249, for a more particular account.

³²³ See Cooper's "Appendix A," pp. 209, 210, and "Supplement to Appendix A," pp. 79, 80.

³²⁴ See "Voyage Littéraire de Deux Religieux Benedictins de la Congregation de S. Maur," tome ii., p. 285.

here is a noble establishment, with library, museum, observatory and halls.³²⁵ The public library of Turin contains 120,000 volumes of printed books, and a valuable collection of manuscripts,³²⁶ many of which belonged to the Dukes of Savoy.³²⁷ UPSALA.—The libraries of the Swedish City, Upsala, abound in Icelandic manuscripts. The University Library alone contains about 130,000 printed books and 7,000 manuscripts.³²⁸ Some of these should doubtless reward the study of an Irish antiquary. A very valuable work, for the ecclesiastical antiquary's and historian's consultation, is the "*Monumenta Ullerakerensia, cum Upsalia Nova illustrata*," &c., composed in Swedish and Latin. It includes many very fine and curious plates, especially of Upsala, its cathedral and monuments.³²⁹ This work was written by Johan Peringskiöld.³³⁰ VERDEN.—The town of Verden, in Hanover, has a library, which contains some Acts of Irish Saints,³³¹ among its manuscripts.³³² VIENNA.—This beautiful capital of Austria is rich in the possession of fine libraries.³³³ In 1480, the Vienna Imperial Library was founded by Maximilian I., and this he enriched with a vast number of manuscripts,³³⁴ collected or copied from the Austrian monasteries.³³⁵ Hence, we have the gleanings of literary stores,³³⁶

³²⁵ See Rev. John Chetwode Eustace's "*Classical Tour through Italy in MDCCCII*," vol. iv., chap. iv., p. 95.

³²⁶ Among these is a Latin manuscript of Sedulius, which dates back to the seventh century, and it is one of the oldest at Turin. See M. Valéry's "*Voyages Historiques, Littéraires, et Artistiques en Italie, Guide Raisonné et complet du Voyageur et de l'Artiste*," deuxième édition, tome iii., liv. xxi., chap. iii., p. 423.

³²⁷ See Murray's "*Handbook for Travelers in Northern Italy*," part i., Route i., p. 27.

³²⁸ See Murray's "*Handbook for Travelers in Denmark, Norway, Sweden and Iceland*," Route 62, p. 338.

³²⁹ This is a folio volume, printed at Stockholm, A.D. 1719.

³³⁰ Ecclesiastical and other antiquaries will find much curious information about ancient Upsalia, in that interesting work of Johan Peringskiöld, "*Monumentorum Sveo-Gothicorum Liber Primus, Uplandiæ Partem Primariam Thiundiam continens, cum Antiquitatibus ac Inscriptionibus quæ Cippis et Rupibus, vel Tumbis incisæ passim reperiuntur; juxta delineatione, brevique Commentario illustratæ*." This thin folio volume, written in Swedish and Latin, was published at Stockholm, A.D. 1710. It contains curious engravings of ancient Northern—in a style, many features

of which closely resemble our most primitive Irish—churches. Inscriptions and coins of singular interest are likewise represented.

³³¹ Among these are noticed, "*Vita S. Fursei*," and "*Vita S. Brigidæ ex Scotia*." See "*De Codicibus Antiquis Manuscriptis*," tomus Podronus, p. 37.

³³² See Cooper's "*Appendix A*," p. 211, and "*Supplement to Appendix A*," p. 80.

³³³ See Lambecius, "*Commentarii de Bibliotheca Cæsarea Vindobonensi*." Published at Vienna, A.D. 1665—1679, in eight volumes folio. This same work was issued, "*opera et studio A. F. Kollarii*," at Vienna, A.D. 1766—1782, in eight volumes folio. See Kollarus, "*Analecta Monumentorum omnis ævi Vindobonensia*." Published at Vienna, A.D. 1761, 1762. Two volumes folio. See also Kollarus, "*Ad Lambecii Commentariorum libros octo Supplementum*." Liber Primus Posthumus. Published at Vienna, A.D. 1790, in folio. Likewise, Léon, "*Kurtzgefasste Beschreibung der K. K. Hof-Bibliothek in Wien*," or Brief Description of the Court Library in Vienna. Published at Vienna, A.D. 1820, in 24mo.

³³⁴ It contains 16,076 manuscripts. See Murray's "*Handbook for Southern Germany*," sect. xi., p. 202.

³³⁵ See Thomas Astle's "*Origin and Progress of Writing*." Introduction, p. xviii.

³³⁶ In Rev. Thomas Frognall Dibdin's

likely to be of singular value for the Irish historiographer's examination.³³⁷ But there are, likewise, several other magnificent libraries in and around Vienna; such as the Emperor's Private Library, the University Library,³³⁸ and that belonging to the Monastery of Closterneuburg,³³⁹ WIENGARTEN.—In this city of Baden, once existed the Abbey of Wiengarten.³⁴⁰ It was repeatedly burned, yet Gerbert observes, that several fine manuscripts have been preserved.³⁴¹ Some of Irish interest are among these.³⁴² Mabillon gives an interesting account of his literary researches, at Weingarten.³⁴³ WINDBERG.—This town, in Austrian Styria, had a collection of manuscripts.³⁴⁴ Among these are some, which have an interest for Irish hagiographers.³⁴⁵ WOLFENBUTTEL.—The city of Wolfenbittel, in Brunswick, has a public library, containing 220,000 volumes.³⁴⁶ Among the manuscripts of this place are several,³⁴⁷ which deserve the attention of an Irish historical investigator.³⁴⁸ WURZBURG.—In Bavaria, at Wurzburg, situated on the Main, the martyrdom of the Irish Apostle of Franconia, St. Kilian,³⁴⁹ took place. The great cathedral there now occupies that exact site.³⁵⁰ Here, too, there is a university and some monastic establishments.³⁵¹ Some curious manuscripts,³⁵² of interest for the Irish student, are shown, and among these is a Book of Gospels, said to have been used by St. Kilian.³⁵³ In the Burgundian Library, at Bruxelles, there is a tract,³⁵⁴ which specially refers to this local

"Bibliographical, Antiquarian and Picturesque Tour in France and Germany," a most admirable account of this great collection will be found, with a number of beautifully engraved fac-similes of the manuscripts. Vol. iii., letters xlvii., xlviii., pp. 446 to 534.

³³⁷ See Cooper's "Appendix A," pp. 212. to 239, and "Supplement to Appendix A," pp. 80 to 82, for very copious reports on this subject.

³³⁸ See Murray's "Handbook for Travelers in Southern Germany," sect. xi., p. 215.

³³⁹ See Rev. Thomas Frognall Dibdin's "Bibliographical, Antiquarian and Picturesque Tour in France and Germany," vol. iii., letter xlix., pp. 589 to 619.

³⁴⁰ See Murray's "Handbook for Travelers in Southern Germany," sect. ix., p. 30.

³⁴¹ See "Iter Alemannicum," p. 235. Also Gercken's "Reisen," or Travels. Theil or part i., pp. 119, 120, 142.

³⁴² See Cooper's "Appendix A," pp. 242, 243.

³⁴³ See "Iter Germanicum," p. 6, prefixed to "Vetera Analecta."

³⁴⁴ See Canisius, "Lectiones Antiquæ," tom. i., p. 674, tom. ii., p. 161, tom. iii.,

pp. 13, 171.

³⁴⁵ See Cooper's "Appendix A," p. 244, and "Supplement to Appendix A," p. 83.

³⁴⁶ See "Gazetteer of the World," vol. xiv., p. 532.

³⁴⁷ See "Archiv der Gesellschaft für ältere deutsche Geschichtskunde." Also Burckhard, "Historia Bibliothecæ Augustæ, que Wolfenbüttelei est." Published at Leipzig, A.D. 1744, 1746, in two volumes 4to.

³⁴⁸ See Cooper's "Appendix A," pp. 245 to 253, and "Supplement to Appendix A," pp. 83, 84.

³⁴⁹ See his Life at the 8th of July.

³⁵⁰ See Murray's "Handbook for Travelers in Southern Germany," sect. x., p. 88.

³⁵¹ See Eckhart, "Commentarii de Rebus Franciæ Orientalis et Episcopatus Wiciburgensis," tom. i., p. 452. Also, Gercken's "Reisen," theil ii., pp. 340 to 343.

³⁵² See Hirsching, "Schenswürdige Bibliotheken Deutschlands," band i., p. 261.

³⁵³ See Cooper's "Appendix A," pp. 253 to 254, and "Supplement to Appendix A," pp. 84 to 87.

³⁵⁴ Intituled, "De Monasterio S. Jacobi Herbipolensis." This was a peculiarly Irish foundation.

religious establishment.³⁵⁵ Thus have we endeavoured to give a very succinct account, respecting those chief European libraries and archives, whence matters of import may be gleaned, for the illustration of our national Saints' Acts, and of our early ecclesiastical history. Yet, there can hardly be a doubt, regarding the preservation of innumerable and of nearly similar materials, in cities or towns unnamed—the examination and description of which must devolve on future investigators. Whether or not Irish hagiographical manuscripts have been removed to, or written, in other parts of the world, and if preserved, in any considerable number, has not been ascertained, as yet, to a very satisfactory extent, by the present writer.

CONCLUSION.

THE foregoing writers and hagiographical works, printed or in manuscript, comprise not all that might be named or noted, in reference to universal or special Irish sacred biographies. While the chief authors and books have been mentioned, regarding general and classified collections of holy lives; it must be observed, that various writers, scribes, and productions of minor celebrity, or invested with less historic importance, have escaped our notice, or have been placed without the range of our examination and knowledge. Having, likewise, designated the various libraries or archives throughout Europe, where, in different languages, several acts of the Irish Saints have been hitherto kept, and having described the most important and authentic published works or documents, from which succeeding biographies are chiefly drawn: it may be remarked, that, under headings of the respective names or festivals of our holy personages, marginal and reference notes will furnish a more detailed enumeration and critical analysis respecting those authorities, which have been used for the author's purposes of evidence or illustration. As a study, Irish Hagiology hardly ever suppresses or alters—although occasionally it distorts—facts of our ecclesiastical history; neither does it suggest wrong inferences, nor directly give any false colouring to past records. But, acuteness of mind, correct judgment, and delicacy of perception, are always required during the process of investigation. These gifts are necessary qualifications for writers or readers, who, in this field of research, must never consider their education adequate, much less complete.

Some interesting popular legends of our saints have been preserved in oral tradition, and have been transferred, in various instances, to these pages. Such reminiscences of our peasantry may not always prove to be genuine illustrations of national hagiology; yet, in all cases, they preserve a sound morality, and have often engaged the interest and sympathies of highly-educated and pious persons. They serve, also, to popularize the mere

³⁵⁵ See "Inventaire," vol. xviii., No. 5313. It commences, "Circa hoc tempus multi in Scotia." No doubt, this tract should interest the Irish student.

chronological or topographical details, which otherwise might hardly excite sufficient narrative interest. Besides, such lore should be likely to fade away from recollection, after the lapse of a few generations ; whereas, once committed to type, those stories may afford future archaic and hagiological students means for critical comparison with hitherto unpublished or undiscovered acts of some saints. An unaccountable and indescribable analysis of adventitious legends has frequently placed obscure historic accounts within the limits of reliable fact ; or, at least, traces of truthful narrative apparently gleam through the tinsel of false ornament, in which tradition had been so long disguised.

It is very possible, that some biographical incidents—which were originally simple and natural enough—had passed, in traditional narratives, and through exaggerated statements, to the writers of our saints' lives. Chiefly from defect of attention or of memory, such accounts were subject to various alterations ; and, as they did not all come from similar sources, the biographer may have been obliged to compose his acts, without regard to proper order or system, in his arrangement. The most marvellous and inexact details were those most likely to be fixed in people's minds ; so that, after the lapse of a few ages, we may easily comprehend, how difficult it must have been to obtain wholly reliable facts, dates, or traits of personal character, without the aid of contemporaneous records.

Through mistake of entry, or owing to the circumstances, that different festivals or forms of name had been assigned to the same individual, in certain instances, our Calendarists appear sometimes to have multiplied or confounded particular saints' feasts. Frequently, the same saint had been venerated at more than one place, and thus correct identifications have become exceedingly difficult. It requires great study, close attention, instinctive capacity, and special knowledge, to detect such errors. In many cases, the effort must be attempted with very doubtful results. Genealogies of the saints, topographical objects or denominations, popular traditions, and analistic entries, are the best guides to establish a distinction or identity. Yet, even these fail us, in regard to several of our holy personages. The obsolete names of places, their divergency, or proximity of distance, and frequently local folk-lore or legends, often help us to an exact solution of problems in our Calendar. Ancient records, charters, inquisitions, and maps of remote date, furnish likewise very important aids towards forming an opinion, or pronouncing a judgment. on subjects under consideration.

As the author's design includes in his work the lives of saints. connected with our island, by birth, residence, or death, it may be observed, this publication must tend, incidentally, to illustrate the Hagiology and Church History of England, Scotland, Wales, and many other countries on the Continent of Europe. Throughout, it inculcates lessons of faith, of morality, and of Christian heroism. Every possible effort has been made to discover and place upon record—arranged according to a monthly and diurnal order—the biographies, festivals, and commemorations of all known, or reasonably

reputed, to be Irish Saints. Patrons of various churches, parishes, or dioceses, throughout Ireland, and in more distant countries, as likewise the patrons of different families, are identified, in a vast number of cases ; while ecclesiastical ruins, more modern structures, shrines, artistic and antiquarian objects, having close reference to them, are accurately noted and described.

In order to render the life of each saint comprehensive and complete, as materials and information furnished to the writer will allow, he has been careful to omit no statement of importance, judged consistent with sound morals and doctrine, or Christian edification. Thus, it is hoped, this series of volumes on our national Hagiology, in scope and design, will furnish more satisfactory and accurate information, regarding the saints of Ireland, than any publication that has yet appeared. Under the form of biography, likewise, is included the most enlarged—if not the most exact—ecclesiastical history of Irish affairs yet published, and reaching from the earliest dawn of Christianity in this country to a period subsequent to the Anglo-Norman invasion, when the latest of our saints flourished, as recorded in acts, calendars or records. It may be stated, even, that Irish civil history, for such an intervening period, receives incidentally, a very full amount of careful investigation and treatment.

Anciently the festivals of various Irish saints were solemnly celebrated in those localities, which had a special claim on them as patrons. This appears from the entry of such feast days and saints, with their places, noticed in our old calendars. Different *memoranda*, contained in our ancient annals, likewise attest such facts ; for deaths and other occurrences are referred, not alone to certain years, but even to particular days, which were consecrated to the memory of native saints then commemorated.

The early dioceses of Ireland had been governed by a great number of bishops, whose territorial jurisdiction must have been very limited, as compared with modern arrangements. These date from the twelfth century.¹ Hence do we find so many saintly prelates assigned to various localities, whose denominations have become almost obsolete in our modern topography. It may be observed, likewise, that previous to and during the twelfth century, certain great abbey-houses seem to have been regarded as parent establishments, whence smaller and dependent monasteries or cells had their origin. Thus do we account for so many hundreds and thousands of religious being assigned to great and celebrated foundations. It is likely, too, superiors and monks of subordinate houses acknowledged the jurisdiction of an abbot, who ruled for the time being, over that establishment, which cradled the infancy of particular minor houses.

During a long interval, that must elapse between the beginning and com-

¹ According to Keating, A.D. 1110 was held the celebrated Synod of Rath Bresail—sometimes called Fiadh-mac Aengusa—under the presidency of Gilla-Espog, Bishop of Limerick, and the Pope's Apostolic Le-

gate in Ireland. There, a new distribution and the boundaries of existing dioceses were defined. See O'Mahony's Keating's "History of Ireland," book ii., part i., chap. i., pp. 595 to 601.

pletion of this work, its author respectfully solicits communications of important traditions and memoranda, relating to Irish Saints, from those various localities with which they were formerly connected. A reception of such information he will gratefully acknowledge, as it may in many—if not in most—instances serve to throw additional light upon obscure passages in the acts of our national saints. An alphabetical list of authors, the titles, dates, and places where published, of works, or of MSS., and where preserved, as consulted and cited throughout these several volumes, must prove satisfactory to a studious reader. Complete Chronological Tables, with an Ordo of Irish Saints' Names, Festivals, Commemorations and Periods, when known, will be found in the Appendix. The Names or Titles of Persons, Places, and Subjects, contained in this Work, with an exact numeration, relating to the corresponding volumes and pages, must greatly tend to facilitate reference, and to promote research. The Notes are carefully discriminated from the Text, in this general arrangement. Maps and Engravings will tend to enhance the value of this work, in a great degree, for a student of Irish Ecclesiastical History, Topography, and Antiquities. Those illustrations represent the remains of ancient monuments, which are celebrated in connexion with Saints of Ireland, and they are, in all instances, reproduced from correct Photographs or Drawings, taken on the spot; while Civil and Ecclesiastical boundaries are faithfully traced from the best authorities, and reduced to a graduated scale, according with the most recent and accurate copies of our Irish Ordnance Survey Maps.

For several years past, these extensive collections have employed intervals of time, that remained to the compiler, after a discharge of more urgent occupations and duties. Early hours in the morning, and late ones at night, have often been devoted to this long-continued and absorbing labour. The most critical supervision and anxious desire to attain accuracy have been exercised, both in the composition and correction of those volumes. The writer can safely assert, that as a matter of fact, few important or controvertible statements have been advanced, throughout his Work, for which exact historical references are not presented to the reader. For individual deductions or opinions, the author is responsible, wherever they occur. He has adopted the opinions of many learned authorities, consulted and cited in these volumes, whenever he conceived such accounts conformable to truth, or even in accordance with probability; and, he has never ventured to dissent, except in cases where recent investigations and superior reasons afforded safe motives for a contrary judgment. Acts or notices of several Thousand Irish Saints, or their Festivals, are here inserted. This Work is designed to be critically accurate, in a historical point of view, and a valuable record, so far as accessible sources and opportunities for information allow. Local traditions, histories, and existing monuments, relating to different saints, serve fairly to illustrate the lives and actions of several among those holy persons. Original and relative facts, in almost endless variety, are duly adverted to, throughout these volumes.

The Civil History of Ireland cannot be thoroughly known without a development of the Ecclesiastical. Oftentimes we might be obliged to study statements with doubtful results, or to draw nothing better than probable conclusions from certain recorded political incidents, had we not the acts of our saints to give the light of personal anecdote, and to explain domestic customs or habits, in connexion with very concise entries. The saint is frequently the most vividly individualized character among contemporary personages. We form his portraiture, by ascertaining the peculiarities of his air, gesture, voice, figure, personal and mental characteristics—even from imperfect and injudicious records, sometimes left by writers of legends or acts. His manner of life and conversation remains in our recollection, when the policy and actions of kings or chiefs have passed into utter oblivion.

Not alone have our poets and romancists allowed their imagination to conflict with the incidents of Irish Ecclesiastical History, thus confusing the literary student's mind, in the wide domain of fancy and of fact; but even do they change real to false names, as fantasy serves. Poetic licence hardly justifies such usage. But, what is still of more serious import, some of our most accomplished and venerable clergy have confounded old patrons of their parishes and churches, with other saints, bearing indeed like names, but having special relation with different, and perhaps very distinct, localities. In many cases, a similarity of pronunciation has led to the substitution of a misapplied saint's name for that of a true patron saint, wholly distinct as to denomination, epoch and locality. But, in numberless instances, although lingering popular traditions and documentary evidence tend to establish the exact local festival and saint's name, comparatively few students of our history were enabled to trace links of connexion, so as to place the matter in a satisfactory point of view. With the very best, most religious, and most patriotic intentions, various mistakes have been admitted, in the dedication or decoration of parochial churches and religious foundations. The identification of many hundred national saints, with their former monastic or ecclesiastical establishments, may greatly aid in preventing a recurrence of similar errors.

The lives or notices of aphemeral holy persons—namely, those whose names have not been assigned to any known day in our calendars—are relegated to a special supplement. To various groups of Irish Saints similar remarks also apply. It will be seen that such pious servants of the Almighty furnish no inconsiderable number for alphabetical classification. It must be evident, according to an arrangement effected, that their degrees of distinctive rank and personality are better defined, while their possible more exact identification and description, at some future period, may solve present doubts, referable to their places in history, and may serve especially to assign their position, in the *fasti* of our national hagiography.

Wherever it was found practicable, to procure the names and notices of churches, religious establishments, orders, sodalities, holy wells, penitential

stations, shrines, relics or other objects, associated with the veneration or memory of our saints, the author has not failed to insert corresponding brief records in those pages, when the interest appeared of most special importance. In a historic point of view, it seems right to preserve such details, especially as they have at least a remote connexion with saintly biography, and are the result of a popular veneration paid to the heroes and heroines of our national Christianity.

In various instances, the names and descriptive accounts of particular churches, monastic establishments or objects, having concurrent denominations, are set down in connexion with notices of certain saints, because these have been mentioned in accidental agreement of etymology as belonging to homogeneous localities. But, it is not to be assumed, in all cases, that the concurrent names of saints and places form the fitting links of a chain to evidence the identification of holy persons noticed with such places or objects. Facts thus noted are frequently left disconnected, or open to further investigation. Meanwhile, those ecclesiastical antiquities, so described, have a distinction accorded them, and their description may serve for future and fuller illustration, reference or identification. Among the Appendices to this work, it is the writer's desire to introduce a very complete alphabetical list and summary notices of ancient Irish churches and monasteries. There, in numerous cases, it will be only necessary to direct the reader's attention to previous pages, where many of those erections had been already described, in connexion with some saints' biographies or festivals.

Not only is it requisite, to arrange the synaxaria of our saints, to enumerate their names, orders, times, places, and distinctions, or to narrate their acts, but it requires much study and severe criticism to balance the weight of evidence, in reference to various statements of writers, before we can decide on their true history, or on many of the false relations with which it has been so frequently confused. Unintentional mistakes of copyists, or ill-founded conjectures of authors, have been received as data, which cannot be sustained after a careful examination. We have to ascertain, likewise, if the different names set down in our calendars represent distinct saints, in the proper localities and on the respective days to which their feasts have been assigned. This process must be of use, in seeking to determine, if legitimate veneration be due, or if any falsification can be detected in the words, compositions, or actions attributed to them. As we must zealously guard the honour deserved by our saints, so do we also feel bound to eliminate from their biographies false or doubtful accounts, wherever these become apparent. When hesitating and uncertain, the writer often deemed it better to indicate the causes for ambiguity, rather than hastily to rule narratives unworthy of all credence. Such labour is not devoid of usefulness, in the interest both of religion and nationality, while the Church, directly or indirectly, sanctions and approves it, as may be fairly inferred from her minute and elaborate scrutiny, pending the process both of Beatification and Canonization. A few sentences on this subject may deserve here the reader's attention.

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From the earliest age of the Church, a solemn veneration was given to the Martyrs, whose constancy in suffering torments and death itself, as the highest testimony² which could be afforded of their attachment to the Catholic faith, deserved special reverence from the first Christians. The Apostles, according to an ancient tradition, resting on the authority of the holy Fathers, died like their Divine Master for the various Churches which they founded ;³ while vast multitudes, at the same epoch,⁴ and in succeeding ages, were aspirants for their crown.⁵ From a well-founded principle of devotion in the human mind, the origin of that respect for their memory and for their relics must be derived ; and, soon over their tombs were erected altars,⁶ on which had been offered the most holy mysteries of the Christian religion.⁷ Thus, the people began to entertain an extraordinary veneration for those heroes and heroines of Christianity, as proved by various monuments of the past. The bishops⁸ took particular care to prevent popular veneration for any,⁹ except those, whose lives and virtues were well known, or the circumstances of whose veritable martyrdom were fully proved in attested acts.¹⁰ In course of time, it was deemed just to render, after their death, a religious homage to the memory of holy persons, who during their lives had specially adorned the Church by their virtues, although they had not suffered martyrdom.¹¹ Doubtless, both Christian bishops, pastors and people had a strong conviction, regarding the miracles and virtues assigned to those venerable subjects of their reverence, while the Church appears to have tacitly sanctioned or tolerated devout customs and traditions long established in regard to them. Ignorance and superstition were found to have casually, yet exceptionally, prevailed, when some persons, whose acts or merits were not sufficiently known, or had been exaggerated, or when relics, not properly authenticated, had been thought worthy of veneration.

² See Bergier, "Dictionnaire de Théologie," tome iii., *sub voce*, Martyr, p. 226. Edition, Lille, 1844, 8vo.

³ See Clement of Alexandria, "Stromatum," lib. iv., cap. v.

⁴ See Tacitus, "Annalium," lib. xv., cap. xlv.

⁵ See St. Clement of Rome, "Epistola i.," num. 6.

⁶ See Devoti, "Institutionum Canoniarum," libri iv., tomus i., lib. ii., tit. viii., § ii., p. 640. Edition, Gandæ. A.D. 1852, 8vo.

⁷ This usage has been attributed to a decree of Pope St. Felix I., who himself suffered martyrdom, A.D. 275. See Baronius, "Annales Ecclesiastici," tomus iii., num. 2, p. 192. Edition, Lucca, A.D. 1742. Also, see Ciaconius, "Vitæ et Gesta Summorum Pontificum," p. 66. Romæ, A.D. 1601, fol. The Bollandists, however, deem this custom

to have been more ancient than the time of Pope St. Felix I. See "Acta Sanctorum," Aprilis, tomus i., p. 23.

⁸ Some ancient councils and capitularies require the faithful, not to manifest public veneration for any deceased person, without permission from the bishop of the diocese.

⁹ See Bergier, "Dictionnaire de Théologie," tome i., *sub voce* Canonization, p. 321.

¹⁰ St. Cyprian, who suffered martyrdom, A.D. 257, directs such precaution to be taken in his Epistles, numbered 37 and 79, in the collected edition of his works.

¹¹ The name of confessor was at first only applied to a person, who had made a public profession of faith before persecutors. Afterwards, the term was extended to those who had greatly edified the Church by their heroic virtues, although they had not shed their blood in her defence.

These were causes for determining with greater exactitude or for removing misplaced piety; and to correct possible abuses, the Sovereign Pontiffs reserved for themselves judgment in such matters.¹² The records of ecclesiastical history are believed by many to furnish evidence of several solemn canonizations by the Popes, even before the beginning of the eleventh century.¹³ At one of the first of such functions,¹⁴ solemnized by Pope Leo III., the celebrated Emperor Charlemagne assisted, together with a brilliant array of courtiers and a vast army. The holy bishop St. Ulric,¹⁵ or Udalric, was canonized by Pope John XV., A.D. 993.¹⁶ Several other such ceremonials followed, and are on record. About the middle of the eleventh century, Pope St. Leo IX.,¹⁷ is said to have canonized St. Erard or Erhard,¹⁸ an Irish missionary, at Ratisbon, in Bavaria. Yet, others maintain, that the first instance of a solemn canonization by the Pope occurred towards the close of the eleventh century.¹⁹ Since that period, the Church discipline has been uninterruptedly preserved, to retain exclusively for the Popes this prerogative of canonizing saints. No new saints²⁰ or relics are publicly to be venerated, unless with the accustomed sanction of the Holy See.²¹ All canonizations, invested with the strict and solemn formalities celebrated since the tenth century, have been carefully registered, and are recorded in ecclesiastical history.²² As years rolled on, the ceremonies and investigations, connected with the process, have increased with more splendour, preciseness and solemnity.²³

The beatification of a saint is considered a necessary preliminary to his canonization.²⁴ A rigorous and prolonged scrutiny into the life, virtues and

¹² Alexander III. is thought, by some writers, to have been the first Pope who reserved the exclusive privilege of canonizing saints to the Holy See. He governed the Church from A.D. 1159 to 1181. See Berti's *"Ecclesiasticæ Historiæ Breviarium,"* pars. ii., sæc. xii., cap. i., p. 67.

¹³ See Very Rev. Thomas Canon Pope's *"St. Peter's Day in the Vatican,"* Doctrine and History of Canonizations, p. 6.

¹⁴ St. Swibert, first apostle of the Westphalians, venerated on the 30th of April, in several martyrologies, is said to have been thus canonized. His acts are to be found, written by Father Papebroke, in the *Bollandists' "Acta Sanctorum Aprilis,"* tomus iii. xxx. Aprilis, pp. 811 to 815. New edition.

¹⁵ His feast occurs in the Roman Martyrology, on the 4th of July. See *"Martyrologium Romanum, ad Novam Kalendarii Rationem,"* &c. Edited by Cardinal Cæsar Baronius, pp. 297 and n. (h) 298. Roman edition, A.D. 1586, 4to.

¹⁶ See the remarks of Father John Pinus, on this subject, in the *"Acta Sanctorum*

Julii," tomus ii. iv. Julii, *Commentarius Prævius,* §§ ii., iii., pp. 76 to 80. New edition.

¹⁷ His feast occurs at the 19th of April. See Rev. Alban Butler's *"Lives of the Fathers, Martyrs and other Principal Saints,"* vol. iv. April xix.

¹⁸ See his life, at the 8th of January.

¹⁹ See the First Part of Grandcolas' *Ancient Sacramentary,* p. 385, as cited in Berquier's *"Dictionnaire de Théologie,"* tome i., *sub voce,* Canonization, p. 321.

²⁰ According to the decree of Pope Urban VIII., and dated March 13th, A.D. 1625.

²¹ See Devoti, *"Institutionum Canonizarum,"* lib. iv., tomus i., lib. i., tit. viii., § ii., p. 640.

²² The present course of procedure for the canonization of saints principally has its origin from a decree of Pope Urban VIII., and which is dated March 13th, A.D. 1625.

²³ See Very Rev. Thomas Canon Pope's *"St. Peter's Day in the Vatican,"* Doctrine and History of Canonizations, pp. 7, 8.

²⁴ The whole of this elaborate proceeding

miracles of the subject precedes, under initiation and direction of that ordinary, to whose diocese he or she belonged. Afterwards, these acts are forwarded, with necessary authentication, to the Congregation of Rites. A report of all previous facts and proceedings is submitted to the Pope. Commissioners, usually bishops, but never laymen, are then appointed and delegated by his Holiness to examine into all the merits of the case. After repeated and long examinations, if all be found unexceptionable and satisfactory, consistories are held. Next, the Pope may sign the Brief of Beatification, and its publication is performed in the Church of the Vatican. Yet, this is only a declaration, that such a *prima facie* case has been made out, as to allow the faithful to honour with a *cultus* the person beatified; the place or manner of this veneration, however, being qualified.²⁵ In this permissive stage, the Sovereign Pontiff's act is not a judicial decision, to determine the question, that the person has really attained the enjoyment of eternal happiness.²⁶ When all proceedings requisite for beatification have been completed, the process for canonization may begin. Fresh judicial evidence must be obtained to prove the working of new miracles, through the merits or intercession of the beatified. Three congregations extraordinary, a general assembly, and three consistories are held, to pronounce on the authenticity of those new miracles, and to determine whether it be prudent to decree canonization. If it be decided in the affirmative, the Pope, as judge, issues a brief for this purpose, and the final decree, *ex cathedra*, pronounces that the person in question is really a saint, with that special *cultus*, to which he or she is entitled.²⁷ The strictest evidence of everything offered in proof, either of virtues or miracles, is thus obtained; so that when all acts and proceedings are completed, in due form, they are printed and promulgated for the acceptance and faith of all members belonging to the Holy Catholic Church.²⁸ Like the earliest and most renowned saints of the Western and Eastern Churches, those venerated in the early Irish Church lived before the present ordeal of beatification and canonization had been decreed and adopted. Yet, we have a reasonable tradition and belief that our holy men and women eminently deserved the honour and worship bestowed on them

is fully set forth by Pope Benedict XIV., in his work, "De Beatificatione et Canonizatione Sanctorum."

²⁵ A decree of Pope Alexander VII., in 1659, prevents the faithful from carrying these honours higher than the Bull of Beatification authorizes.

²⁶ See Bergier's "Dictionnaire de Théologie," tome i., *sub voce*, Béatification, p. 253.

²⁷ On the nature of Beatification and Canonization, and the difference between them, ecclesiastical students may consult the very lucid statements of Very Rev.

Patrick Murray, D.D., in his learned work, "Tractatus de Ecclesia Christi." Disp. xvii., nn. 194, 197.

²⁸ The author feels specially indebted to the kindness and courtesy of two highly-distinguished and erudite Maynooth professors, viz., Very Rev. Denis Gargan, D.D., Professor of Ecclesiastical History, and Very Rev. William J. Walsh, D.D., Professor of Dogmatic and Moral Theology, for assistance and suggestions, which were cordially afforded, and which were gratefully received, in preparing some of the foregoing paragraphs for publication.

by our ancestors. That their virtues and miracles were preserved in popular tradition and in written record can be shown from what remains of past ages. By what exact process, their veneration has been derived to us, is not so clearly known; although, we have every reason to believe, that it has ever been regarded as legitimate and laudable. Constant intercourse with the Sovereign Pontiff and with the See of Rome, as also the frequent presents of sacred relics obtained through those sources—as related in the acts of our saints—prove that our insular Church conformed closely to the usages and requirements of the Universal Church. By the Irish prelates and religious, vast numbers of sainted persons were inscribed on our martyrologies and calendars; churches were built in their honour, and called after them; their relics were frequently preserved there, and exposed for veneration to the faithful; litanies and hymns were composed in their honour; Masses and offices were celebrated in their name; they were invoked by prayers; while every just title of religious prescription has hallowed their memory, leaving them as our guardians and intercessors in heaven. And when the practice of formal canonization had been decreed, many of our latest saints were classed among the most illustrious and best recognised ornaments of Christendom.²⁹

In the chronotaxis, as in the synaxaria, of the Irish saints, we are too generally left at fault, for want of sufficient or suitable biographical materials; it is probable, however, that the industry and ability of our native writers and students may greatly contribute, in course of time, to remove this reproach. The homonymous entries in our festilogies have increased difficulties to a very considerable degree. Even when the saints are perfectly well distinguished and identified, further lights are required to render their acts more detailed and interesting. Thus, there are nearly one hundred Colmans, if not even more, and hardly are these discriminated by appending places, titles, or attributes. Besides, the forms of a single name often require great caution to be applied. Under such circumstances, errors seem almost unavoidable, and their frequent recurrence deserves a certain amount of toleration and pardon.

Various holy wells of Ireland, and numberless crosses, were blessed by those saints, whose names they bear.³⁰ In many cases, when the saints were foreign, or probably when the holy persons themselves did not officiate, several of those wells and crosses were regarded as memorials, or commemorative of their places, when living, or as marking their resting-places, when

²⁹ Among those illustrious servants of the Almighty may be particularized St. Malachy O'Morgair, Patron of the Archdiocese of Armagh, whose life occurs at the 3rd of November, and St. Laurence O'Toole, Patron of the Archdiocese of Dublin, whose life is written at the 14th of November.

³⁰ Thus, in an old Life of St. Columkille, preserved in the *Leabhar Breac*, it is noticed—

“He blessed three hundred miraculous crosses,
He blessed three hundred wells, which
were constant.”

dead. At all events, for some sufficient reason, such objects were placed under their special patronage, and were dedicated to particular saints. In after times, those wells and crosses were resorted to during the year, as spots especially suitable for devotions and penitential exercises. On the vigil or morning of the saint's own festival or commemoration, the people were accustomed to frequent those hallowed places. There they recited prayers, or performed stations,³¹ after a prescribed form. Then they prepared for a reception of the Sacraments, before departing for their respective homes. The ancient Irish Church approved such devotions, which, under the direction and sanction of pious and enlightened ecclesiastics, were found to have been great auxiliaries to fervour and faith. It is likely, too, that special indulgences were granted to persons, who performed those devotions with proper dispositions. There can hardly be a doubt, from the number of humble votive offerings affixed to the branches of trees immediately near the wells, that many miraculous cures, both of soul and body, were popularly held to have been effected, as a result of such pilgrimages. The Almighty could as easily have made those waters instrumental, in exhibiting His power and mercies towards fallen man, as when the withered, the blind, the lame and the sick, were healed by Him, through a visit to the Probatika or Bethsaida, at Jerusalem.³² Exceptional abuses, which subsequently took place, are referred to the days of persecution, when regular religious services were proscribed by penal enactments, and when priests and their flocks frequently assembled by stealth to celebrate the holy mysteries. Removed from ecclesiastical supervision, in many cases, when the people met in great numbers, for the purpose of prosecuting their devout exercises on patron days, disorderly and ill-disposed persons too often indulged in riotous and objectionable courses. Hence, owing to a degeneracy and demoralization, consequent on abhorrent laws and prevailing ignorance, the pastors and priests of Ireland prohibited those open-air devotions.³³ Thus very generally discouraged, especially since the commencement of the last century, the patrons at holy wells, for the most part, ceased, or had been prohibited. However necessary it might have been found to forbid their continuance, under these circumstances; yet, we must deeply regret, that with the proscription of such popular assemblages, our Catholic peasantry, in the course of a few generations, lost all recollection of those days, when their former local patron saints had been venerated. Had such a tradition even survived, in the absence of written accounts, we might still be able to connect many saints, mentioned in our calendars, with their exact places, and thus clear away much of that obscurity, in which our early hagiology is at present involved.

The plan and divisions of this work have been adopted, as most likely

³¹ These practices got the Irish denomination of *cuimre*, in English, "a pilgrimage."

³² See St. John v.

³³ See, on this subject, some admirable

remarks of the Rev. Anthony Cogan, in his truly learned work, "The Diocese of Meath, Ancient and Modern," vol. ii., chap. xix., pp. 510, 511.

to be systematic, and popular, while following that convenient order found in the Roman Kalendar,³⁴ or as sometimes written, Calender. Its feasts and contents, as known in the Irish, British, and Western Churches, imitated closely the Latin computation. The following brief exposition may serve to furnish a pretty fair and general notion of writers on this subject. There were three remarkable days, in each of the Roman months—viz.: the Kalends, Nones and Ides. The first day of each month was called Kalendæ. Romulus began his months, it is thought, upon the first day of the new moon. On this day, one of the inferior priests used to assemble the people in the Capitol and *call* over the names of the months. From the old verb *κἄλῃω*, or *Kaleo*, “to call,” the first day of the month had the name *Kalendæ*. The Nones were so called, because reckoning inclusively, there are nine days from these to the Ides, which fell near the middle of the month. This word is most probably derived from *iduate*, found in the ancient Etrurian language. This word signifies “to divide.” In the month of March, May, July, and October, the seventh day was called *Nonus*, an obsolete form—or *Nonæ*, and the fifteenth *Idus*. In the remaining months of the year, the fifth day was denominated *Nonus* or *Nonæ*, and the thirteenth was known as the *Idus*.³⁵

In reckoning, the Romans always went backwards, in this manner:—The day preceding the Kalends, Nones, or Ides, was called *pridie* with the distinction postfixed. Again, the day before this was called *tertio Kalendas*, or it was expressed thus—*tertio die ante Kalendas, Nonas or idus*, that is—reckoning inclusively—the third day before the Kalends, Nones, or Ides. To illustrate this, the first day of January was called *Kalendæ Januarii*, the Kalend of January, or using the month’s name adjectively, *Kalendæ Januaria*. Then the last day of December was called *pridie Kalendas Januarii*, or adjectively, *pridie Kalendas Januarias*, that is, the day before the Kalends of January, or before the January Kalends. December 30th was called *tertio Kalendas Januarii*, the third day of the Kalends of January. December 29th was the fourth from the Kalends of January, it was carried backward to December 14th, which was *Decimo nono Kalendas Januarias*, the nineteenth of the January Kalends. The 13th of December was then called *Idus Decembris*, the Ides of December. The 12th was *pridie Idus*, and so backwards to the 5th, which was the Nones of December. December 4th was *pridie Nonas*, before the Nones the 3rd was *tertio nonas* or *nonarium* the third None, or the third of the Nones, and thus to the 1st December, which was *Kalendæ Decembris*. In leap year, when February has twenty-nine days, the Romans usually called both the 24th and 25th, the sixth of the Kalends of March, and hence this year is called *Bissextilis*. The arrangement of the year, with its ecclesiastical cycles, epacts, monthly and

³⁴ It strictly means a *memorandum* or an account book, but at present it is chiefly used in a civil and an ecclesiastical sense.

³⁵ The ablest and most complete work

ever written on the subject of ecclesiastical and civil chronology, as likewise on the kalendar, is the celebrated Benedictine compilation, “*L’Art de Vêrifier des Dates*.”

lunar days, golden numbers and dominical letters, as applied to saints' days, will be found prefixed to the Roman Breviary.

It is right to observe, in this connection, that as happened frequently in Scotland, and probably in some other countries, the Celtic race in Ireland was accustomed, by a peculiar social usage, to hold fairs on the occasion of local festivals. While one custom has become obsolete, the other still survives, and so far it may serve as a clue to direct the research of our modern hagiologists. Again, in consequence of peculiar affixes and postfixes to several of our saints' names, some difficulties of identification or discrimination occasionally exist. Thus, *Mobheoc* is used for *Beoan*, *Maodhog* signifies *Aodhan*, *Moshinog* is *Senan*, *Mochaomhog* represents *Caoman*, while *Melteog* is used for *Eltin*. Again, the Irish used diminutives of the names of saints, as a mark of affection. They prefixed *mo*, "my," for an expression of devotion; as we still say, Our Lord, Our Lady. The diminutive was generally formed, by the termination *an* or *in*, or by adding the adjective *occ* or *og*, little.³⁶ From the obscurity of mere names, in many instances, we can find no sure index-mark to guide either ourselves or our readers. Too frequently are we obliged to halt, or to run the greater risk of hazarding an unwise conjecture. It seems preferable, therefore, to wait for better men, and for future happier adventure, the solution of such difficult problems.

In very many instances, the parish and townland denominations compounded with such words as *cill* or *Kill*, a "cell" or "church," *teampull* or *Temple*, which has a corresponding English signification, *monastērion*, or *Monaster*, "a monastery," &c., have been derived from the name of some Irish saint; but, in most instances, it would appear, they have been drawn from some local configuration of country or from some peculiarity connected with their erection. Besides the numerous churches, monasteries, penitential stations, relics, and holy wells, named after or dedicated to Irish saints in various parts of this island; the veneration of the Immaculate Mother of God has been preserved and recorded for us, in such topographical denominations as *Kilmurry*, "Church of Mary," *Tobermurry* or *Tobermurriga*, "the well of Mary." The name of the Blessed Virgin Mother of God is here understood, and the origin of such etymons must be referred to ages very remote. Several places have been Anglicized to "St. Mary's" in different parts of Ireland. It is quite evident, however, from existing records, that innumerable denominations of ancient places have been lost altogether, as they cannot be identified with the parish or townland etymons, at present known. The obsolete names of many old churches and monasteries even survive in the recollection of our peasantry, and their sites are often pointed

³⁶ Thus *Beo*, diminutive *Beo-an*, or *Beo-occ*, and prefixing *mo*, *Mobeoc*, "my Beoc," or "my little Beo." *Aodh*, diminutive *Aodhan*, *Mo-aodh-an* and *Mo-aodh-og*, "my little Aodh," shortened into *St. Mogue*; *Sen*, diminutive *Senan*, or *Sen-og*, *Moshenog*, "my

little Sen"—the saint who gave name to the Prebend of Monmohenoc, in St. Patrick's Cathedral, Dublin. See "The Book of Obits and Martyrology of Christ's Church." Edited by John Clarke Crosthwaite and Rev. Dr. Todd, p. xlvii, n. (s.)

out ; although our elaborate and valuable Ordnance Survey Maps and topographical or census records fail to represent such objects or localities. The old names have been changed for others, or for corrupt forms, owing to various causes. Since the Anglo-Norman invasion, many such alterations have occurred. Wherever the English settlements were formed new denominations frequently replaced the old. During the reigns of Queen Elizabeth and James I. numerous instances are recorded. So great was the anxiety felt by the Cromwellian settlers to efface all old recollections of ancient Irish local names, the parliament of Lords Orrery and Ormond enacted that the governor and council should be able to give new English denominations, and that after a time such newly-imposed designations should be the only ones known or allowed in this country. We can have little hesitation in asserting, that the old nomenclatures perished in numerous instances.³⁷ Yet, in the following pages, various discoveries of such altered denominations will be found. Several traditional accounts of the people have now sunk into oblivion, because they had not been recorded, at an earlier period, and by writers, who understood correctly etymologies and historic documents preserved in our national language.

The description and exact admeasurement of many ruined churches have been noted in the following pages, and especially where they stood on the site of some spot, hallowed by the memory of any among our saints. Frequently annalistic notices, regarding such old ruins, have been entered, to elucidate their history. Due caution has been observed, in hesitating to assign the exact date for their erection, because an architect or antiquary is very liable to mistake the true era, without sufficient documentary evidence to strengthen the best train of artistic or inductive reasoning. These remarks more especially refer to our very primitive churches or monasteries, connected with Irish saint biography. It has been a pleasing task, likewise, to place on record, in various cases, those modern churches or religious institutions, erected at home or abroad, with some of their architectural peculiarities, when we found them consecrated or dedicated, under the invocation of holy men and women, who once flourished in our island.

By fortunate accident, and from the accounts of old persons versed in rustic lore, some information, bearing on those subjects, has been preserved. The writer often obtained much valuable matter, for his purpose, by entering into confidential conversation with the simple-minded and religious peasantry, in many rural districts. The substance of several such communications, noted at the time, may usually be found embodied in the following pages. But, although he has visited the sites, and there taken admeasurements, sketches, and descriptive notes, relative to some hundreds of the old

³⁷ As an illustration, Henry Lord Arlington was pleased to have the borough created on his newly-acquired estate in Cooltoodera townland, thenceforward called Portarlington. See Peter Gale's "Inquiry into the

Ancient Corporate System of Ireland," chap. iii., pp. 85, 86. But the English usurper of Irish land did not succeed in destroying the old appellation, although he gave name to the new borough.

historic churches and religious remains of Ireland; still, he nearly always left those places, with a well-founded conviction, that did sufficient time and circumstances afford him an opportunity for further prosecution of his enquiries, many additional interesting particulars might be gleaned, in their respective neighbourhoods. Even the local antiquities, and architectural features, respecting the simplest ecclesiastical structures, require an exercise of matured thought and comparison on the spot, before the purpose for which each part had been designed, or the apparent age of erection, can be conjectured, with any degree approaching to accuracy. Besides, popular tradition is often the only safe guide to possibly existing records, which better serve to illustrate the history of our old churches and their patrons. Frequently recurring similarity of saints' names in our calendars, and the various topographical etymons coinciding, or corrupted, are calculated to confuse or totally obscure every rational attempt exactly to distinguish, or unhesitatingly to identify.

Notwithstanding a desire and a design of the writer, for including every saint, to whom Ireland has a just claim, in this work; he is fully convinced, within his own greatly-restricted sphere, that complaint of the modern Bollandists,³⁸ in reference to their predecessors and to their own omissions, has application to his still more imperfect labours. Historic literature must always be in a transition state, owing to the constantly increasing development and combination of newly-discovered materials. With great exertion, and by slow degrees, however, the search for truth must amply compensate inquirers. Briefly and imperfectly, indeed, has the author been able to record the names and acts of various saints; for he was anxious, at least in many instances, to leave some memorials of them, under the presumed dates of their respective festivals. Doubt exists in particular cases, whether certain saints, bearing Latinized forms of name, may fairly be claimed as natives of Ireland, or connected with it by missionary labours. While hesitating to vindicate for his country, its title to appropriate many holy persons thus classed; the writer has endeavoured to advance reasons or quote authorities, so that evidences or probabilities may be weighed and judged on their intrinsic merits. Where statements and authorities are found conflicting, he

³⁸ Alluding to the prolific increase of historic and other publications, chiefly during the present century, whereby the ecclesiastical transactions of Syria, Arabia, Egypt, Armenia, Iberia, Russia, with other Slavonic nations, Scotland, Wales, Ireland, &c., have been so fairly elucidated, these celebrated hagiographers acknowledge, how progressively and daily, they had experience in fact, that their departed fellow-labourers, as also themselves, had not known or had omitted the names of persons beatified, or of saints, almost innumerable, and whose

legitimate veneration had not been clearly established, to their knowledge, even although many of those belonged to the Italian or Latin nations. It is added, that those holy persons received public and ecclesiastical honours, even before publication of Pope Urban the Eighth's celebrated Decree, regarding veneration due to saints. To supply unavoidable omissions, they suggest, rather than promise, a supplement to their wonderfully erudite and voluminous work. See "*Acta Sanctorum Octobris*," tomus xi. *Præmium*, pp. iii., iv.

has merely adduced, with a perfect love of candour and truthfulness, that degree of testimony afforded ; but, he believes, he has satisfactorily shown, in various instances, how several illustrious and holy persons have been appropriated by other and neighbouring nations, while the lights of history, if less obscured, should place them in those proper niches to which they belong, with full approval of all able to test and appreciate a very reasonable process of deduction.

That several ancient acts of our Irish saints had been written, to serve as discourses for their special festivals, can admit of little doubt. This opinion had been long formed by the author, after a careful study of the text in old Latin lives, recording various saints. It has been further strengthened, when, in alluding to the acts of our national saints, as written in Irish, the late eminent Eugene O'Curry, Professor of Irish History and Archæology in the Catholic University, declared to the writer, that many of those acts were panygerics, pronounced in various places and on different occasions, as the festivals of holy persons had been commemorated. Intrinsic evidences in such documents are sufficient to establish a conclusion of this nature.

Often it is found very difficult to determine the era or age, when many of our Irish saints flourished, for want of accessible dates and incidental illustrations. Our present knowledge of Irish Hagiology and Irish Ecclesiastical History comes from few really original sources. Subsidiary materials, however, are very abundant. The chief value of our records is derived from these circumstances, that authors wrote most nearly to the time, when their subjects for narrative lived, and with authentic or traditional founts for reliable information, now wholly unattainable. During the progress of transcription, and descending farther from the source, ancient documents have been interpolated, revised, added to or curtailed. Every true historical inquirer must thoroughly sift such records, without regard to repeated and oftentimes ill-considered statements, advanced by too many modern writers. With the light of historical and reflective thought, or with that respectful freedom of the mind, necessary for forming just opinions regarding details, and their connexion with general incidents or sound conclusions, correct views of the past may frequently be attained, although mists still remain to obscure our field of vision.

It is much to be regretted, that too many lives of the Irish saints contain statements of a legendary or questionable character. These tend, in a great measure, to detract from their historical value. A great probability exists, in the far greater number of cases, that the authors of those lives or acts were not cotemporaneous with their biographical subjects, nor with persons who could have furnished them with reliable information, regarding such matters as they undertook to narrate. We may well suppose, popular traditions of a vague and unauthoritative character often furnished a basis for certain accounts, that have come down to us ; and, in a great variety of instances, that these earlier traditions were further amplified, or rendered still more uncertain from additions or modifications they received, during

their process of oral transmission. Such conjectures are not only possible, but also highly probable. It may be inferred, that even at the present day, in those different localities of Ireland, once hallowed by the presence or residence of our saints, many legends are yet current among the peasantry, and having reference to particular patrons of various places. These legends have not generally been placed upon record, or, at least, accounts thus traditionally remembered are not now known to be extant in writing. Many popular traditions, at present lost, must have been perfectly reliable, as interpreted in a just archæological meaning. Yet, several legends, yet preserved, are of a character in the highest degree ridiculous and contemptible, as being not only at variance with common sense, and usual divine manifestations of Providence in effecting supernatural works, wrought through God's holy servants, but even they are often in contradiction to written acts of our saints. They frequently involve persons, places, dates and circumstances, in such inextricable confusion, that for historical purposes such accounts are of no value whatever, nor do they even help for purposes of historic illustration. The same remarks will not exactly apply to written acts of Irish saints, that have been preserved to our time. For, although implicit reliance cannot always be placed on statements these contain ; yet, from intrinsic and extrinsic evidences, we are oftentimes able, not only to form probable conjectures, regarding those ages in which such treatises were composed, but even to mark, with tolerable certitude and accuracy, persons who were the authors of those tracts, with places and times at which they were written. Besides, a variety of incidental allusions and notices occur, that serve to throw a great deal of light on the social, civil and religious habits or practices of our ancestors. The acts of our saints also tend to illustrate, and to receive illustration from, the profane records and annals of this island. Even, although the undoubted historic tests of verity, integrity and authenticity, in all instances, cannot be applied to those treatises ; nevertheless, they possess sufficient national and religious interest or importance, to render their publication most desirable, especially for aiding investigators of our civil or ecclesiastical history and antiquities during their enquiries.

Nor can it be denied, that those anonymous writers and the biographies they have transmitted to us have bewildered at times the purposes and objects of researchful archæologists. Doubtless, the subjects of their several writings had not only defined existence, but they had, likewise, "a local habitation and a name." What we have principally to lament, in the compilation of those treatises, by authors who could have obtained necessary information, is the substitution of almost incredible prodigies and miracles for those personal and mental peculiarities, or for those strongly-marked traits and incidents of character, which lend to modern biography its highest charms and value. To the religious mind, or even to a philosophical enquirer, the development of intellectual and devotional faculties, possessed by the heroic and sainted individuals belonging to a past age, should afford subjects for pleasing reflection or pious meditation. Notwithstanding, the reader

ought clearly comprehend, that a great number of miracles, recorded in succeeding Lives of the Irish Saints, and which have not received the Church's approval or recognition, do not claim any other degree of credence, than what is ordinarily due to historic accounts, subjected to the usual tests of severe criticism. Writers, who have treated on the virtues, miracles and actions of our principal national saints, are solely responsible for their several accounts or opinions. Such authorities possess a greater or lesser degree of weight, in proportion to their enlightenment, their opportunities for acquiring correct information, and their peculiar character for discrimination or veracity. It cannot be denied, that many early writers of our saints' acts were unequal to that delicate task they had undertaken, or they were not sufficiently impressed with the importance of rendering their labours in a style or form, more conducive to contemporaneous or future instruction and edification. It will be no justification for their errors of judgment or omissions to plead like defects, admitted on the part of their insular neighbours, and writers inhabiting the Continent. But, it must be known, that the far greater part of our early saints' biographies had been composed by ecclesiastics or cloistered monks. These were usually engaged in particular occupations and states of life, that precluded laborious investigation and literary aid, which might serve to counterbalance disadvantages of position or opportunity. Besides, they chiefly flourished at a period, when the most perfect models of hagiographical writing had not been presented for their study and imitation. To the Continental writers of those "middle ages," which begin to date from a period, when Ireland beheld the last living representatives of names on her calendar, we may attribute almost the first creditable efforts in this most instructive and interesting species of composition. And, it must be observed, likewise, that the illustrious St. Bernard has been ranked among the foremost European men of genius, in supplying a biographical model for succeeding writers, the motives and the occasion having been furnished by one of our greatest saints connected with the Irish Church.

The lives of many holy persons here noticed have been written at periods long subsequent to the English invasion; but, their biographers laboured under a disadvantage, in having descended too far the stream of time, and, as a consequence, being so obliged to make use of very insufficient materials. Thus, it must have happened, that even competent writers should have been compelled to present their readers with narrative and literary efforts, by no means satisfactory to themselves. Individual biographers might have endeavoured, but in vain, to discriminate between anecdotal truth and fiction, to reconcile apparent contradictions and anachronisms, to supply omissions, and prune redundancies of previous authorities, while seeking to evolve from all available materials, personal motives for actions, the causes or results, and the sequence of incidents. Above all, they must have found it difficult to appreciate the physical characteristics and intellectual qualifications of illustrious individuals, whose merits and fame survive the wreck of past time, yet whose

distinguishing peculiarities are not always presented, especially under those indistinct and sombre lights, that glimmer through doubtful records of their former actions.

It would be quite impossible to enumerate in this preface, the names of various persons, who have rendered the writer much valuable assistance, while engaged in compiling his present work. But, in many cases throughout these pages, grateful reference is made to them. Such particular acknowledgments are especially due to individuals named, for their inestimable aid and services. In too many cases, however, it may not be possible to record the generously afforded particular assistance and encouragement of very many among the author's kind and talented friends. To the clergy and laity of Ireland, who sustained his efforts, grateful thanks are specially due; and a ready response, from more distant parts of the world, manifests both a Catholic and a patriotic spirit, on the part of generous patrons.

While fully sensible respecting the advantages of ornate style, as adopted in several beautifully written lives of various saints, that have lately appeared, in the English language; yet, such graces of composition were considered of secondary importance to the much greater issue and more laborious effort of endeavouring to reconcile conflicting dates and accounts with historic probabilities, to analyse and discriminate the statements of previous writers, and to place on record various memorials, relating to our national Saints. Should even partial success reward such attempts, no inconsiderable amount of service shall have been rendered, towards the illustration of Irish ecclesiastical history and hagiology; and, hereafter we have just reason to expect, that writers, combining great literary qualifications and genius with profound learning and research, will produce for the delight and admiration of future generations, those vivid and truthful pictures of the past, which may not sacrifice the outline and colouring of facts, to the proprieties of style and to the ornaments of language.

While many of our Encyclopædic collections on saintly biography, and numberless particular lives of saints have been consulted, few really important ecclesiastical or civil histories have been overlooked, as several were accessible to the writer, and were found servicable for investigating special topics connected with this work. The very best general and local Irish and British histories were attentively studied and compared, to procure reliable information, confirmatory or contradictory evidence, and exact reference. The most esteemed archaic works of eminent authors, belonging to different European nations, have been pressed into requisition, when they helped to elucidate the acts of Irish saints, engaged on foreign missions.

Yet, to the further disinterment and publication of our old manuscript records, in Irish and Latin, must we chiefly look for accurate information regarding our past Hagiography. The local nomenclature and monuments of our island serve occasionally to evolve doubtful or undiscovered traditions. Exact comparative analysis and close scrutiny, drawn from all available sources, have led to many valuable and scarcely hoped-for discoveries.

Much of what is now regarded as occult, especially in our sacred antiquities, is likely to become manifest hereafter, when the process of investigation shall be better understood and further prosecuted.

The introduction of short religious or moral reflections, as prefatory or subsequent to some of our sacred biographies, is intended to prepare the reader for a more devotional and useful study. Such considerations may assist occasionally to relieve the attention, from dwelling merely on critical, descriptive, or historical details.

In succeeding pages, the author has endeavoured to avoid all unnecessary repetitions of facts once stated ; but reiterated allusions could not well be dispensed with in all cases. It was found expedient to synchronize various saints with known persons and eras, and to elucidate their acts by brief references to co-relative events, elsewhere noted. Without such partial and occasional allusions, the individuality of certain holy men and women might remain less distinguished, while several biographies must be left more obscure, as a vast number of homonymous persons are introduced at different days, and diverse acts could only be rendered intelligible by renewed or detailed references. With a certain degree of completeness, the author desired compression ; for, the materials presented to him were simply inexhaustible, and his plan required a digest of these most available. The longest and most laborious life could not suffice to compile and finish the Irish saints' biographies in a manner fully to satisfy scholarly and historic requirements ; but, failing the hope to attain absolute perfection, mortals must be content to achieve what is practicable. In previous pages, the writer has endeavoured to indicate many different sources, whence further information may be drawn by future investigators ; since, he fondly trusts, that in the deep mines of Irish Hagiology, he has only helped to open lodes, which will serve to reward the industry of other explorers, and to draw therefrom some portions of the precious ore, to be fashioned into proper shape and ornament by literary men of great genius and learning. Although defects of plan and treatment must be discovered in after time, when carefully surveying the first imperfect attempts of exploration and resource ; yet, pioneers have to contend against wearisome and rugged obstacles in clearing the wilderness, before culture and civilization can conveniently rear trophies to art and science. These grow by slow degrees, and only with the progress of matured skill, and through such aids as are derived from earlier rude efforts.

DUBLIN, CHURCH OF SS. MICHAEL AND JOHN,
Feast of St. Columkille, 1875.

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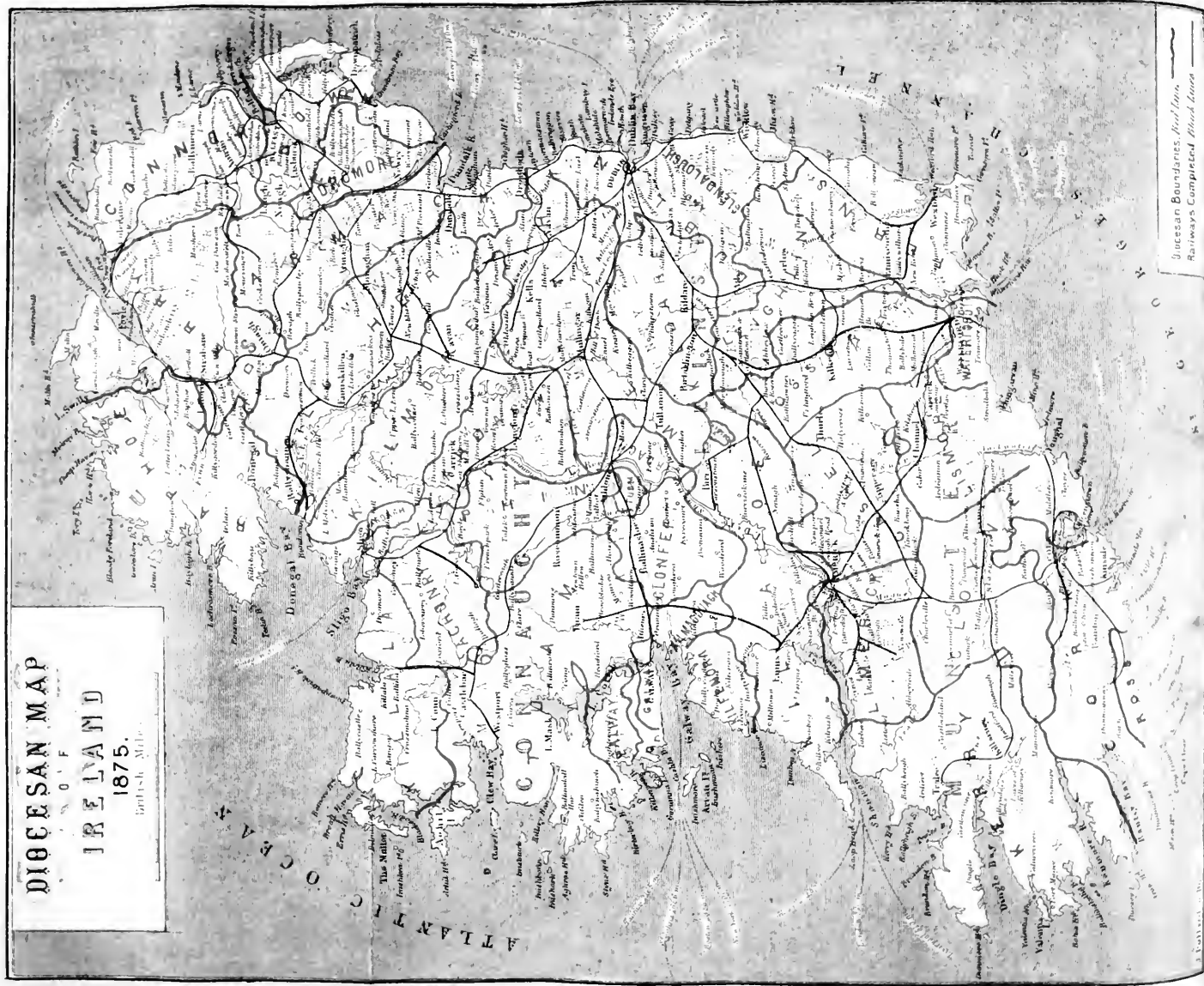
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LIVES OF THE IRISH SAINTS.

First Day of January.

ARTICLE I.—ST. FANCHEA, VIRGIN, ABBESS OF ROSS OIRTIHER, OR ROSSORY, COUNTY OF FERMANAGH, AND OF KILLANY, COUNTY OF LOUTH.

[FIFTH AND SIXTH CENTURIES.]

CHAPTER I.

INTRODUCTION—SOURCES FOR ST. FANCHEA'S BIOGRAPHY—HER PARENTAGE AND RACE—HER BIRTH—HER HOLY DISPOSITIONS—SHE EMBRACES A RELIGIOUS LIFE.

BRILLIANT and beautiful as may appear the fixed or isolated star in a clear sky, yet brighter still and more magnificent shines that constellation which expands its rays over a larger surface, and which sheds a mellowed yet more powerful light through the firmament. Our saints are worthy of admiration, where they singly exist, among members of the same family; but when, as in the present instance, a group of saintly children seems to include all the dwellers in a particular household, we are taught to revere the merciful and mysterious dispensations of grace, so abundantly poured forth, and to exalt in our estimation those glorious creatures of light. As we advance, whole families and religious communities shall we find, in the early Irish Church, reflecting radiance even through the shadows of her later history.

Numerous have been the females of Ireland renowned for their naturally moral and religious dispositions. Purity in thought and feeling is woman's chiefest ornament. Therefore we should not feel surprised that so many have been ranked in a sisterhood of sanctity. Fanchea obtained special heavenly favours. That the acts of this noble and illustrious virgin were not given at greater length has been lamented by Colgan.¹ Doubtless her eventful life was not devoid of great interest. From various sources, he has endeavoured to compile her biography;² but it must be admitted that some of the legends therein related deserve to be rejected as unworthy of credence.

ART. I.—CHAP. I.—¹ With St. Fanchea's Acts begin the "Acta Sanctorum Hiberniæ," 1 Januarii, Vita S. Fancheæ, with notes, pp. 1 to 6. The Rev. Alban Butler has some brief notices of St. Fanchea or Faine, Virgin, at the same date. "Lives of the Fathers, Martyrs, and other principal

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Saints," vol. I., p. 3.

² The Genealogical Menology of the Irish Saints, with the Martyrologies of St. Augustin and of Marianus O'Gorman, as also the old Acts of St. Endeus, who is venerated at the 21st of March, furnished the chief materials.

This saint's name is found variedly written Fanchea, Fuinchea, Faine, Fuinche, and Funchea. Four other holy virgins bearing this name are inscribed on our Irish Calendars.³ To the present St. Fanchea's name,⁴ the denomination Garbh, is also found post fixed.⁵ She was daughter to Conall Dearg, prince of Oriel territory, in the Ulster province;⁶ while her mother was Briga,⁷ or Aibfinn,⁸ daughter to Anniry, of the Dalaradian race. St. Fanchea was born at a place called Rathmore,⁹ in the vicinity of Clogher. She was sister to the celebrated St. Endeus, Abbot of Aran,¹⁰ as also to Saints Lochina,¹¹ Carecha,¹² and Darenia.¹³ When our saint grew up, she was distinguished for extraordinary beauty; but remarkable virtues rendered her still more admirable.

Ængus, son of Natfraich, King of Munster, is said to have desired Fanchea's hand in marriage. Notwithstanding all his pressing entreaties, however, and rejecting those earthly dignities to which she might be advanced by yielding to his suit, the holy virgin's mind was intent on a life of celibacy, and on those rewards promised by Christ to his spouses. Even she was obliged to resist parental importunities in refusing this offer of a matrimonial alliance. In order to divert Ængus¹⁴ from his solicitations, she had sufficient address, while declining his advances towards herself, to direct his attentions towards her sister Darenia. To her he was afterwards united in marriage. Darenia was the mother, or, according to another account, the aunt and nurse of St. Colman,¹⁵ who was Abbot and Bishop at Daremore or Derrymore Monastery.

In the list of holy virgins, who received the veil from St. Patrick, St. Fanchea

³ The Genealogical Menology of the Irish Saints thus distinguishes their race and paternity. 1. Fanchea, daughter to Ronan Ninnid, &c., of the Eugenian race. 2. Fanchea, daughter to Crimthann, son to Guaruis, belonging to the race of Leogaire, brother to the same Eugenius. 3. Fanchea, daughter to Bleden, son to Lugad, &c., of Cailbad's race. 4. Fanchea, daughter to Ængus, son to Crimthann, &c., of the same Cailbad's race. Colgan thinks the festival of this last named Fanchea was observed in Munster on the 12th of January.

⁴ In the Martyrology of Tallagh, published by Rev. Matthew Kelly, D.D., at p. xi., we find the entry, Finnebe Lochari, at the 1st of January. In the old copy of this Martyrology, extracted from the Book of Leinster, and now preserved among the MSS. belonging to the Franciscan Convent, Merchant's-quay, Dublin, the corresponding notice at this date is *Finnebe Lochari*. The latter words seem referable to her place, near Lough Erne.

⁵ In the Martyrology of Donegal, edited by Dr. Todd and by Dr. Reeves, pp. 2, 3. There too she is said to be descended from the race of Eoghan, son of Niall.

⁶ In the Genealogies of the Irish Saints, Endeus, brother to this holy virgin, is said to be son of Conall the Red, son to Damen, son of Corpre, surnamed Damh-airgid, son to Eochod, son of Crimthann, son to Fieg, son of Deodad, son to Rochad, son of Colla, surnamed Dachríoch, &c., chap. xiii.

⁷ She is called Briga, in the Acts of St. Endeus.

⁸ In the work of St. Ængus, the Culdee, on the Maternal Genealogies of the Irish

Saints, she is denominated Aibfinnia, chap. lxxii. Here we are told she was the daughter of Ainnire, son to Ronan, King of Ferard. The copy in the Book of Lecan reads, *na hAibfinnia*, fol. 90. But Aibfinnia, which signifies "the beautiful," appears to have been used as an appellative. The Calendar of Cashel calls her "Briga" or "Aibfinnia." See Colgan's "Acta Sanctorum Hiberniæ," xxi. Martii. Vita S. Endei, Appendix, cap. iii., pp. 712, 713.

⁹ This was formerly a celebrated fortress and a chief residence belonging to the Princes of Oirgiell.

¹⁰ See the Life of this celebrated saint at the 21st of March. From his Acts we learn that Conall was his father, as also the parent of St. Fanchea and of St. Darenia.

¹¹ The Menologic Genealogy, in the first and second chapters, states, likewise, that Conall was St. Lochina's father.

¹² See notices regarding her at the 9th of March. The Calendar of Cashel makes Conall father to this holy virgin.

¹³ An ancestor of this holy family, Cairbre, is said to have received for himself and his posterity the blessing of St. Patrick. See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. vi., p. 150, and n. 12, p. 184, *ibid*.

¹⁴ According to some accounts, this Ængus was the father of twelve holy daughters and of as many sons. The festival of the daughters of Ængus is set down in our calendars, at the 23rd of February. To this day, we refer the reader for further notices.

¹⁵ See some notices of this saint at the 31st of July.

is numbered by Colgan¹⁶; this statement, however, seems to rest on no good authority. Her reputation for piety was so great that several ladies of royal birth were numbered among her disciples, and placed under her rule. Having entirely consecrated herself to God, Fainche, in her own person, furnished a bright example of self-denial and sanctity. Many others of her sex, desiring to walk in the way she had marked out, renounced the pleasures of this world, for happy enjoyments in the next. She built a nunnery, at a place called Ross Oirthir,¹⁷ on the borders of Lough Erne, and within the present county of Fermanagh.¹⁸ It appears to have been within the patrimonial territory of Oriel.¹⁹

CHAPTER II.

SITUATION AND DESCRIPTION OF ROSSORY—ST. FANCHEA EFFECTS THE CONVERSION OF HER BROTHER, ST. ENDEUS—THE DEATH OF A NOBLE LADY INDUCES HIS RETIREMENT FROM THE WORLD.

THE site of this foundation is said to have been in Tir Rathe, on Lough Erne.¹ Rossory is now a parish, partly in the barony of Glenawley, and partly in that of Magheraboy. It lies on the shores of Lough Erne, and not far from Enniskillen.² About the year 1106 Lisgoole Abbey is said, incorrectly, to have been established on the site of Rossory by Mac Noellus Mackenleff, king of Ulster.³ Of the ancient Ros-airthir, or "the eastern peninsula," only its cemetery remains.⁴ There is a sublimity and charm in its present loneliness of aspect.

The old spot where St. Fanchea's establishment stood has been clearly ascertained. It immediately joined the cemetery, pictured in the accompanying engraving,⁵ and actually touched upon the burial-ground, right over the Silles river. Here exist the remains of a very large earthwork of the Rath class. On the western side the *mur* is thirteen yards in thickness at its

¹⁶ See "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii. cap. xxiii. p. 270.

¹⁷ Because St. Fanchea's festival was there celebrated, and because it lay within the paternal territory of Fermanagh, near Lake Erne, Colgan so names the place, and identifies it with her. See "Acta Sanctorum Hiberniæ," I Januarii, n. 10, p. 3.

¹⁸ Dr. Lanigan will not admit this assertion of Colgan. The latter writer, as the former remarks, found a parish church, where her festival was kept, at Ross Oirthir, in Fermanagh, and there he supposes her nunnery to have been. Harris and Archdall follow this statement. Although several St. Fancheas existed, Dr. Lanigan maintains, nothing occurs, on good authority, to make us admit that any of them founded a nunnery at Rossory in the fifth century. See "Ecclesiastical History of Ireland," vol. i., chap. viii., § ix., n. 114, p. 404. But Colgan had access to authorities and correct sources of information which Dr. Lanigan could hardly have surmised.

¹⁹ This territory was formerly possessed by a great sept, descended from the three Collas. These conquered the ancient Ultonians, and wrested from them that portion of the Ulster province which lay westwards

of Glen Righe, Lough Neagh, and the Lower Bann. Originally the country of this sept comprised the greater part of Ulster, but for many centuries it was confined to the present counties of Louth, Armagh, and Monaghan. Shortly after the introduction of Christianity, the descendants of Eoghan, son to Niall of the Nine Hostages, deprived them of that part, represented by the present counties of Londonderry and Tyrone. See the "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhirin." Edited by John O'Donovan, LL.D., M.R.I.A. Notes n. 103, p. xlix.

CHAP. II.—¹ "Leahbar Breac," 30 b, R.I.A. There is another Rossory in Leitrim county.

² For a description and illustration the reader is referred to J. B. Doyle's "Tours in Ulster," chap. xx., pp. 368 to 379.

³ See Lewis's "Topographical Dictionary of Ireland," vol. ii., pp. 538, 539.

⁴ See W. F. Wakeman's "Lough Erne, Enniskillen, Belleek, Ballyshannon, and Bundoran, &c.," concluding chapter, p. 151.

⁵ By William Oldham, from an original drawing on wood in William F. Wakeman's best style. This and every succeeding engraving has been prepared expressly for the present work.

base, and it is double at one part. The original buildings there are thought to have been entirely composed of timber; but of these not a single trace remains. The original church, indeed, may have been of stone. However, Rossory Church of our fathers' time has been demolished, and in the memory of people still living. The eastern and north-eastern sides of the ancient *mur* have become all but obliterated, owing to tillage.⁶ According to the "Annals of the Four Masters",⁷ in the year 1084 the Monastery of Fuinche, *i. e.*, Ross-airthir, was founded. St. Fainche, however, was foundress of an earlier nunnery there, as she flourished about the date of the fifth century's close, or the commencement of the sixth.



Rossory Cemetery. Looking southwards.

This holy virgin exercised a great and holy influence over her brother, St. Endeus. Some discredit has been thrown on his Acts, which are regarded as abounding in fables.⁸ Yet those acts are the chief authority we can discover to furnish us with particulars regarding St. Fanchea. From Endeus' life we learn how in a great measure she contributed to effect his conversion, and move him to a change of life. On the death of his father, Conall, St. Endeus succeeded in the chieftainship over his principality, and with the unanimous acclaim of his own people. The young prince preserved himself free from all corrupting influences of rank and station; but, on a certain occasion, being urged by some clansmen to march against his enemies, Endeus gave a sort of unwilling assent to their intreaties. However, the young chief did not allow his mind to be filled with malice or revenge against his adversaries. One hostile to Endeus having been killed by his soldiers, these returned towards their own country. As they approached St. Fanchea's house the band sung a triumphant song in praise of their recent victory. Hearing the approaching sounds, St. Fanchea said to her commu-

⁶ These particulars were communicated by Mr. Wakeman in a letter to the writer, dated Enniskillen, February 22nd, 1873. He remarks, too, that the objects noticed are fine specimen illustrations of those earthen circumvallations alluded to by Bede as having been usually adopted by the Scoti, for the enclosure and protection of their monasteries.

⁷ Dr. O'Donovan's edition, vol. ii., pp. 920, 921. Its Parson's and Erenach's death is recorded, A.D. 1365, vol. iii., pp. 626,

627. Another Erenagh died A.D. 1379, vol. iv., pp. 672, 673. Again, an Erenach died here A.D. 1411. Maurice Maguire, lord of Ros-airthir, died A.D. 1423. Matthew O'Conghaile, Erenach of Rossory, died A.D. 1434, vol. iv., pp. 806, 807; 858, 859; 898, 899. The religious establishment here seems to have lapsed into a parochial one.

⁸ Dr. Lanigan remarks that what relates to St. Fanchea is the most fictitious part of the tract.

nity, "Know you, my sisters, this dreadful vociferation is not pleasing to Christ?" Then recognising the vocal tones of their chieftain, Endeus, among his followers, by some Divine intimation, Fanchea cried out, "He is a son of Heaven's kingdom, whose voice is so particularly distinguished." She knew her brother's heart, with all its defects, to be chivalrous and pure.⁹ Wherefore, standing at the gate of her nunnery, Fanchea said to the chief, "Do not approach near us, for thou art contaminated with the blood of a man who is slain." Endeus replied, "I am innocent of this murdered man's blood; and, as yet, I am free not only from homicide but even from carnal sins." The virgin then said, "O wretched man, why do you provoke the Lord to anger? And why do you plunge your soul into the depths of sin by your various crimes?" Endeus answered, "I hold the inheritance of my father, and therefore I am justified in fighting against my enemies." His sister replied, that their father, whose sins were his own, was then enduring punishment for them in another world.

Endeus afterwards requested his sister to give him a certain noble maiden placed under her care for his wife. He promised in the future to follow those religious admonitions he had thus received. The holy virgin said she should soon give a response to his petition. Immediately going to the place where the aforesaid maiden lived, Fanchea said to her, "A choice is now given: dost thou desire to love the Spouse whom I love, or a carnal one?" The girl replied, "I will love Him whom you love." Fanchea said to her, "Come with me into this chamber that here you may rest a while." The maiden complied, and placing herself upon a bed she soon expired. Her pure soul fled to the guardianship of her chosen and heavenly Spouse. Having put a veil over the face of this deceased young lady, St. Fanchea returned to Endeus. She then conducted her brother to the chamber of the dead. Uncovering the departed maiden's features, Fanchea exclaimed, "Look now upon the face of her whom thou hast desired." Endeus, struck with horror, cried out, "It is at present sadly pale and ghastly." "And so shall your features hereafter be," replied the virgin. Then Fanchea spoke to him regarding the pains of Hell, and dwelt also on the joys of Heaven, until the young man burst into tears. Having heard these discourses of his holy sister, despising the vanities of this world, Endeus took the habit of a monk and received the tonsure. Thus he embraced the clerical profession,¹⁰ and became eventually one of the most distinguished among the saints of Ireland.

CHAPTER III.

ST. FANCHEA'S PRAYERS CONFIRM THE RESOLVES OF HER BROTHER—A MIRACLE WROUGHT THROUGH HER—ST. ENDEUS FENCES HER NUNNERY—HE AFTERWARDS RETIRES TO KILL-AINE—ST. FANCHEA ONCE MORE DETERMINES HIS VOCATION.

THE companions of Endeus, hearing about his conversion, endeavoured with some manifestations of violence to excite his feelings, and to withdraw their chieftain from a fulfilment of his purpose. It is said that St. Fanchea offered up her prayers, and she made the sign of the cross against this unjust attempt. The clansmen's feet then became fastened to the

⁹ An interesting account of this conversion, with the causes leading to it, will be found in the "Irish Ecclesiastical Record," vol. vii., p. 28. It is contained in an elegantly-written paper, "A Visit to the Aranmore of St. Enda."

¹⁰ See Colgan's "Acta Sanctorum Hiberniæ," 1 Januarii. Vita S. Fanchæ, cap. i., ii., iii., iv., p. 1. Also Mrs. M. C. Ferguson's story of "The Irish before the Conquest," chap. v. p. 167.

ground. On that spot they remained like so many immovable statues. A fine moral lesson is then envolved by the legend writer. It seemed those men, who were so much attached to earthly pursuits should even in this manner, although unwillingly, adhere to earth. As misfortune often produces a better frame of mind, entering upon a consideration of their state, the culprits promised to do penance when released from bondage. Thus, what the Lord said to the Apostles when he sent them to preach, "Whatsoever you shall bind upon earth, shall be bound also in heaven, and whatsoever you shall loose upon earth, shall be loosed also in heaven,"¹ seemed to have been fulfilled in the person of this apostolic virgin.² Hereupon the newly-converted chief began to fulfil by works what he had conceived in mind.

With his own hands Endeus commenced digging earth around the nunnery. This habitation he fenced in with deep trenches.³ He rooted up thistles and other noxious weeds likewise, and with all the care of an experienced husbandman.⁴ Having bestowed the necessary amount of labour on this nunnery, the servant of Christ went to a place afterwards called Kill-aine,⁵ now known as Killany, in the county of Louth. There he intended to found a house for a religious congregation of men.⁶ Here also he became *æconomus*, or steward, over artificers who were engaged upon his buildings, and he furnished the workmen with all necessary supplies.⁷ From the context of his acts it would seem that a nunnery for Fanchea, or a branch establishment for her religious, was established here; and it appears even probable that the holy sister of Endeus resided at Kill-aine for some considerable time previous to her death.

We are told, while he lived at Kill-aine,⁸ certain robbers, enemies to

CHAP. III.—¹ Matt. xviii., 18.

² Such a relation is found in the "Acts of St. Endeus." In a note Colgan remarks the author of this saint's life does not mean that the holy virgin had a power of binding or loosing, by giving absolution *in foro conscientie*, as it is called by theologians. This power of the keys was conferred on the Apostles, and on their co-labourers in the ministry. But having immediately before spoken of a miracle performed by St. Fanchea, whereby she bound to earth, so that they could not move, those who wished to draw her brother back to worldly pursuits, and afterwards, on their repentance, a power being granted her of releasing their limbs to freedom of motion. Thus are we to understand, but in another sense, her binding or loosing the men detained.—See "Acta Sanctorum Hiberniæ," I Januarii, n. 12, p. 4.

³ As we often find in the old acts of Irish saints, the record is corroborated by existing antique remains; and this earthwork of St. Endeus is yet to be seen, but in a ruined state, at Rossory.

⁴ The present is one of many incidents recorded in the acts of our Irish saints regarding that care bestowed on fencing and cultivating the soil by our ancient ascetics. It has been a subject for general remark, that in nearly all cases the glebe or monastery lands of Ireland have been of a superior quality; even yet they are characterized by unusual productiveness—a result owing

in a great measure to the agricultural skill and industry of former possessors.

⁵ This place is said to have been situated near the mountain, Brehg, within the territory of Meath. Colgan adds, perchance Kill-aine is corruptly read for Kill-Fanchea, or, as commonly pronounced, Kill-Ainche. The *f* after *ll*, or almost any other consonant, is not pronounced by the Irish in the beginning of a word, or even in the middle, when that word is a compound one.

⁶ Colgan was unable to pronounce whether or not that place is different from Teaghaine. This was a place of sepulture for seven bishops. See "Acta Sanctorum Hiberniæ," I Januarii, n. 13, p. 24. The Rev. Peter Loughran, C.C. of Clones, in a communication to the author, dated April 17th, 1873, rightly connects Kill-Aine with the present parish of Killany, partly in the county of Louth and partly in that of Monaghan. It also lay within the patrimonial inheritance of St. Endeus.

⁷ See Colgan's "Acta Sanctorum Hiberniæ," I Januarii. Vita St. Fancheæ, cap. v., pp. 1, 2.

⁸ This place, from the circumstance afterwards related, appears to be identical with the present parish of Killany, situated partly in the barony of Ardee, county of Louth, and partly in the barony of Farnley, county of Monaghan. See "Lewis' Topographical Dictionary of Ireland," vol. ii., p. 125.

Endeus and his country-people, from a district called Crimthann,⁹ passed with their booty near the monastery. Pursuing these robbers, the clansmen of Endeus had there overtaken them. When about to attack the spoilers at this place, feeling an irresistible desire to succour his friends, their former chieftain seized one of those wooden poles which were used in building his monastery.¹⁰ That Endeus intended to employ as a weapon. But St. Fanchea then said to her brother, "O Endeus, place your hand upon your head, and recollect you have taken the crown of Christ." On obeying this command Endeus immediately felt he had assumed the clerical tonsure. Withdrawing his hand the holy monk remained in his cell,¹¹ and at peace with all mankind. He who once puts his hand to the plough and afterwards looks behind is not fit for God's kingdom.

CHAPTER IV.

ADOPTING ST. FANCHEA'S ADVICE, ENDEUS FIRST GOES TO WALES, AND AFTERWARDS HE VISITS ROME—HE ERECTS A MONASTERY—ST. FANCHEA LEARNS THE PLACE OF HIS RETREAT FROM SOME ROMAN PILGRIMS—WITH SOME OF HER RELIGIOUS, SHE RESOLVES TO PAY HIM A VISIT—THEY SAIL OVER TO BRITAIN.

THE virgin Fanchea afterwards counselled her brother to leave his native country and kindred, lest perchance he might again be tempted by any worldly considerations to forsake that path in which he trod. She wished him to visit Britain, and to enter Rosnat Monastery,¹ that he might become an humble disciple of Mansenus,² who presided over that house. Having listened attentively to her advice, Endeus asked how long he should remain there, when Fanchea told him to continue until she should have received a

⁹ Colgan says this was a territory on the borders of Meath and Louth, little noticed in his time, although formerly celebrated in the Irish Annals. It was called after a chieftain named Creamthann. It was considered as being included in the barony of Slane. See Dr. O'Donovan's "Leabhar na g-Ceart," or "Book of Rights," n. f. p. 152

¹⁰ About four miles to the west of Louth village, on the townland and in the parish of Killanny, are the ruins of a religious establishment called by the people *Maistir na cill Eanáir* or Killanny Monastery. The entire length of the church was about twenty-nine yards by about twelve yards and two feet in breadth. A rude drawing is given by T. O'Connor, with a minute admeasurement and description of its parts as they stood in 1836. A graveyard surrounds the church. In the same townland is a moat called *Moata cill Eanáir*. "Ordnance Survey Letters for County Louth," vol. i., pp. 250 to 254.

¹¹ In the townland and parish of Dunany, county of Louth, are the ruins of an old church, called in Irish *Teampall áin ana*. It was probably named after St. Endeus. The ruins are seventeen yards long by about sixteen feet and a half foot in width. The western gable, quite perfect in 1836, was covered with ivy. In the southern part of the east gable was a pointed window-place, four feet high by one foot in

width. The north and south side walls were nearly levelled with the ground. Burials take place in the adjoining cemetery, within the demesne belonging to Dunany House.—"T. O'Connor's Letters for County Louth." "I. O. S. Letters," vol. i., pp. 135, 136, 145.

CHAP. IV.—¹ This was "Monasterium Vallis Rosinæ" in Wales, as well on account of the nominal affinity as for a reason that St. Manchen, an Irishman—who here seems to be called St. Mansenus—was abbot over the Monastery of Rosina or Rosnat. In the "Life of St. David, Archbishop of Menavia," written by Capgrave, we read that St. Manchen erected a monastery in this part of the country. See "Nova Legenda Angliæ," cap. i.

² Instead of this name Mancenus, Macanus, or, more properly, Manchenus and Manchanus should be read. First, because the name Mansenus is not to be found mentioned by any other writer; and secondly, because in that region of Britain called Demetia, which lies opposite to Ireland, a certain monastery was built by St. Manchan, as stated in the previous note. This might have been called Rosnacum, because it was situated in the valley of Rosina, although afterwards resuming the name of its founder. As regards Manchen, Colgan supposes him to have been the master and countryman of St. Endeus.

good report regarding the manner in which his time had been spent. Wishing to fulfil his sister's desire, St. Endeus passed over the sea, and came to the aforesaid monastery. There he remained under the discipline of its abbot, Mansenus. When he had made sufficient progress in learning and in the science of a religious life, he took another sea-voyage on his way to Rome.³ Here Endeus disposed himself for the reception of Holy Orders. After a diligent study of examples left by the saints, it pleased Almighty God to invest him with the priestly dignity. Carefully considering the duties of his new profession, he deemed it incumbent to show others the way towards heaven. Therefore, having collected some disciples, he erected a monastery. This was called Latinum;⁴ but the place where it was situated appears to baffle further enquiry.⁵

After some time had elapsed, certain pilgrims came from Rome to Ireland, where they visited St. Fanchea's cell. The virgin held some conference with them. Among other religious acquaintances those strangers mentioned the name of Endeus, who was a native of Ireland, and whose reputation for sanctity had been much extolled by all who knew him. They told her where the monastery over which he presided stood.⁶ On hearing this account St. Fanchea knew St. Endeus was her brother. She then resolved to pay him a visit, in company with three other virgins. The abbess ordered these to take none of their effects along with them; but one of her companions disobeyed this mandate and brought a brazen vessel, which she conceived would be of use in washing their hands during this journey. A strange and incredible legend is then related to account for the detection and reproof of such disobedience. A prosperous voyage is said to have conducted those adventurous females to the wished for port in Britain. Further they journeyed, perhaps, but our accounts fail us in reference to this matter.

³ In this instance, as in many other passages found in the lives of our Irish saints, we are led to observe a frequent intercourse between the Holy City and Ireland, dating back even to the earliest ages of our Christianity. Hence we may well consider the relations existing between the Holy See and our early Irish Church were always of a most intimate nature in all matters connected with the Catholic religion and Catholic Church government, notwithstanding the futile efforts of modern duplicity, ignorance, or fanaticism to establish a contrary impression.

⁴ "The Life of St. Endeus" adds, that it was appositely called "Latinum Monasterium," as there the mandate of love towards God and towards our neighbour was exactly observed. Yet it is difficult to discover an affinity between such a monastic name and the precept of charity. Colgan conjectures that Lætinum would have been a better reading, as spiritual joy is the companion of exalted love.

⁵ Colgan says he did not think that any monastery called *Latinum* existed in his time. It was not likely that Latiniacum, which was built by St. Fursey in Gaul, about the year 640, could have been the same as Latinum. There is a place called Lætitia, on the river Helpra, in Hannonia. There was a house of Benedictine Fathers,

and it was called "*Monasterium Lætiense.*" But as Mireus, in his *Chronicon Benedictinum*, and others, state this monastery had been founded by Count Wilbert A.D. 751, it cannot be said that Endeus built it. His monastery of Latinum must have been erected before A.D. 500. It might be urged, however, that a more modern Benedictine monastery had been built on the ruins or site of that erected by Endeus.

⁶ As Endeus was ordained at Rome, and had collected some disciples, who were Italians, or from Latium, the ancient name for Italy, his establishment might have been afterwards called the Monastery of the Latins, or people of Latium. No doubt, it had some other local name which it is difficult, if not impossible, now to discover, as we are unacquainted with any document that could throw further light on this question. It is not probable that those disciples, collected in a foreign country, could have been natives of Ireland, especially in that early age. It is also quite probable that most of them, if not all, were Latins. They might have settled in Rome, in Italy, in France, or in some place outside their own country. As their Irish superior and his community spoke the Latin language and observed the Latin customs, hence their house was probably called "the Latin Monastery" by people of the surrounding country.

CHAPTER V.

ST. ENDEUS HAS A PRETERNATURAL KNOWLEDGE OF ST. FANCHEA'S APPROACH—THEIR INTERVIEW—RECEIVING HER BROTHER'S BENEDICTION, THE HOLY VIRGIN RETURNS TO IRELAND—HER DEATH—CONTENTION AMONG THE PEOPLE OF MEATH AND LEINSTER FOR THE POSSESSION OF HER REMAINS—SUPPOSED BURIAL AT KILL-AINE—CONCLUSION.

THE Almighty, who reveals wonderful secrets to his friends, was pleased to enlighten Endeus regarding the approaching visit of those religious females from Ireland. His brethren were directed to prepare all things necessary for their expected arrival. While the monks were thus engaged, the holy virgins appeared at their monastery gate. St. Fanchea preferred a request to see her brother; but she was told she might have her choice of two alternatives—either to receive his greetings without seeing him, or to see him without receiving his salutations. The virgin said she preferred the choice of conversation without the permission of seeing him, thus conceiving she should derive more advantage from her visit. Endeus then had a tent erected in the grounds of his monastery. Being veiled from her sight, the abbot entered into conversation with his sister. Fanchea advised that as God had gifted him with talents, he ought to exercise these among the people of his native land, and thus enhance doubly their value. Hereupon Endeus replied, "When a year shall have elapsed after your return to Ireland, I hope the Almighty may permit me to follow you." Fanchea then said to her brother, "When you come to Ireland do not enter the land of your nativity at first, but rather seek out a certain island called Aran,¹ which is situated off the Irish western coast.² The interesting group of Aran islands lies at the entrance to Galway Bay,³ and out in the Atlantic Ocean.⁴

Having thus advised her brother, she received his benediction, and afterwards she appears to have passed over into Ireland with her virgins. Under the guidance of angels, they escaped all sea dangers, and landed safely in their native country. It would appear, however, St. Fanchea did not long survive her arrival in Ireland. As a further favour, she obtained from heaven that her soul might be permitted to escape from the prison of the body. She wished it to ascend with the celestial attendants of her voyage to that kingdom, where virgins "follow the lamb whithersoever he goeth."⁵ From

CHAP. V.—¹ This island is more properly designated *Ara*, i.e., *ren*; for, in the nominative case it is called *Ara*, in the genitive *Araimn*, and in the dative *Araimn*. This form of declension, however, is somewhat incorrect; for according to the number and order of declensions adopted by Dr. O'Donovan and by Very Rev. Canon Ulick J. Bourke in their respective Irish grammars, the proper name *apa*, Aran, in the nominative makes *apan* in the genitive, and *apan* in the dative. According to the forms of the fifth declension of Irish nouns, *apa* is classed among nouns of this latter declension by the Very Rev. Canon Ulick J. Bourke in his "College Irish Grammar." See chap. ii., section 6, p. 38.

² The writer of St. Endeus' Acts then tells us, that Aran island in Latin is so called because it bears some resemblance in shape to the kidney of an animal. In the middle this diminishes, while it is greater at

the extremities.

³ In "Transactions of the Royal Irish Academy," vol. xv., pp. 19 to 140, there is a most valuable paper intitled, "A Sketch of the History and Antiquities of the Southern Islands of Aran, lying off the West Coast of Ireland; with Observations on the Religion of the Celtic Nations, Pagan Monuments, of the early Irish, Druidic Rites, &c.," by John T. O'Flaherty, A.B. This interesting paper was read at a meeting of the Royal Irish Academy, held on the 26th of January, 1824.

⁴ They are included within the boundaries of the Connaught province, and they lie within the limits of Tuam archdiocese. Formerly they were inhabited by a number of holy persons, while remains of ecclesiastical buildings and monuments furnish sufficient evidence of their former importance in a religious point of view.

⁵ Apocalypse, xiv. 4.

the obscurity of that narrative, contained in St. Endeus' life, it is not possible to discover whether our saint lived to reach her native shore, or whether she died during her last sea voyage. Her religious sisters greatly lamented her decease.

A contention arose between people belonging to the provinces of Meath and Leinster for possession of this holy virgin's body. What claim the Leinster people had to her remains does not appear, unless her death took place among them. This quarrel was appeased in a miraculous manner. Fanchea's remains seemed to rest on a vehicle borne by two oxen. These animals are said to have preceded the people of Leinster, bearing the supposed body of this holy virgin towards a cell, which was called Barrigh,⁶ in Magh-Liffe. There the Leinster people deposited what they had conceived to be St. Fanchea's body;⁷ but the people of Meath in like manner saw oxen preceding them and bearing the real body of St. Fanchea, while the companions of her voyage were present at this funeral procession. Having arrived at the nunnery, commonly called Cill-aíne,⁸ the remains of our holy virgin were there deposited to await the day of final resurrection. This most pure virgin, the spouse of her Heavenly Bridegroom, is thought to have departed to her long-desired and beatific rest on the feast of our Lord's Circumcision.⁹ This day her natalis is kept, according to our Irish Martyrologies. It seems probable, however, that her feast had been more solemnly observed on a different day. Some held this opinion for various reasons.¹⁰ St. Fanchea lived in the fifth and died,¹¹ it is thought, about the commencement of the

⁶ Colgan says in his time this place had been called Baile Bairrigh. It was situated on the banks of the river Liffey, in the county and diocese of Kildare. But he would not decide whether the place took its name from St. Barr, an Irish bishop, whose feast is observed on the 25th of September, or from a St. Barruch, hermit, whose feast has been assigned to the 29th of November in the English Martyrology. See "*Acta Sanctorum Hiberniæ*," 1 Januarii, n. 22, p. 24.

⁷ A miracle similar to the present is recorded in Jocelin's "*Vita S. Patricii*," cap. 195, as also in St. Abban's life, which will be found at the 27th October. Many similar contentions about possessing the remains of holy persons are related in various Acts of our saints.

⁸ In the Acts of St. Endeus we read that he founded this monastery while yet a neophyte, or but lately strengthened in the faith. He commenced to build it for his sister's accommodation.

⁹ The Martyrologies of Tallagh and Marianus O'Gorman state that on the 1st of January, the natal day of this holy virgin had been observed in the parish church of Rossairther, near Lough Erne, in the diocese of Clogher.

¹⁰ First—on account of that greater festival of the Circumcision, which falls on the 1st of January, a minor festival of this holy virgin could not supersede the former feast held on her natalis. Secondly—the Martyrologies of Tallagh and Marianus O'Gorman assign a natalis on the 21st of January to St. Fanchea at the Church of Cluain-Chaoín, within that district of Munster called

Eoghnacht-Chaisell. Thirdly—because a feast of St. Carecha, at the 9th of March, is thought to have been identical with St. Fanchea's. The admonition, which had been given by St. Fanchea to St. Endeus, as found in Acts of the latter, is related by St. Aengus, at the 21st of March, to have been offered by the same Endeus to his sister, St. Carecha. Wherefore it would appear that no distinct person is intended to have been meant under these different names. The first of the foregoing reasons, however, is one which bears most weight in support of an opinion advanced in the text. The second is by no means conclusive, for St. Fanchea, who is venerated in Munster on the 21st of January, differs from Conall's daughter. This latter is not said to have had any connexion with Munster in what can be learned regarding her; while the parentage and country of both Fanchea's appear to have been quite different. Again, according to the "*Menologic Genealogia*" there were four other holy virgins in Ireland bearing the name of Fanchea, besides our saint. Nor has the third reason much weight; for it is easy to fall into an error in describing the actions of two sisters, and by attributing to one an act which, perhaps, had reference to the other. Two saints, whose names, places, and festivals indicate that they were altogether different persons, may have been confounded for want of sufficient examination. So says Colgan. See his "*Acta Sanctorum Hiberniæ*," 1 Januarii, n. 25, p. 4.

¹¹ See Colgan's "*Acta Sanctorum Hiberniæ*," 1 Januarii. *Vita St. Fanchæ*, cap.

sixth century. Long ago has this noble virgin, drawing life from the fountain of Divine love while on earth, passed away from its unrealities to perennial enjoyment with the blessed in heaven.

ARTICLE II.—ST. BEOC, BEOG, MOBHEOC, BEANUS, DABEOC, OR DABHEOC, ABBOT AT LOUGH DERG, TEMPLECARN PARISH, COUNTY OF DONEGAL.

[FIFTH OR SIXTH CENTURY.]

CHAPTER I.

INTRODUCTION—PARENTAGE AND BIRTH OF THIS SAINT IN WALES—HIS FAMILY AND RELATIONSHIP—PERIOD WHEN HE FLOURISHED.

IRELAND has ever been remarkable for the hospitality and welcome accorded to strangers. She receives and regards as her own those coming from other nations, in a kindly and sympathetic spirit. This is more especially the case, when, as ministers of the Gospel, missionaries arrive with the glad tidings of salvation. In early times the family circles of our island were distinguished for holiness, and, in like manner, what seems very notable, the ecclesiastical history of the Kymry, or Welsh, presents a similar peculiarity of sanctity prevailing in certain houses for many generations, and running through various branches of kindred. The habit of tracing and preserving pedigrees, as among the Irish, is characteristic of their clannish dispositions. A modern historian of Wales tells us that the saints of greatest renown, as heads of monasteries or choirs, were really teachers, while the brethren under them were really learners of such wisdom as their masters had to impart.¹

We are informed that Dabeoc is the same as Mobheoc of Glenn Geirg, who was commemorated on the 24th of July. It is probable Da and Mo are to be regarded as affixes to the original name, Beoc or Bheoc. This saint was descended from a very noble or regal line. He appears to have been the junior of ten sanctified sons, all belonging to the same father and mother.² Seven or eight holy sisters are even enumerated in this same family.³ According to some ancient chronicles,⁴ no less than twenty-four sisters, and all classed among the beatified, were the happy issue of this marriage.⁵ This latter account seems ratified by the learned antiquary, Camden;⁶ but it is probable some numerical exaggeration crept into the pages of earlier chroniclers.

xi., p. 3. This is partly collected from the "Acts of St. Endeus," who lived at the time when she flourished, as also from accounts of St. Kieran of Clonmacnoise, of St. Columba, and of many other saints who lived about the middle of the sixth century. It is thought, too, that she died before St. Monnena, who, according to our Annals, departed A.D. 515. See *ibid.* n. 23, p. 4. Such an inference is supposed to be fairly drawn from this virgin's published acts. Sections ix. and xi.

ART. II.—CHAP. I.—¹ See the elegantly illustrated and learned "History of Wales," by B. B. Woodward, B.A., part I., chap. x., pp. 143, 144.

² In the "Life of St. Keyne," by John Cap-

grave, and in the "Martyrology of Salisbury," at the 8th of October, it is said, that the father of this saint had twelve holy sons and as many holy daughters.

³ According to some writers, twenty-four children of the same parents are classed among the saints. See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. Vita S. Canoci, pp. 311 to 314, with accompanying notes.

⁴ Which are described as "British Histories," by Giraldus Cambrensis in his "Itinerarium Cambriæ," lib. i., cap. iii.

⁵ In the time of Cambrensis, he tells us, that many remarkable basilicas were existing and dedicated to these holy women in Cambria, *ibid.*

⁶ See his description of Brecknockshire,

St. Beoc, Dabeog, or Mobheoc, was the son of Breacan, or Braccan,⁷ who ruled over a territory in Wales, formerly denominated Brechonia, or Brechinia.⁸ In the ancient British dialect it was called Brechinoc. The parents of Bracan⁹ were his father Bracha,¹⁰ or Bracmeoc, an Irish-born prince, and Marcella, a noble British lady, the daughter of Theodoric, son to Tetphalt, the ruler of a district called Gartmathrin.¹¹ It has been supposed as probable¹² that Bracmeoc had been grandson to Caelbadh,¹³ King of Ireland, who was slain¹⁴ A.D. 357,¹⁵ after a brief reign of only one year.¹⁶ Yet, according to another authority,¹⁷ St. Mobeoc, or Dabeoc, is called the son of Luainim,¹⁸ son to Dibricha, of the race of Dichuo,¹⁹ whom St. Patrick first converted to the Christian faith in Ulster.

The celebrated Welsh Triads make this Brychan Brycheiniawg belong to the third of the holy families of the isle of Britain. Various chronicles state that he was a king's son from Ireland. There being a contemporary, probably he received the faith from St. Patrick's preaching. As a petty king, or chieftain, in the fifth century, he took possession²⁰ of that mountainous and romantic part of Wales,²¹ called Brecon after him, and since known as Brecknockshire. He brought up his children and grandchildren in all generous learning, so as

Britannia, p. 502.

⁷ Albert le Grand states that he was king over a part of Ireland. Although this name does not appear among the Ard-Righs of the country; yet, among the Magnates of Erin, Bracan often occurs. The genealogies of our saints have this name very frequently in the family line.

⁸ We are told that Bernhard de Novomeratu was the first of the English who subdued Brechinia. See Sir Humphrey Llwyd's "*Britannicæ Descriptionis Commentarium, necnon de Mona Insula, et Britannica, Arce sive Armamentario Romano Disceptatio Epistolaris. Accedunt Ære Cambrobritannicæ. Accurante Mose Gulielmio*," A.M.R.S. Soc., p. 104.

⁹ The Welsh state that Brecknockshire, in their principality, took its name from this prince. See Camden's "*Britannia*."

¹⁰ By some writers he has been called Hualuph, or Hauluph. See Camden in his notes on the "*Itinerarium Cambriæ*," lib. i., cap. 2. This name does not occur among the Irish, and hence Colgan thinks Hua Laga, or "descendant of Lagh," should rather be read; for the name Lagh, Logh, or Lugh, was frequently applied in this island. If, instead of Hauluph, we read Hua Lagh, or Hua Lugh, *i.e.*, "descendant of Lugh," which seems a very probable rendering, St. Mobeoc or Dabeoc may be considered as belonging to the chiefs of Leix, in Leinster, thus: Bracan, son of Lugh Longaidh, son to Lugh Laigseach. If, again, this Bracan, called the son of Bracha, could be identified with the family name of Barrche, or Barraich, our saint might be connected with the race of Barrche, called after Daire, surnamed Barraich. Formerly the Hua Barrche, or Hua-Bartha sept was a powerful one in Leinster. Whatever may be thought of these suggestions, it seems certain that several of Bracan's holy children had been connected

with and venerated in various parts of Leinster.

¹¹ Gortmathrin, in Irish, means "a mother's estate." As the ancient British idiom differed little from the Irish, Colgan conjectures that it might have been the former name of Brechinia, called after Bracan, and which he held in right of maternal descent.

¹² By Rev. John F. Shearman, C.C., of Howth.

¹³ He descended from the Rudrician race of Ulster.

¹⁴ By Eochaidh Muighmheadhoin.

¹⁵ See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 124, 125, and n. (w) *ibid*.

¹⁶ See O'Flaherty's "*Ogygia*," pars. ii., p. 156.

¹⁷ The "*Genealogies of the Irish Saints*," cap. xix.

¹⁸ Colgan observes that if we say Luainim was the name of Bracan's father, and that if Braca or Dibricha, who is called his father, were considered his grandfather, or, at least, that Luainim—as might happen—were a cognomen of Bracan, the Irish race and district of Bracan would be known as belonging to the Ulster province. See "*Acta Sanctorum Hiberniæ*," xi. Februarii. Vita S. Canoci, nn. 2, 3, 4, 5, pp. 312, 313.

¹⁹ He belonged to the Dalfiatach race in Ulster.

²⁰ Jones says "either by marriage or by force." See the "*History of Wales*," chap. ii., p. 31.

²¹ See the "*Historie of Cambria*, now called Wales: a part of the most famous Yland of Brytaine, written in the Brytish language above two hundreth yeares past, translated into English by H. Lhoyd, Gentleman; corrected, augmented, and continued out of Records and best approved authors by David Powel, Doctor in Divinitie," p. 20.

to enable them to show the faith of Christ to the Kymry nation, where they had been without faith.²²

Besides the numerous band of St. Dabeoc's holy brothers, the following names of his sisters have been recorded by approved authors. The first-named of Bracan's daughters is the blessed Gladusa,²³ the wife of St. Gundleus;²⁴ the second is Melaria, or Nonnita, mother of St. David, Archbishop of Menevia²⁵; the third is the celebrated virgin, St. Keyne;²⁶ the fourth is St. Almeda, or Elmetha;²⁷ the fifth is St. Nennoca, Virgin and Abbess of Len-Nennoch, in Armoric Britain;²⁸ the sixth is St. Carennia, or Canneria,²⁹ Abbess of Killcharenne, or Kill-channere; while the seventh is Tydwael,³⁰ the wife of Congen, son to Caddell, Prince of Powis. If there were other sisters they appear to have been less celebrated, and their names have not come under our notice.

Digna, Dina, or Din, daughter to a Saxon king, was St. Dabhoeg's mother.³¹ She was the parent of many other saints. Then follows their enumeration:³² how she was mother, namely, to Mogoroc, of Sruthair;³³ to Mo[chonog],³⁴ pilgrim, of Cill Mucraissi;³⁵ to Diraidh, of Eadardrum;³⁶ to Dubhan, of Rinn-Dubhain;³⁷ pilgrim;³⁸ to Cairinne,³⁹ of Cill-Cairinne;⁴⁰ to Cairbre, pilgrim,⁴¹ founder of Kill-Chairpre, Isiol Faranain;⁴² to Jast, of

²² See Woodward's "History of Wales," part. i., chap. vi.: "He is also said to have had twenty-four sons and twenty-five daughters, several of whom are recorded in the long list of Welsh saints for graces of their own, independently of their holy lineage." See pp. 80, 81, *ibid.*

²³ Mother of St. Cadoc, Abbot. See Capgrave and John of Teignmouth, in the "Legends of the British Saints."

²⁴ King of the southern Britons, and afterwards a hermit.

²⁵ See the life of this holy man at the 1st of March. It will thus be found that he was the nephew of many very saintly and renowned uncles and aunts.

²⁶ Her Acts occur at the 8th of October.

²⁷ She was a holy virgin and martyr. A church was erected to her memory, on the summit of a hill, not far from the principal town of Aberhoefni, in the province of Brechinoc. See "Giraldus Cambrensis' Itinerarium Cambriae," lib. i., cap. i.

²⁸ Her feast occurs at the 4th of June. See "Albertus le Grand, De Vitis Sanctorum Britannicæ Armoricæ."

²⁹ This name seems to be resolvable into Cainder. In the "Martyrology of Donegal," edited by Drs. Todd and Reeves, there is a St. Cainder, daughter of Cruithneachan, venerated at the 28th of January, and a Cainder, daughter of Caelan, venerated at the 5th of November. See pp. 28, 29, 298, 299. While acknowledging the name of Carennia, used among the Irish, has not been found among our saints, Colgan, thinking Canneria to be the correct reading, tells us that in the Irish Festilogies there are three holy virgins so called, and venerated respectively at the 28th of January, at the 12th of June, and at the 5th of October.

³⁰ She was mother to Brochmael, surnamed Scithroch, who killed Ethelfred, King of the Northumbrians, and who defeated his army about the year 603. See "Giraldus Cambrensis' Itinerarium Cambriae," lib. i., cap. ii., in notis.

³¹ St. Ængus, the Culdee, makes Din the mother of ten holy sons by Bracan, lib. iv., cap. 76.

³² Her family and descent do not seem to have been discovered.

³³ See some account of this saint, but for a different place, at the 23rd of December.

³⁴ At this word, Mochonog, the original MS. of the published "Donegal Martyrology" is torn, and the latter part of the name is defective. The defect is supplied, however, from December 19th, while Dr. Todd refers for comparison to December 23rd.

³⁵ A notice of this saint occurs at the 18th of November.

³⁶ A notice of this saint occurs at the 13th of January.

³⁷ Now Hook Point, county of Wexford.

³⁸ See a notice of him at the 11th of February.

³⁹ This Cairinn, Carennia, or Canneria, was a female saint, and a sister to all the other brothers here enumerated.

⁴⁰ Said to be near Wexford. For illustrations of these notes, and for other interesting notices regarding the present saint's genealogy, the writer feels greatly indebted to the Rev. J. F. Shearman, C.C., Howth.

⁴¹ Colgan supposes his feast to have been held on the 1st of November. See notices at that date.

⁴² Colgan thinks this Isiol Faranain may be identical with Aill Farannain in Tirtiacha, Connaught.

Slemhna, in Alba;⁴³ to Elloc, of Cill Mocloc;⁴⁴ to Paan, of Cill Phaain,⁴⁵ in Ossory; and to Caomhain,⁴⁶ pilgrim, of Cill Chaomhain.⁴⁷ From the parentage of Saint Beoc, or Dabeoc, it is just to conclude that Irish, Saxon, and Cymric blood flowed in his veins. By race, if not by birth, he was a Cambro-Briton. He seems to have flourished about the time of St. Patrick, or, at least, not very long after him; since Mobeoc is said to have foretold many things regarding the sanctity and merits of the great St. Columbkille, and that, too, many years before the birth of this latter illustrious man.⁴⁸ Perhaps, too, it may be allowed that those dreadful contests⁴⁹ which were waged against the Cambro-Britains,⁵⁰ from the middle to the close of the fifth century,⁵¹ may have influenced so many of the holy sons of Bracan to seek a peaceful refuge in Ireland—the country of their kindred, and the cradle of their paternal race.

CHAPTER II.

ARRIVAL OF ST. BEOC, OR DABEOC, IN IRELAND—SITUATION AND DESCRIPTION OF LOUGH DERG—AUSTERITIES AND PROPHECY OF ST. DABEOC—HIS DEATH—TEARMON DABHEOG—CONCLUSION.

IN the "Martyrology of Tallagh"¹ we find this insertion: Aedh, Lochagerg, *alias* Daibheog. We may take it for granted that this saint lived probably about the close of the fifth or the beginning of the sixth century. It is likely he came over from Wales; whether alone or with some of his family does not appear. Probably he landed at first on the eastern or south-eastern coast of Ireland. Thence he travelled northwards, and he appears to have taken possession of a lonely island, which was situated within a lake of some extent among the wilds of Donegal. Afterwards, it became very famous as a place for pilgrimages. While the Saxons extended their conquests over the Britons,² here the saint appears to have found a quiet retreat.

In a wild and romantic district of Templecarn parish, within the barony of Tirhugh, and county of Donegal, the pilgrim or tourist will find the spreading waters of renowned Lough Derg, with its three separate islands.³ The largest of these was known as the Island of St. Dabeoc.⁴ Probably it

⁴³ See notices of St. Justus—supposed by Colgan to have been the present Jast—at the 29th of July.

⁴⁴ There are notices of a saint bearing this name at the 7th of March, and there appears to have been a homonymous one at the 24th of July.

⁴⁵ Now known as Kilfane. Nothing appears to have transpired regarding this saint, unless he be identical with one Mophiog, venerated on the 16th of December, according to Marianus O'Gorman.

⁴⁶ See the Acts of St. Coeman, or Mochoe-moe, at the 3rd of November.

⁴⁷ See "Calendar of the Saints of Ireland," edited by Drs. Todd and Reeves, p. 3.

⁴⁸ See Colgan's "Acta Sanctorum Hiberniæ," xi. Februarii. Vita S. Canoci, n. 22, p. 314.

⁴⁹ See Jones's "History of Wales," chap. ii. Also that reliable work, Sharon Turner's "History of the Anglo Saxons," vol. i., book iii., chap. i., ii.

⁵⁰ See the "History of Wales," written originally in Welsh, by Caradoc, of Llan-carvan; translated into English by Dr. Powell; and augmented by W. Wynne, Fellow of Jesus College, Oxford, &c., pp. 1 to 8.

⁵¹ These contests are very graphically described in "Woodward's History of Wales," part i., chap. vii.

CHAP. II.—¹ Edited by the Rev. Dr. Kelly, p. xi. In the Franciscan copy, we can only make out "A . . . lochagerg" at the same date.

² See that valuable illustrated edition of the "Saxon Chronicle," with an English translation and notes, critical and explanatory, edited by the Rev. J. Ingram, B.D., pp. 14 to 21.

³ See Archdall's "Monasticon Hibernicum," pp. 102, 103.

⁴ By others it was called the Island of St. Fintan, and the Island of Saints, according to one account.

was so called because there he had been the first founder of a religious establishment.⁵ However, Dabeoc had always been regarded as the patron of this place. There, also, three festivals were annually held in his honour,⁶ namely, on the 1st of January, on the 24th of July, and on the 16th of December.⁷ His name is Latinized Dabeocus, and he is frequently called Beanus.⁸

A very interesting account of the Island of St. Dabeoc,⁹ in Lough Derg, or the Red Lake—by some writers called Lough-gerg—is given by Sir James Ware.¹⁰ To this an engraving is appended. Here we are presented with a map of this small island, having the *Caverna Purgatorii*¹¹ marked upon it.¹² This is centrally situated, while surrounded by a church, houses, and circles or stations dedicated to various saints.¹³ One of the circles is called "*Lectus vel Circulus S. Abogi*." By mistake or misprint this latter word must have been intended for Dabhogi or Dabheog.

At a very early date, this saint lived on the island; but for what term of life does not seem to have been ascertained. Few notices of the place occur in our ancient annals. We read, in the "*Martyrology of Donegal*,"¹⁴ that Dabheog belonged to Lough Geirg or Loch-gerc, in Ulster. At the eastern extremity of that lake were to be found Patrick's Purgatory¹⁵ and Dabheog's Island.¹⁶ Also a monastery of St. Augustine's Order, in which there were canons, stood at the western extremity of this same lake. It is said to have derived its origin from our saint, and to have been dedicated to the holy Apostles St. Peter and St. Paul. It seems likely that the austere manner of life practised by St. Dabeoc on his island, gave rise to the frequent pilgrimages for penitential exercises at a later time. According to St. Cummin of Connor, the following translation from his Irish poem on the characteristic virtues of the Irish Saints:—

"Mobeog, the gifted, loved,
According to the Synod of the learned,
That often in bowing his head,
He plunged it under water."¹⁷

Whether or not St. Patrick had any acquaintance with St. Dabeoc can hardly be discovered. But, we are told, while the latter, with his clerics, lived

⁵ By some—probably from the connexion of his name with this locality—St. Patrick is regarded as founder. See "*Harris' Ware*," vol. ii. "*Antiquities of Ireland*," chap. xxxviii., p. 265.

⁶ According to the "*Martyrologies of Tallagh*," of "*Marianus O'Gorman*," of "*Cathal Maguire*," and of "*Donegal*."

⁷ Richardson's "*Folly of Pilgrimages*." This work, worthless for its theme, yet supplies a *hiatus* for the historian's purpose.

⁸ See Colgan's "*Acta Sanctorum Hiberniæ*," xi. Februarii. Vita S. Canoci, n. 22, p. 313.

⁹ Otherwise incorrectly designated Avogi (Abogi)?

¹⁰ See "*Antiquitates Hiberniæ*," cap. xxvi., pp. 189 to 192.

¹¹ According to some writers, the origin of St. Patrick's Purgatory has reference to the great Irish Apostle, while others assign it to Abbot Patrick, venerated at the 24th of August. See Wills' "*Lives of Illustrious and Distinguished Irishmen*," vol. i., part i., second series, p. 224.

¹² T. Wright has written an octavo work

on "*St. Patrick's Purgatory*," in which he treats of the stories current about it during the Middle Ages. It was published in 1844.

¹³ For a view and description of this island the reader may consult J. B. Doyle's "*Tours in Ulster*," chap. xix., pp. 359 to 367.

¹⁴ Edited by Drs. Todd and Reeves, p. 2.

¹⁵ In a memorandum description of this place, we are told by a certain writer that there were five beds of hard penance there, round which pilgrims went, in the early part of the seventeenth century. Some of those were named the Bed of Patrick, the Bed of Columkille, the Bed of Brigit, the Bed of Adannan, and the Bed of Dabeog. This was the testimony of Fergal. But a certain writer says that he saw but two beds there, viz., Patrick's and Colum's. It is added:—"48 [hours] without food, without drink, nine days then altogether; a pilgrimage during the day and prayers. The baking of bread must be without salt." See Drs. Todd's and Reeves' "*Martyrology of Donegal*." Appendix to Introduction, p. xi.

¹⁶ The first person entering this Purgatory was a certain Miles, named Owen. See

on the island, and when his vigils had been protracted to a late hour one night, a wonderful brightness appeared towards the northern part of the horizon. The clerics asked their master what it portended. "In that direction, whence you have seen the brilliant illumination," said Dabeog, "the Lord himself, at a future time, shall light a shining lamp, which, by its brightness, must miraculously glorify the Church of Christ. This shall be Columba, the son of Feidlimid, son of Fergus, and whose mother will be Ethnea. For learning he shall be distinguished; in body and soul shall he be chaste; and he shall possess the gifts of prophecy."¹⁸

It is stated—but on very insufficient authority¹⁹—that St. Dabeog made his religious house subject to the great Abbey of Armagh. On the island, too, there was a fine chapel, and convenient houses for the monks, the remains of which were to be seen before the last century, according to local tradition. St. Dabeog is reputed to have been there, and the subsequent stories about this island on Lough Derg are full of traditional and historic interest.

The possessions of the original monastery probably gave rise to the denomination of Tearmon Dabheog, which lay on both sides and near

"Grey, holy Derg of the lake."²⁰

The Magraths were the hereditary termoners or custodians of the church lands, known as the Termon of St. Daveog,²¹ at Lough Derg.²² Their ruined castle of Termon Magrath, or Termon, as it is more usually called, is popularly believed to have been built by Malmurry, or Myler Magrath.²³ It is situated at the northern extremity of Lough Erne, about half a mile west of the pleasant little town Pettigoe, in the county of Donegal. Like most edifices of the kind, erected in the sixteenth century, it consisted of a strong and massive keep, with circular towers at two of its angles, and encompassed by outworks. The scenery in the immediate vicinity of the castle is very beautiful. With the plantations of Templecarn glebe, and with those of Waterfoot,²⁴ the lake shores are most delightfully fringed. Thus part we, at present, from the patient, if not discriminating, ordeal of investigation into the present saint's historical range so remote from our own. Yet, no period or age has sped without exerting some tangible influences on the state of society we inherit. The very aspect of holiness lingers still around the scenes where the saints loved to dwell.

ARTICLE III.—ST. OSSENE, OR OISSEIN, SON TO CEALLACH, OF CLONMORE, COUNTY OF LOUTH. [*Sixth Century.*] The fortunate preservation of a less distinguished saint's name with that of another greatly renowned often determines the date in history of both, and heightens an interest felt in the less

Colgan's "Trias Thaumaturga." Appendix Sexta ad Acta S. Patricii, pp. 273 to 284.

¹⁷ See Dr. Kelly's "Calendar of Irish Saints." Appendix p. 169.

¹⁸ See Colgan's "Trias Thaumaturga." Quinta Vita S. Columbæ. Lib. i., cap. x. pp. 390, 391.

¹⁹ Richardson's "Folly of Pilgrimages."

²⁰ See R. D. Joyce's Ballads, Romances, and Songs. "The Pilgrim," p. 137.

²¹ Named after this saint.

²² Among many places of great interest in the northern province, descriptions of this

far-famed Lough Derg and its pilgrimages will be found in the "Illustrated Handbook of the Scenery and Antiquities of South-Western Donegal." It is written in a racy and very agreeable style. The authorship is ascribed to a patriotic, an amiable, and an accomplished Parish Priest, long residing in the districts described.

²³ See the "Illustrated Dublin Journal," vol. i., no. 10, p. 153.

²⁴ There is a wood engraving of these beautiful objects, with a description by Dr. Petrie, in the "Irish Penny Journal," vol. i.

known contemporary. Both published¹ and unpublished² copies of the Tallagh Martyrology assign the 1st day of January as a festival to Ossene, of Cluana Mor. This is the name of a parish and townland in the ancient territory of Cianachta Arda. It is known as Clonmore, in the present barony of Ferrard, county of Louth.³ Ossein, son to Ceallach, of Cluainmor-Fer-n Arda, according to the Martyrologies of Marianus O'Gorman and of Donegal,⁴ was venerated on this day. This saint flourished at an early period, since St. Columbkille founded or repaired Cluain-mor-fernarda, in the territory of Bregia, and placed St. Ossin, or Osseneus over it.⁵

At the present time, the ruins of an old church are within an enclosed cemetery beside the high road, and these are probably on the actual site of St. Ossene's more ancient religious establishment. About thirty years ago, the most dilapidated portions were repaired with modern masonry.⁶ The nave alone remains, and its walls are thickly covered with ivy. A belfry seems to have surmounted the western gable, while the choir gable and a finely-turned arch remain. Portions of the choir walls were considerably over ground within the memory of persons yet living, but they are now levelled to the very foundations.

This church was fully seventy feet in length,⁷ and the nave measures seventeen feet in width; the walls averaged two feet nine inches in



Church ruins at Clonmore.

ART. III.—¹ Edited by the Rev. Dr. Kelly. See p. xi.

² The words *Ossene . . . Mor* are only visible in the Franciscan copy.

³ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (o) p. 441.

⁴ Edited by Drs. Todd and Reeves, p. 2. A similar entry is in the Irish Calendar, R.I.A.

⁵ See Rev. A. Cogan's "Diocese of Meath. Vol. I.

Ancient and Modern," vol. i., chap. xxi., p. 127. Also Colgan's "Trias Thaumaturga," Vita Quinta S. Columbe, lib. i., p. lxx., p. 400, and n. 65, p. 450, and cap. x., p. 492. Quarta Appendix ad Acta S. Columbe.

⁶ The square-headed doorway, under the circularly-headed window figured in the accompanying engraving, is altogether of modern introduction.

⁷ During the year 1836, when the old ruins

thickness.⁸ No old monuments are to be seen at present in the cemetery; but some interesting objects of antiquity are in the locality immediately surrounding it.⁹

We can scarcely doubt there had been a sufficient endowment for the Church of Clonmore after the time of St. Ossene, for in A.D. 826 the death of a Herenach belonging to Clonmore-Arda is recorded in the "Annals of the Four Masters."¹⁰ Here it is likely for some years, about the middle of the sixth century, the life of St. Ossene ran in beneficence, like the onward course of a smooth-flowing and fertilizing river. Varied by the discharge of his daily pastoral and religious duties, no moment was left unconsecrated to the service of God.

ARTICLE IV.—ST. COLMAN MUILINN, OF DERRYKEIGHAN, COUNTY OF ANTRIM. [*Fifth or Sixth Century.*] From various accounts, it would appear, the Church of Derrykeighan must have been one of the oldest foundations in Ireland.¹ Its first administrator is stated to have been brother to St. Mochay,² who died towards the close of the fifth century.³ The name of this place seems to have been derived from *oipe*, "an oak wood," and from *chaochain*, a proper name, and also meaning, "purblind." Foundations of the original church remain in the old churchyard.⁴ Upon them stand the roofless walls of an old building.⁵

Colman Muilinn is simply entered in the "Martyrology of Tallaght,"⁶ on this day.⁷ He belonged to a place known as Derrykeighan,⁸ in the county of Antrim, and within the diocese of Connor. Further particulars concerning him we read in the "Martyrology of Donegal."⁹ There it is stated that Colman Muilinn,¹⁰ of Doire-Chaochain,¹¹ belonged to Dal-Riada, in Ulster. Bronach, daughter of Milchu,¹² son to Buan, is said to have been his mother. We are

at Clonmore were more perfect, *in situ*, than they now are, in a joint letter of Messrs. P. O'Keefe and T. O'Connor, written at Dunleer, those were described as measuring thirty feet in length by fifteen in width, while the side walls standing were about fourteen feet in height. On the southern side-wall opened four window places, reaching to the top of the wall. On the eastern gable was a large arched way, twelve feet high and nine feet wide, but then stopped up with stone-work. This church was dedicated to St. Columbkille, according to popular tradition, and his feast was held in the parish on the 9th of June.—"Irish Ordnance Survey Letters on Louth," vol. i., p. 119.

² The annexed excellent engraving by Mrs. Millard, of Dublin, is executed from a sketch drawn by the writer on the spot, in February, 1873.

³ The Moats of Clonmore, of Killaly, and of Ardballon are remarkable land-marks. A ground plan of Clonmore Castle is to be seen engraved in "Wright's Louthiana," book ii., plate xiv.

¹⁰ See Dr. O'Donovan's edition, vol. i., p. 441.

ART. IV.—¹ See Colgan's "Acta Sanctorum Hiberniæ," p. 95.

² The "Book of Lecan," in the tract of St. Ængus the Culdee, on the Mothers of

the Irish Saints, is the only authority known for this statement; but, it must be observed, there are apparent anachronisms in this tract.

³ See his life at the 23rd of June.

⁴ Several years back, 280 silver coins, partially enumerated in the "Numismatic Chronicle," p. 213, were found in a field outside the old graveyard.

⁵ For these and further interesting particulars see Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore," pp. 78, 79.

⁶ Edited by Rev. Dr. Kelly, p. xi.

⁷ We can only make out "Colman mui..." in the Franciscan copy.

⁸ A parish, partly in the barony of Lower Dunluce, and partly in that of Carey. The town of Dervock lies within it. See Lewis's "Topographical Dictionary of Ireland," vol. i., pp. 453 to 455.

⁹ Edited by Drs. Todd and Reeves, p. 2. In the table subjoined to this Martyrology his place is called Daire-Chaochain. See *ibid.* pp. 380, 381.

¹⁰ In a note Dr. Todd says, this name is interpreted Colman of the Mill, *ibid.*

¹¹ It is marked on the Ordnance Survey Map of county Antrim, sheet 12.

¹² With whom St. Patrick lived as a captive.

informed, likewise, that it was in a mill St. Colman used to make obeisance to the brethren. No clue to the date of his death can be found in our Annals.

ARTICLE V.—ST. AIRMEDACH, HERMETIUS, OR ERMEDHACH, ABBOT OF CRAIBHI-LAISRE, PROBABLY CREEVAGH, NEAR CLONMACNOISE, KING'S COUNTY. [*Seventh Century.*] When Faith had opened into a full bloom in Ireland, its fruits began to ripen and increase as onward ages rolled. Airmedach, Abbot of Craibhi-Lasri, occurs at the 1st day of January, in the "Martyrology of Tallagh."¹ This saint is called Eirmbeadhach in the "Annals of the Four Masters." Marianus O'Gorman inserts this Hermetius in the Calendar at the 1st day of January. His birth may probably be referred to the early part of the seventh century. The "Martyrology of Donegal"² mentions Ermedhach, Abbot of Craebh-Laisre, as having been venerated at this day. In a table appended, the name of this holy man is Latinized or Grecized, Hermes.³ The present saint died A.D. 681, according to the "Annals of the Four Masters,"⁴ or A.D. 682, according to those of Ulster. Craebh-Laisre is said to be the name of a place near Clonmacnoise.⁵ Some doubt has been entertained as to whether this saint had been identical with a certain Hermetius,⁶ Bishop and Abbot of Clogher, mentioned in the "Tripartite Life of St. Patrick."⁷ He is said to have written Acts of the great Irish apostle. Craebh-Laisre means in English "Laisre's Bush," or "Branch," viz., of the "Old Tree." A little to the south of the Seven Churches, within the townland and parish of Clonmacnoise, is the bordering townland of Creevagh, on the eastern banks of the River Shannon, King's County.⁸ Some objects of antiquity are shown within this latter place, and it is probably the Craebh-Laisre here named. In Ireland there are more than thirty townlands called Creevagh, *i.e.*, "branchy" or "bushy" land;⁹ while about twenty others bear the name of Creevy,¹⁰ a modification of the same word.

ARTICLE VI.—ST. EOCHAD, OF UISNEACH, OR USNEAGH, COUNTY OF WESTMEATH. Virtue is the sole nobility, and it infuses happy dispositions and elements into the composition of character. God's grace sweetly influences a mind thus ennobled and purified. Eochaid's name, without any other description, is found in the "Martyrology of Tallagh"¹ on to-day.² There is a St. Eochod mentioned as a companion of St. Columbkille;³ but the present seems to have been a different person. A festival to Eochaid of Uisneach is entered at this date in the "Martyrology of Donegal."⁴ His place is now known as Usnagh Hill, in the parish of Killare, barony of Rathconrath, and county of Westmeath. This hill is remarkable in our history for being the spot at which the five Irish provinces met. There is a stone, called

ART. V.—¹Edited by Rev. Dr. Kelly, p. xi. In the Franciscan copy we can only decipher these words, "airmedoachi abb . . ."

²Edited by Drs. Todd and Reeves, p. 5.

³See *ibid.* pp. 410, 411.

⁴See O'Donovan's edition, vol. i., pp. 288, 289, and n. (c) *ibid.*

⁵See "Annals of the Four Masters," vol. i., p. 288, n. (c.)

⁶See "Acta Sanctorum Hiberniæ," xxiv. Martii. Vita S. Maccarthenni. Appendix, cap. iv., p. 742.

⁷See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, Pars. i., cap.

lxix., and n. 49, pp. 128, 172, 173.

⁸See Ordnance Survey Townland Maps of the King's County, sheet 5.

⁹See P. W. Joyce's "Origin and History of Irish Names of Places," Part iv., chap. viii., p. 463.

¹⁰*Ibid.*

ART. VI.—¹Edited by Rev. Dr. Kelly, p. xi.

²In the Franciscan copy the name is written Eucharo.

³See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbae, cap. x., p. 489.

⁴Edited by Drs. Todd and Reeves, p. 5.

Cat-Uisnigh, situated on its very summit.⁵ Keating gives it the denomination of Ailna-Mireann, which means "Rock of the Divisions." From its very central position this place was called "Umbilicus Hiberniæ."⁶

A chapel or hermitage had been erected, it is stated, on the hill of Usney by St. Eochy, and a cemetery was attached; both church and graveyard are, however, obliterated.⁷ Usney, or Usneach, was the seat of many conventions, conferences, and synods. From earliest times it had been a place of great note in our Irish Annals.⁸ There is also a parish in the barony of Ballyboy, King's County, and within the diocese of Meath, called Killaughey, or Killaghey. It means "the Church of St. Eochey."⁹ The hill of Ushnagh and its environs are covered with antique curiosities.¹⁰ It seems probable enough, that the present saint had some connexion with the old Church of Killare, which is near that remarkable eminence.

ARTICLE VII.—ST. SCETHE, OR SCIATH, VIRGIN AND PATRONESS OF FEART-SCEITHE, NOW ARDSKEAGH, COUNTY CORK. In the world we have many instances of benevolent individuals actively engaged in philanthropic works, with only partial self-denial; but in the Catholic Church her religious children are educated and inspired to practise good works, to a degree of perfection sublime in its absolute self-sacrifice. Scethe, a virgin, from Fert Sceithe, is found on record in the "Martyrology of Tallagh,"¹ at the 1st day of January.² From the "Martyrology of Donegal"³ we learn that veneration was given on this day to Sciath, virgin, and daughter to Meachair, of Feart-Sceithe, in Muscraighe-Aedha. This territory seems to have been identical with Muscraidhe Luachra,⁴ which lay along the Abhain Mor, or Blackwater, in the province of Munster.⁵ St. Scethe belonged to the race of Conaire, son to Mogh-lamha, monarch of Ireland. Thus she was descended from the race of Heremon. The Church of Fiort-sceithe is placed by the Calendars of Marianus and of the Four Masters⁶ in Muscraighe-tri-maighe, or Muskerry of the Three Plains.⁷ It is known at present by the name of Ardskeagh, a small parish in that part of Fermoy barony bordering on the baronies of Orrery and Kilmore, county of Cork. The old Church of Fersketh⁸ lay within the rural deanery of Muskrydonnegan, in the diocese of

⁵ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (e), p. 166.

⁶ See Giraldus Cambrensis' "Topographia Hiberniæ," Dist. iii., cap. iv.

⁷ See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xviii., n., p. 427.

⁸ See *ibid.*, p. 425.

⁹ The old church here measures 63 feet internally, including the belfry, by 19 feet in width. Its east end has been torn down. A cross was in the churchyard. See *ibid.*, chap. xix., p. 514 and n. From its tolerable proximity to Usney, this church may have been dedicated to the present saint. Near Killoughy townland, in the parish so called, the ruined church and cemetery are marked on the King's County Ordnance Survey Townland Maps, sheet 32.

¹⁰ See County of Westmeath Ordnance Survey Townland Maps, sheet 24.

ART. VII.—¹Edited by Rev. Dr. Kelly, p. xi.

² In the Franciscan copy we can only decipher "Scethæ uir, i.e., . . . Sc . . ."

³ Edited by Drs. Todd and Reeves, p. 5.

⁴ From Sliabh Luachra, this territory apparently derived its denomination, Sliabh Luachra, which was a mountain range in Kerry. O'Brian incorrectly places this territory within the county of Limerick. Muscraidhe Luachra extended on both sides of the Blackwater, near its source in the north-west of Cork county. It is also known as the country of the O'h-Aodha, now Anglicised O'Hea, and sometimes Hayes. See "The Topographical Poems of O'Dubhagain and O'Huidhrin," edited by Dr. O'Donovan, nn. 603, 604.

⁵ See Dr. O'Donovan's "Leabhar na g-Ceart," or the "Book of Rights," n. (v), pp. 42, 44.

⁶ At the 6th of September another festival of this saint then occurs.

⁷ See Dr. O'Brien's "Focaloir Gaoidhilge-sax-Bhearla," or "An Irish-English Dictionary, *sub voce*, Muiscrith, with its various subdenominations," p. 358.

⁸ Called Ardskeagh in 1615.

Cloyne.⁹ Its denomination seems to have been derived from the Irish word *peap*, having these various English significations, "an act," "action," "virtue," "attribute," "repute," "a miracle," "a grave," "a tomb," "a country," "land," "a fair-green,"¹⁰ joined with *sciath*, the proper name of the virgin patroness, belonging to this locality.

ARTICLE VIII.—FESTIVAL OF ST. ERNAN, ABBOT OF DRUIM-TOMMA, NOW DRUMHOME, COUNTY OF DONEGAL. [*Sixth and Seventh Centuries.*] At first view, on entering the garden where flowers are growing, we are disposed to cull some which are desirable for our purpose, while we leave others untouched as serving to supply our requirements on some occasion for a more suitable selection. Thus, although Ernan Mac Eoghain's feast is mentioned in the "Martyrology of Tallagh"¹ at the 1st day of January,² we find it a preferable arrangement to refer his acts to another festival at the 23rd of December. This saint was of a princely and renowned family. He was son to Eoghan, son of Feilim, consequently he was a nephew to the great St. Columbkille;³ he therefore belonged to the Cinel-Conaill race. The "Martyrology of Donegal"⁴ is found corresponding with this date for his festival. His place is now recognised under the appellation Drumhome. It is situated in the barony of Tirhugh and county of Donegal. This is said to have been one of St. Adamnan's churches.⁵ It is referred to under the Latinized name of "Dorsum Tominae."⁶ Colgan has published acts of this saint at the 1st of January.⁷ These he has collected from various sources.

ARTICLE IX.—ST. MATHILDE, VIRGIN. [*Thirteenth Century.*] This pious lady is said to have been the daughter of a Scottish king. She had four brothers, and all of these embraced a religious life. One was a duke or chief, who left his wife, but in a Christian manner, to embrace a state of poverty; another was a count, or a subordinate chief, who chose to lead an eremitical life; another became an archbishop, but he abdicated this function to enter the Cistercian order; while the junior among them, named Alexander, owing to his holy sister's persuasion, left his native country. He accompanied her to Fogy, in the diocese of Laon, in Gaul.¹ Here she left him, as a lay brother, to discharge menial offices in a Cistercian monastery. Then the holy virgin herself appears to have retired from this world. Although she wished to conceal her person and rank from the knowledge of men, yet nine years before her death, she was discovered and recognised by some soldiers of Scotia. Both during life and after death, her merits were rendered manifest by the performance of many great miracles.² On the 1st of January, A.D. 1269, Camerarius, who claims this noble virgin as a native of

⁹ See a note communicated by Dr. Reeves in "The Topographical Poems of O'Dubhagáin and O'Huidhrin," edited by Dr. O'Donovan, n. 605, pp. lxix., lxx.

¹⁰ See "O'Reilly's Irish-English Dictionary, *sub voce*."

ART. VIII.—¹ Edited by the Rev. Dr. Kelly, p. xi.

² In the Franciscan copy "Ernan Mac eo . . ." is only legible.

³ See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbkille, cap. iii., p. 482, cap. x., p. 490.

⁴ Edited by the Rev. Drs. Todd and Reeves, p. 5.

⁵ See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (m), p. 602, and

vol. iii., n. (c), p. 111.

⁶ See Rev. Dr. Reeves' "Adamnan's Vita S. Columbæ," lib. iii., cap. xxiii., p. 223, and n. (m), *ibid.* Also "Ussher's Primordia," p. 969.

⁷ See "Acta Sanctorum Hiberniæ," i. Januarii. Vita S. Ernani, pp. 7 to 9. Bishop Forbes, in his "Kalendars of Scottish Saints," has notices of him at this date. See p. 332.

ART. IX.—¹ Colgan gives his Acts at the 14th of January. See "Acta Sanctorum Hiberniæ," xiv. Januarii. Vita S. Alexandri, pp. 64, 65.

² Such is the substance of what Thomas Cantipratensis relates in his work, "De Miraculis," lib. ii., cap. v.

Scotland, says she departed to eternal happiness.³ By a series of well-drawn negative and historic proofs, Colgan asserts that Mathilda could not have been daughter to any of the regal Scottish monarchs; while he endeavoured to show how Ireland might probably with better reason claim the honour of her nativity. Yet Colgan honestly affirms he could not advance this latter claim beyond all question.⁴ Unless the names of Alexander and Mathilda received some alteration, during the years of their exile, they seem to accord more with Scottish than Irish use during the twelfth and thirteenth centuries.

ARTICLE X.—ST. AEDHAN, SON OF DEIGILL, OF CLUAIN-FIONNABHRACH, CLONKEEN, COUNTY OF LOUTH, AND OF CILL-ILINLEITH. Notches and shadows on the distant landscape just reflect forms of beauty, which the eye cannot search in detail, because the reach of vision is too great. Imagination and judgment vaguely combine to fill up the dreamy outline. This present saint possibly may have lived during the very infancy of our Christian establishments. One of St. Patrick's disciples is called Mac Dichoill, and he is thought by Colgan¹ to have been the same as the holy man, who is here commemorated. In the "Martyrology of Tallagh"² Aedhan-h-Fiachna appears at the 1st of January. He is probably identical with a Mac Decill of h-Eachach Uisneach, who seems to have been entered as a different person in the same record and on the same day.³ Marianus O'Gorman, or his scholiast, at the 1st of January, as also the "Martyrology of Donegal,"⁴ record a commemoration of Aedhan, son to Deigill, of Cluain-Fionnabhrach,⁵ and of Cill-Ilialeith,⁶ at the north of Fochard.⁷ His places are likewise called Cluain-Chaoin Fionnabhrach and Kill-alinn. On this account, however, it may be doubted if this saint can be identified with St. Patrick's disciple, Mac Dichoill,⁸ who is known to have been connected with the people of Assal,⁹ and to have built a church a little to the south of a ford on the River Ethne,¹⁰ and near a place known as Ath-Maigne.¹¹ Yet there is

³ "De Pietate Scotorum," at the 1st of January, lib. iii.

⁴ See "Acta Sanctorum Hiberniæ," i. Januarii. Vita S. Mathildis, pp. 6, 7.

ART. X.—¹ See "Trias Thaumaturga" Septima Vita S. Patricii, pars. ii., cap. xvi., p. 131, and n. 49, p. 174.

² Edited by the Rev. Dr. Kelly, p. xi. In the Franciscan copy one entry reads, "Aedam, h. Fiachna;" but there is another, "mac Decill ach uirne," at this date.

³ See *ibid.*

⁴ Edited by Drs. Todd and Reeves, p. 2.

⁵ Now Clonkeen, barony of Ardee, county of Louth.

⁶ This place must have lain near the boundaries of the counties of Louth and Armagh. Perhaps it is represented in the modern townland, Killeen, in the parish of Killeevy, county of Armagh.

⁷ For a description of this place see "The History of Dundalk and its Environs," by John D'Alton, Esq., and J. R. O'Flanagan, Esq., M.R.I.A., pp. 277 to 281. Also William Shaw Mason's "Statistical Account, or Parochial Survey of Ireland," vol. ii., No. xii., pp. 207 to 214. This latter account is from the pen of Rev. Ger-vais Tinley, rector. In Wright's "Lou-

thiana," book i., plate xiv., p. 9, and book iii., plate xx., p. 19, there are engravings of a moat and some curious ecclesiastical antiquities, called after St. Brigid, and with letter-press descriptions to illustrate the plates.

⁸ Colgan remarks, that this name accords with Mac Dechill, meaning the son of Dichoill, Dechill, or Deicola. Hence he who is called in one place Mac Dichoill, elsewhere may have been named Mac Dechil.

⁹ In one instance, Dr. O'Donovan attempts to identify Assal with a district lying round Tory Hill, near Croom, in Limerick. See "Annals of the Four Masters," vol. i., n. (f), p. 58. With a happier effort, Colgan says, these people inhabited that part of Meath (Westmeath) known in his day as Magassil (Moycashel). See "Trias Thaumaturga," n. 46, p. 174.

¹⁰ This seems to be the River Inny, south of the county of Longford. Very near it, and to the south, in the county of Westmeath, there is a Temple-Patrick parish. This might give a clue to the site of the church, and the disciple might have dedicated it to his great master.

¹¹ This place is now said to be known as

nothing improbable apparently in giving him other establishments at Cluain-Chaoín¹² Finnabhrach, in Ferroids,¹³ and at Cill-Alinn, or Cill-Ilialeith. If such be the case, according to Colgan, this saint was the son of Dechill, son of Bruin, to whom St. Brigid sent an admonitory epistle, dissuading him from undertaking a pilgrimage to Rome. The time and name seem to favour Colgan's supposition, as he asserts; still it must be urged, the name and places mentioned rather cause us to adopt a doubtful, if not an opposite, pronouncement.¹⁴ When the Latin "Tripartite Life of St. Patrick," published by Colgan, had been composed, the former servers of Mac Dichoill's Church,¹⁵ near Lissmoyny, allowed it to lapse from a previous dedication, and to come under the patronage of St. Columbkille.¹⁶

ARTICLE XI.—FEAST OF ST. MOCHUA, OR CUAN, ABBOT AND PATRON OF TEACH-MOCHUA, OR TIMAHOE, QUEEN'S COUNTY. [*Sixth or Seventh Century.*] At this date, the Rev. Alban Butler has a very brief notice of St. Mochua, whom he calls likewise by the name Moncain and Claunus. The 1st of January is said to have been the day of his death, at Dayrinis.¹ This day, the Bollandists have published his acts, which had been presented to them by the Rev. Father Hugh Ward.² Notwithstanding, they state that some Irish Martyrologies refer his festival to the month of April. This life is said to have been compiled from Irish records worthy of credit. The Bollandists, however, remark, that it contains some wonderful accounts, but not unusual ones, for the single-minded and holy nation to which they apply. This may be known by referring to other acts of Irish saints. They allow, indeed, that there may be some errors or amplifications, owing to faults of ignorant compilers. The learned Henry Fitzsimon, an Irish Jesuit theologian of eminence, put the Bollandists on their guard, against giving implicit belief to many Irish documentary statements. Being ignorant of our island's profane history, the Bollandist writers acknowledge their difficulty in distinguishing between genuine and spurious records. They warn readers to receive cautiously accounts of many wonderful miracles that appear in acts of different

Lismoyne, a townland in the parish of Ard-nurcher, barony of Moycashel, and county of Westmeath. In his translation of the "Annals of Clonmacnoise," at A.D. 1158 and 1213, Connell Mageoghegan thus identifies it. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (c), pp. 1106, 1107, and vol. iii., n. (f), p. 182.

¹² This place has been Anglicised "the beautiful lawn," or "meadow." It is now known as Clonkeen, in the barony of Ardee, and county of Louth.

¹³ This church lay in the old territory of Fera Rois. See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars. iii., cap. lxx., pp. 161, 162, and nn. 96, 97, p. 185.

¹⁴ Elsewhere, when allusion is made to a St. Aidan, of Lochluamhach, or, as written in his text of the Tripartite Life, of Cochnamach, Colgan says St. Aidan, of Clann Eochuille, of the Hy-Fiachta race, flourished in Corann, a part of Connaught, through which St. Patrick passed. He may be identical with St. Aidan, of Loch-

uamach, which was a lough in Breffny, near the Buannad river, towards the south, writes Colgan. The same author conjectures his feast to have been kept on the 1st of January, or on the 9th of October. See "Trias Thaumaturga," Vita Septima S. Patricii, lib. ii., cap. cii., p. 143, and n. 148, p. 180. The "Annals of Ulster" place the death of St. Aedhan O'Fiachrach at A.D. 569, al. 562, while those of the Four Masters have it at A.D. 557. See Dr. O'Donovan's edition, vol. i., pp. 196 to 199, and n. (b).

¹⁵ It cannot be safely asserted, moreover, that all the disciples or founders of churches under St. Patrick are inscribed on our calendars.

¹⁶ This statement serves to show, that in its present state, at least, all the Tripartite Life cannot be ascribed to the authorship of St. Evin.

ART. XI.—¹ See "Lives of the Fathers, Martyrs, and other Principal Saints," vol. i., January 1.

² Franciscan guardian over St. Anthony's convent, Louvain.

Irish saints, unless the authors of these lives are known to have been persons of discrimination. The Bollandists only proposed to expunge in those Irish lives of saints whatever may be repugnant to faith and good morals, or whatever account might be manifestly absurd. St. Mochua's life they give from old MSS. It is contained in six chapters, comprising twelve different sections;¹ but as referring more appropriately to the 24th of December, fuller notices of this saint are deferred to that day.

ARTICLE XII.—FEAST OF ST. MOCHUA, OR CRONAN, ABBOT OF BALLA. [*Sixth and Seventh Centuries.*] The Rev. Alban Butler¹ has a notice at January 1st in relation to St. Mochua, of Balla, who otherwise is called Cronan. We prefer, however, reserving for the 30th of March a further account of this saint, as it better accords with the arrangement in our calendars. The place where he was most specially venerated is now known as Ballagh, or Bal, a market town and parish in the barony of Clanmorris, county of Mayo. This town is situated on the road from Castlebar to Claremorris, and it is surrounded by fertile pasture and tillage lands.² The Bollandists have inserted the Acts of this saint at the 1st day of the year.³ The original, in Irish, had been translated by O'Sullivan Beare. With one acknowledged omission it was published in the great Bollandist collection.

ARTICLE XIII.—ST. FINTAN, SON OF EOCHACH, OF BEALACH. [*Sixth or Seventh Century.*] As in the twilight, when a few objects appear distinct, the more possible it becomes to shape an outline of images less clear; so the patronymic and locality of a saint being known, are aids that may assist in evolving further information, and in stimulating more painstaking research. Fintan Mac Eochach, of Bealach, has been set down in the "Martyrology of Tallagh"¹ at the 1st of January.² It is not easy to discover where the "bealach," meaning a "pass" or "road,"³ lay. At this date the "Martyrology of Donegal"⁴ likewise registers Fuintain, son of Eochaidh, descended from the race of Laeghaire, son to Niall of the Nine Hostages.⁵ At the period of his death, which probably occurred sometime about the close of the sixth or beginning of the seventh century,⁶ he passed to a blessed life, promised to faithful servants, in the household of the Lord.

ARTICLE XIV.—ST. CONNAT, OR COMNATAN, ABBESS OF KILDARE, COUNTY OF KILDARE. [*Sixth Century.*] Meekly have the true spouses of Christ chosen the better part by retiring from the world to the cloister. Like the dove,

¹ See "Acta Sanctorum," Januarii, tomus i., premium, &c., pp. 45, 46, 47.

ART. XII.—¹ See "Lives of the Fathers, Martyrs, and other Principal Saints," vol. i.

² See Lewis' "Topographical Dictionary of Ireland," vol. i., pp. 101, 102.

³ See "Acta Sanctorum," 1 Januarii. Vita S. Mochuæ Ballensi, sive Cronani. This life is divided into six chapters, with a premonitory notice. Tomus i., pp. 47 to 49. Colgan has reproduced it at the 30th of March, with additional matter and illustrative notes.

ART. XIII.—¹ Edited by Rev. Dr. Kelly,

p. xi.

² The words "Fintan mac ec . . ." only appear in the Franciscan copy.

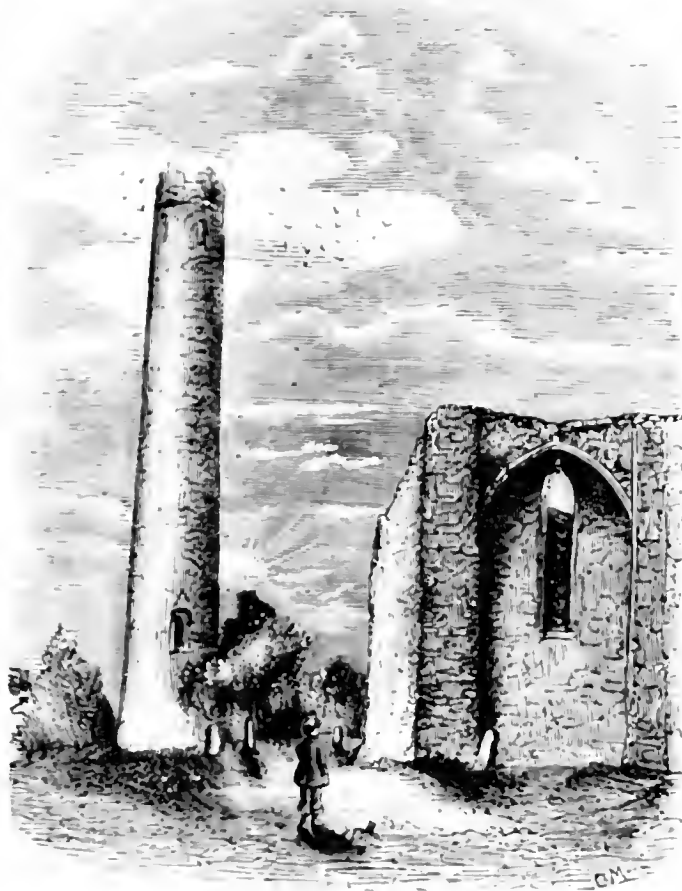
³ See "Edward O'Reilly's Irish-English Dictionary, *sub voce*."

⁴ Edited by Drs. Todd and Reeves, p. 5.

⁵ Fintan, son of Eachach, son to Ailealla, son of Guaire, son to Luighdeach, son of Laoghaire, son of Neill Naoighiall. The foregoing pedigree is in the MS. "Genealogia Regum et Sanctorum Hiberniæ" belonging to the Franciscan Library, Dublin.

⁶ Judging by probable inferences deduced from the genealogical line.

with its emblem of rest, the ark and the sanctuary receive them in safety. Comnatán, a virgin without further designation, is met with in the "Martyrology of Tallagh,"¹ at the 1st of January.² Elsewhere she has been particularized. We find at the same date a festival to Comnat, virgin, abbess of Cill-dara, in Leinster. This ancient city was very renowned after the death of its early foundress, St. Brigid; and venerable ruins there yet attest its former importance.³ St. Comnat is noticed by Marianus O'Gorman, and her feast occurs in the "Martyrology of Donegal."⁴ According to Colgan, she must have flourished in the sixth century. How long she ruled over the nuns at Kildare does not appear.⁵ Her death is assigned to A.D. 590.⁶ We may rest assured, likewise, that her thoughts and affections were purified by the holy life she led, and that they procured her a peaceful dissolution. The virgins of Christ hear the Gospel, and the evangelical counsels are practised by them on earth. When death seals their eyes to its scenes, like those newly recovering sight, or like those awaking from sleep, their souls open to the transports of light supernal. No more can shadows return, for their crowns of glory are encircled with a radiance that can never pale.



Kildare Round Tower and Old Cathedral.

ARTICLE XV.—ST. FINTAN, SON OF TIOTHEACH. While under the bondage of centuries our people clung with tenacity to the creed of their ancestors, and suffered much for their religious opinions, it seems most singular, that in so many instances, they have lost the traces of several holy persons who blessed our island in the olden time. Finntan Mac Tuictiech is recorded in the "Martyrology of Tallagh" at the 1st day of January.¹

ART. XIV.—¹ Edited by Rev. Dr. Kelly, p. xi.

² In the Franciscan copy we find "Comnatán, ii."

³ The annexed wood engraving of the round tower and cathedral ruins, by Mrs. Millard, is from a photograph, taken by Frederick H. Mares, 79 Grafton-street, Dublin.

⁴ Edited by Drs. Todd and Reeves, p. 5.

⁵ According to Colgan, a St. Talulla,

daughter of Nadfraich, and sister to St. Molásius, flourished about the year 500, and she was abbess at Kildare. Whether or not the present saint preceded or succeeded her in that office seems undetermined.

⁶ See "Trias Thaumaturga," Appendix Quinta ad Acta S. Brigide, cap. ii., p. 620.

ART. XV.—¹ Edited by Rev. Dr. Kelly, p. xi.

² "Finntan Mac Tuictiech" is found in the Franciscan copy.

Probably he lived before the ninth century began; but hardly more can be gleaned from this mere entry. Finntain, son of Toietbeach, appears in the "Martyrology of Donegal"³ on this day; yet such record is only a repetition of the earlier notice.

ARTICLE XVI.—ST. COLMAN, SON OF EOCHAIÐH. Many of our saints and their actions have been described with very considerable distinctness; but regarding several others, as in the present instance, we search in vain for satisfactory details. We do not meet with any notice of this particular saint in the published "Martyrology of Tallagh"¹ at the 1st of January.² However, we find that Colman, son of Eochaidh, is set down in the "Martyrology of Donegal"³ on this particular day. When he flourished seems uncertain. There is a St. Colman, or St. Columbanus, the founder of Snamh-Luthir, who is said to have been venerated on the 1st day of January.⁴ Perhaps he may be identified with the present saint.

ARTICLE XVII.—ST. TOBREA, OR TOBIA. That venerated names should live in history, having left an impress on their age, while their acts should have all but perished and been totally forgotten, within the historic period, too, are facts that appear almost incomprehensible, and fill us with surprise. At the 1st day of January, in the published "Martyrology of Tallagh,"¹ we find the simple entry, "Tobrea." In the Franciscan copy it is "Tobiae." Nothing more seems recoverable in reference to this saint.

ARTICLE XVIII.—ST. CRONE, GALMA. In the "Martyrology of Tallagh,"¹ at the 1st of January, Crone Galma is recorded, without any further distinguishing epithet.

ARTICLE XIX.—ST. BROCAN, SON OF ENDA. After the time of St. Patrick, and for several succeeding ages, the Irish Church was guarded by a succession of religious men. Brocan, son of Enda, is mentioned in the "Martyrology of Donegal"¹ on this day. His name occurs likewise in the "Martyrology of Tallagh"² as Brocan Mac Ennae.³ We may fairly conclude that he flourished before the commencement of the ninth century: to fix the exact time is attended with more difficulty.

ARTICLE XX.—FEAST OF THE CIRCUMCISION OF OUR LORD.—This festival, which is traced to the very earliest ages of Christianity, seems likewise to have been celebrated in Ireland, from the time St. Patrick first introduced the light of the Gospel among our people. It is remarkable that our cele-

¹ Edited by Drs. Todd and Reeves, p. 5.
ART. XVI.—¹ As edited by Rev. Dr. Kelly. See p. xi.

² In the Franciscan copy, notwithstanding, we meet the reading "Colmann Ech" apparently intended for this saint.

³ Edited by Drs. Todd and Reeves, p. 5.

⁴ See Colgan's "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., p. 488.

ART. XVII.—¹ Edited by Rev. Dr. Kelly, p. xi.

ART. XVIII.—¹ Edited by Rev. Dr. Kelly, p. xi. In the Franciscan copy we can only make out "Crone Galma . . ."

ART. XIX.—¹ Edited by Drs. Todd and Reeves, p. 2.

² Edited by Rev. Dr. Kelly, p. xi.

³ In the Franciscan copy it is "broccam mac cinea." Twenty-three foreign saints' names precede this entry, in that copy, at the 1st of January; and these are followed by the present saint, with sixteen other Irish saints' names, for this day alone.

brated hagiologist, St. Aengus, the Culdee, devotes solely the opening stanza of his elegant metrical Irish Calendar, known as the *Felire*, to record this feast.¹

Second Day of January.

ARTICLE I.—ST. MUNCHIN, BISHOP AND PATRON OF LIMERICK CITY AND DIOCESE.

[PROBABLY ABOUT THE FIFTH OR SIXTH CENTURY.]

CHAPTER I.

INTRODUCTION—ENQUIRY CONCERNING THE IDENTIFICATION OF ST. MUNCHIN—CALLED THE SON OF SEDNA—SAID TO HAVE BUILT A CHURCH IN FIDH-INIS—ST. PATRICK FIRST VISITS LIMERICK—DIVERS SAINTS BEARING THE NAME OF MUNCHIN, OR MUNCHEN.

NO man is perfect who desires not greater perfection ; and in this especially does a man prove himself a proficient in the knowledge of God, when he ever tends to the highest degree of perfection. The holy bishops of our Irish Church studied well the course to be pursued for the exercise of their pastoral charge. In charity and humility they excelled, and therefore it does not appear strange that so many, with a great fervour of affection, aspired to an intimate union with the true Pastor of Souls. Adorned with all the graces of solid virtue, the great guilt of sin had no abiding place in souls devotedly attached to the duties of their sacred profession.

Not only are conflicting opinions held regarding St. Munchin's identity with various holy men similarly named, but great doubts prevail with respect to the exact period when he lived. The best authorities on Irish ecclesiastical history seem to agree pretty generally in calling the patron saint of Limerick, the son of Sedna. From what we can learn this parentage connects him apparently by birth, or at least by extraction, with the district in which Lunnearch, as called by the old chroniclers, was situated.

Some writers believe St. Munchin of Limerick may be identical with a Mancenus,¹ who is reputed to have been a very religious man, and a master well versed in a knowledge of the Holy Scriptures.² When Christianity had been first introduced by St. Patrick among the subjects of Amalgaid, King of Connaught, about A.D. 434,³ this Mancenus was placed as bishop over the

ART. XX.—¹The following copy of this stanza has been obligingly transcribed by Mr. Joseph O'Longan from the *Leabhar Breac* version, fol. 79, belonging to the Royal Irish Academy. The English translation has been furnished by Mr. Bryan O'Looney, M.R.I.A.

a.cl. Reil ualach domne
Tairne in pi remain
Lmo co pecht apo epail.
Cpirt i callaino enaip

A. Kal. "Before the multitudinous race of men,

Let the king proceed before us,
To the high noble law submitted
Christ, on the kalends of January.

ART. I.—CHAP. I.—¹Mentioned by Jocelyn, "*Sexta Vita S. Patricii*," cap. lix., p. 78.

²See Colgan's "*Trias Thaumaturga*," *Septima Vita S. Patricii*, lib. ii., cap. lxxviii., p. 141.

³See Ussher's "*Britannicarum Ecclesiarum Antiquitates*, Index Chronologicus," p. 517.

people in that part of the country. Yet it does not seem probable, that such an efficient and a distinguished pastor had been called away from his own field of missionary labour to assume the charge of a see established at Limerick, long subsequent to the date of his appointment.

St. Munchin, called the son of Sedna, was grandson to Cas,⁴ and great grandson to Conell of the Dalgais.⁵ He was nephew to Bloid, King of Thomond. Nothing more have we been able to collect regarding his education, pursuits, and preparation for his call to Holy Orders. Neither documentary fragments nor popular tradition aid our endeavours to clear up his personal history. It has been asserted, that St. Munchin, Bishop of Limerick, built a church in the island of Fidh-Inis, which lies within the large estuary where the River Fergus enters the River Shannon. Here he is said to have lived for a long time, and, it is thought possible, a St. Brigid,⁶ who was his kinswoman,⁷ may have lived there after he left it.⁸

By the erudite, local, and modern historian⁹ of Limerick, we are informed that St. Patrick crossed the Shannon near this city, and at a place called Sois Angel, now Singland. Not long ago there was a round tower at this place. The holy well with the stony bed and altar of the Irish Apostle may yet be seen there.¹⁰ He is said to have had a vision of angels at this spot, and to have preached. Then we are told, that St. Manchen, a religious man who had a complete knowledge of the Sacred Scriptures, was appointed by St. Patrick first bishop over Limerick. He also ruled spiritually, it is said, over the subjects of Amailgaid, King of Connaught. This prince, at the time, had been a recent convert to Christianity.¹¹ Notwithstanding what has been so frequently asserted in reference to this matter, if, as appears probable enough, St. Patrick founded the See of Limerick, as also the Abbey of Mungrët, and if he appointed a bishop over the former, most likely he would have selected a Dalcassian to hold the office, especially were one to be found capable and worthy to assume this responsible charge. So conflicting are the statements, however, and so unsatisfactory the evidence yet brought to light, that on such a subject, it would be useless to hazard a conjecture, and it seems still more difficult to form even an opinion.

St. Manchinus, the disciple of St. Patrick, and who, from his proficiency in sacred erudition, has been surnamed "The Master," is said to have flourished about the year 460. He is, therefore, to be clearly distinguished from St. Manchin of Dysert Gallen, from St. Manchin of Mena Droichit, from St. Manchin of Mohill, from St. Manchin of Leth, as also from other holy men bearing this name, since all of these latter are known to have lived at a much later period.¹² There was another St. Manchin, who was a disciple of St. Declan¹³ of Ardmore, and who was only a boy at the time St. Patrick is sup-

⁴ He is called Cassius Tail, the Dalcassian, by Colgan in "*Acta Sanctorum Hiberniæ*," n. 24, p. 540. Oliol Olum, King of Munster, A.D. 125, is said to have divided his principality between his two sons. North Munster, including Limerick, fell to the lot of Cormac Cas the Younger. See Gough's "*Camden's Britannia*," vol. iii., p. 516.

⁵ This is borne out by the Genealogies of the Irish Saints. He is also associated with Limerick. See Colgan's "*Acta Sanctorum Hiberniæ*," xiv. Februarii. Vita S. Mancheni, n. 4, p. 332.

⁶ See some notices of her at the 30th of September, presumed the day of her feast.

⁷ Her descent is traced through the same Dalcassian line.

⁸ See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Martii. Vita S. Senani, n. 24, p. 240 *recte* 236.

⁹ Maurice Lenihan, Esq., M.R.I.A.

¹⁰ See likewise Ferrar's "*History of Limerick*," part i., chap. i., p. 4.

¹¹ "We thus catch a glimpse," adds the historian, "through the dimness and obscurity of distant time of the halo that encircled the name and character of Limerick." Lenihan's "*History of Limerick*," chap. i., p. 4.

¹² See Colgan's "*Acta Sanctorum Hiberniæ*," xiv. Februarii. Vita S. Mancheni, n. 6, p. 333.

¹³ He is mentioned in "*Vita S. Declani*," cap. xix.

posed to have been at Limerick.¹⁴ It seems not unlikely he may have been consecrated for the work of the ministry, and he might have been the first to preside over that church.

It is barely possible, but hardly probable, that Mainchen, or Munchin, of Limerick, can be identified with the learned Mainchin, who presided over the Monastery of Rosnat, in Britain,¹⁵ and who was the master of so many renowned saints. Yet the circumstances of time, of station, and of erudition, would not render this an extravagant supposition. This holy man, with one hundred and fifty of his disciples, has been invoked in the Litany of St. Ængus.¹⁶ Yet it seems difficult to assign his exact festival, owing as well to the confused orthographies, Munchin, Manchen, Mainchein, and Manchan, not to speak of Mansen, Manicheus, and other varied Latinized forms with which we meet, as also to the great number of saints thus called, but whose festival days are not sufficiently distinguished by predicates, in our Martyrologies.¹⁷

Certain writers confound St. Munchin of Limerick with St. Manchan of Menadrochid.¹⁸ Not alone are these places far apart, but the periods when both holy men flourished seem to mark a wide difference. St. Manchan of Menadrochid¹⁹ died A.D. 648, according to the "Annals of the Four Masters." The "Annals of Clonmacnoise" record his demise at A.D. 649. Dr. O'Donovan regards this latter date even as antecedent to his dormition.²⁰ The "Annals of Ulster" assign the death of Maencha, Abbot of Menadrochit, to A.D. 651. This place is now known as Monadrehid, a townland situated in the south-west end of Magh-Thuat plain, or parish of Offerailan. It lies about one mile, north-east from Borris-in-Ossory, Queen's County.²¹ If St. Munchin of Limerick, flourished in the time of St. Patrick, we must then fairly conclude he cannot be confounded with St. Mainchein the Wise, or Manchene, Abbot of Menedrochaidh, who died A.D. 651,²² or 652.²³ However, it is thought that St. Manchin of Limerick lived at least two centuries before that period assigned by our Martyrologies to St. Manchen, Abbot of Menedrochit.²⁴

CHAPTER II.

ST. MUNCHIN AND ST. MOLUA REGARDED AS PATRON SAINTS OF THE THOMOND O'BRIENS—SAID TO HAVE BEEN ABBOT OVER MUNGRET—DESCRIPTIVE PARTICULARS OF THIS PLACE—SISTERS OF ST. MUNCHIN—ORIGIN OF THE CITY AND SEE OF LIMERICK—ST. MUNCHIN SUPPOSED TO HAVE BEEN ITS FIRST BISHOP.

ST. MUNCHIN thus belonged, as tradition holds, to the blood royal of North Munster. St. Molua and he were regarded as tutelary saints of the

¹⁴ *Ibid*, n. 3., p. 332.

¹⁵ He is specially noticed in the Acts of St. David, of St. Tighearnach, of St. Enda, and of St. Modwenna.

¹⁶ Num. 60.

¹⁷ It has been remarked by Colgan that the various forms of this name are derivable from the Irish Manath, which means "a monk." These appellations in many cases were substituted it is thought for cognomens, and thus they are probably sometimes read as proper names of saints, and sometimes as a characteristic of their profession. See "Trias Thaumaturga," Sexta Vita S. Patricii, n. 67, p. 101.

¹⁸ See "Harris' Ware," vol. i.; Bishops of Limerick, p. 503.

¹⁹ Colgan thinks him to be identical with St. Manchein the Sage, of Dysart Gallen, and whose festival follows on this same day.

²⁰ See "Annals of the Four Masters," vol. i., pp. 262, 263, and n. (n.)

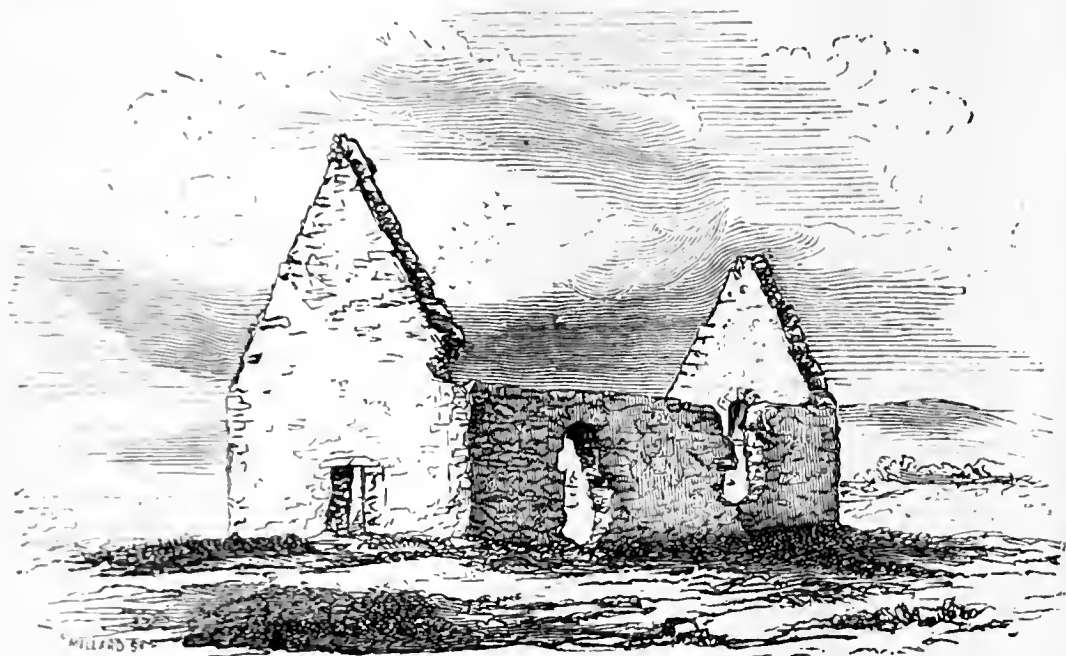
²¹ There are still some ruins here, which are described at St. Laisren's feast day, the 16th of September.

²² According to the "Annals of Ulster."

²³ According to the "Annals of Tighearnach."

²⁴ See Lenihan's "History of Limerick," chap. i., p. 5.

Thomond O'Briens.¹ St. Munchin, called the son of Sedna,² is said to have been the first founder of Mungret Monastery, regarding which a curious legend has come down in popular tradition. Some maintain that the Priory of Mungret, within the Liberties of Limerick, was first founded by St. Patrick, in the fifth century.³ Other writers state, that St. Nesson was the founder of this monastery, or at least its first abbot. Hence probably the place derived its name in ancient times; for we are told it was formerly called the City of Deochain-assain.⁴ Whether before or after his appointment as Bishop of Limerick is not stated; but, it has been thought, St. Munchin, in due course of time, succeeded St. Nesson as abbot over Mungret or Muingharid.⁵ This house or colony contained 1,500 monks,⁶ 500 of whom were devoted to preaching, 500 others were so classed and divided as to have a perpetual full choir day and night, while the remaining 500 were old men of exemplary piety, who devoted themselves to charitable and religious works.⁷ This statement seems to have been founded on a local tradition.



Old Church at Mungret.

Mungret parish is situated partly within the Liberties of Limerick and partly in the barony of Pubblebrien. The River Shannon forms its northern boundary.⁸ Although it has been stated on the authority of the Psalter of

CHAP. II.—¹ See "O'Halloran's History of Ireland," vol. ii., p. 97.

² Rev. Dr. Reeves identifies him with the patron saint of Limerick. See a paper read before the Royal Irish Academy, June 10th, 1861, on Augustine, an Irish Writer of the seventh century. Note.

³ See Ferrar's "History of Limerick," part iii., chap. iii., pp. 136, 186, 187.

⁴ According to Cormac MacCuillenan, in the Psalter of Cashel, as quoted in "Gough's Camden's Britannia," vol. iii., p. 519.

⁵ See Lenihan's "Limerick, its History

and Antiquities," chap. liv., pp. 539, 540.

⁶ See an illustration and some account of Mungret Priory in Mr. and Mrs. Hall's "Ireland, its Scenery, Character," &c., vol. i., p. 361. This, however, is not a very ancient building.

⁷ See Ferrar's "History of Limerick," part iii., chap. iii., p. 186.

⁸ In the "Annals of the Four Masters," the name of this parish is *Mungarret*. Dr. O'Donovan confesses himself unable to resolve its etymology.

Cashel, that Mungret had formerly within its walls six churches, and contained, exclusive of scholars, 1,600 religious,⁹ yet the ecclesiastical remains now left are very inconsiderable. There is an old church in the Irish style of the tenth century.¹⁰ This is situated immediately to the left of the road as you approach it from Limerick. On the inside this church measures 41 feet in length by 23 feet in breadth. Considering its age, the walls are in good preservation.¹¹ The side walls are 2 feet 10 inches in thickness, and 14 feet in height; they are built with good stones, cemented with excellent lime and sand mortar. The west gable is remarkably high and sharp at the point, while the east one is rendered obtuse after the storms of ages. As usually the case in old Irish churches, the door-way opens in the west gable. It is 6 feet 8 inches in height, while it is 3 feet 7 inches wide at the bottom, and it diminishes to 3 feet 4 inches at the top.¹² A large breach in the south wall extends from the ground to the top of a round-headed window, which, excepting its top, has altogether disappeared. The east gable contains a rude round-headed window, placed at some height from the ground. On the inside it measures about 5 feet 10 inches in height, and 2 feet 8 inches in width: on the outside it is about 3 feet 10 inches in height, and 1 foot 6 inches in width.¹³ The north wall is in very good preservation, but featureless: the south wall is a good deal injured, and besides the window already alluded to, it contained another, now reduced to a formless breach.¹⁴

According to tradition, little Kilrush¹⁵ is said to have been built by Rose, a sister of St. Munchin. Again, the Church of Killeely, in a parish of the same name, was dedicated to St. Lelia, also thought to have been a sister to St. Munchin.¹⁶ It adjoins Mungret parish. When the death of St. Munchin happened has not been ascertained with any degree of correctness. We are carelessly told, indeed, that St. Munchin, the first Bishop of Limerick, died in the year 652.¹⁷ No authority whatever is cited for such a statement. It is not considered probable, by Dr. Lanigan, that the patron saint of Limerick, St. Munchin, or St. Manchin, had been a bishop over that see.¹⁸ It has been remarked,¹⁹ likewise, that we can find nothing related respecting the successors of St. Munchin in the see of Limerick, before the times of those Pagan Ostmen who held Limerick by force of arms, as they did other cities.²⁰ We labour under like defects and disadvantages in reference to the early origin of many among our most celebrated towns and cities.

⁹ See Gough's "Camden's Britannia," vol. iii., p. 519.

¹⁰ So states Dr. O'Donovan, who describes this parish. See "Letters containing Information relative to the Antiquities of the county of Limerick, collected during the progress of the Ordnance Survey in 1840," vol. i., pp. 33, 34.

¹¹ The accompanying engraving of this old church, by Mrs. Millard, Dublin, is after a drawing by William F. Wakeman in 1840, and now preserved among the Irish Ordnance Survey Records, R.I.A.

¹² It is built of Cyclopean masonry, and Dr. O'Donovan supplies a rough drawing of it.

¹³ Dr. O'Donovan gives a sketch of this window.

¹⁴ An account of the more modern abbey church and some other ecclesiastical ruins in this parish follows the foregoing, with the "History of Mungret." See *ibid.*, pp. 35 to 57.

Among the Ordnance Survey Sketches preserved in the R.I.A., there is a pencil sketch of this abbey by William F. Wakeman, and taken in 1840.

¹⁵ This ancient church is said to resemble, in various particulars, that of Mungret. The residence of the Hon. Robert O'Brien, brother of Lord Inchiquin, adjoins it.

¹⁶ Lenihan's "Limerick, its History and Antiquities," chap. liv., pp. 542, 543.

¹⁷ See Ferrar's "History of Limerick," part i., chap. i., p. 4.

¹⁸ See "Ecclesiastical History of Ireland," vol. ii., chap. xi., § iv., n. 53, p. 63.

¹⁹ In "Harris' Ware," vol. i., Bishops of Limerick, p. 503.

²⁰ "But in the tenth century they were converted to the Christian religion. However I hardly find any bishop in this see before Gille or Gillebert, who begins to govern it about the beginning of the twelfth century." See *ibid.*

CHAPTER III.

ANTIQUITY OF THE SEE AND CATHEDRAL OF LIMERICK—THE OLD CHURCH OF ST. MUNCHIN CONVERTED INTO A PARISH CHURCH—ST. MUNCHIN'S CATHOLIC CHAPEL ERECTED—FESTIVALS AND OFFICES OF ST. MUNCHIN—CONCLUSION.

AN impenetrable mystery seems to shroud the history of the establishment of a see at Limerick, while the acts of its patron saint and first bishop are involved in a maze of obscurity. Various writers have endeavoured to solve the problem presented; but they have been obliged to leave much for conjecture, and this has only tended the more to perpetuate uncertainty. Some authors make this city identical with the Regia found on the Map of Ptolemy, the Geographer. St. Munchin is thought to have been earliest bishop over Limerick,¹ and he is traditionally said to have founded this see, and a cathedral there called after his name.²

The first historian of this city, Ferrar, could not discover anything authentic concerning it, until about the middle of the ninth century.³ A still later history of the county and city of Limerick has been written by Rev. T. Fitzgerald and J. J. McGregor. These writers have acknowledged the obscurity in which the city of Limerick's original foundation is involved. The same historians state, that a manuscript⁴ belonging to the friars of Multifarnam, designates Limerick as Rosse de hailleagh.⁵ Although little be known regarding Limerick before the Danes landed there, yet its having been reputed the see of a bishop, so early as the seventh century, furnishes some proof that it was a place of consequence at a very remote period.⁶ But there can hardly be any question that the Church of Limerick had a continued succession of bishops from a very early date.⁷ To St. Munchin the foundation of Limerick Cathedral has been generally assigned.⁸ From about the middle of the sixth century, Limerick appears to have held rank among the cities of Ireland.⁹ In the second life of St. Senan, one Denon, called Bishop of Limerick, is said to have attended the funeral of Iniscathy's first abbot.¹⁰ Yet, it has been asserted, that there was neither a city nor a bishop of Limerick at this early period.¹¹ St. Munchin's Church in this city is said, by one writer, to have been founded by St. Minchin about the year 630.¹² It is thought to have been rebuilt by the Danes after their conversion to Christianity. St. Munchin's Church continued to be this city's cathedral until

CHAP. III.—¹ See Ferrar's "History of Limerick," part iii., chap. ii., p. 170, and chap. iii., p. 186.

² See "Harris' Ware," vol. i., Bishops of Limerick, p. 503.

³ See Ferrar's "History of Limerick," p. 3.

⁴ This, however, would not seem to have been the "Annales de Monte Fernandi."

⁵ The "Annales de Monte Fernandi," or Annals of Multifarnam, edited by Dr. Aquilla Smith, have been published by the Irish Archaeological Society. In these Annals, I cannot discover any allusion to Limerick, under the foregoing name, as given in the text.

⁶ See Ferrar's "History of Limerick," part iii., chap. i., pp. 149, 150.

⁷ See Lenihan's "Limerick, its History and Antiquities," chap. liv., p. 544.

⁸ This continued tradition has been followed by Sir James Ware and his au-

thorities, as also by our ancient and modern writers. This was the Cathedral of Limerick see until about the time of the English invasion, when St. Mary's Cathedral was founded by Donald O'Brien, King of Limerick. The Ostmen are said to have restored St. Munchin's Church. See Lenihan's "Limerick, its History and Antiquities," chap. liv. p. 542.

⁹ See Mr. and Mrs. Hall's "Ireland, its Scenery, Character," &c. vol. i., p. 325.

¹⁰ Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. Vita S. Senani, cap. xliii., p. 537 (recte) 533.

¹¹ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi. iv. 33, p. 92.

¹² See Ferrar's "History of Limerick," part i., chap. i., p. 4. Yet, in another place, its erection is assigned to A.D. 651. See *ibid.*, part iii., chap. i., p. 149.

after the erection of St. Mary's Church.¹³ Then it would appear to have been converted to a parish church, as the new building had been considered more convenient and appropriate for cathedral purposes. It is situated at the north end of the English town.¹⁴ Little is known regarding its subsequent history until the year 1711, a time of great excitement in Limerick. Then the church was diverted from its original purposes. It received some additions and repairs under the superintendence of the Protestant Bishop Smyth.¹⁵ This old church was a plain building, 86 feet in length by 23 in breadth. It was destitute of any interesting object, except a fine monument of black and white marble placed over the restorer's family vault. The church, converted to Protestant purposes, received further improvements through the family exertions of Bishop Smyth. He died in 1725, and was interred in St. Munchin's Church. A gallery was erected, at the west end, in 1752. The rebuilding of this church was commenced by the Board of First Fruits, before A.D. 1827.

The site of St. Munchin's Church, at the northern extremity of Limerick, is extremely agreeable; the churchyard is 630 feet in circumference, overhangs the Shannon, and having the old town wall for its northern boundary. A pleasant elevated terrace-walk extends along it, from which a view of Thomond Bridge, the river, and the county Clare may be obtained. The parish of St. Munchin's contained 2,250 acres of cultivated land, and upwards of 300 of mountain heath and bog, in A.D. 1827. Part of the parish was then situated in the King's Island, the remainder in the city's north Liberties and in the adjoining barony of Bunratty, county Clare. St. Munchin's was one of the prebends in the gift of the bishop. It was an entire rectory, partly within the city and partly within the county of the city, being united to the rectory of Kill Conygayn, and to the rectory and vicarage of Killonchan.¹⁶ In the year 1744, the Catholics of Limerick built a chapel near Thomond Bridge, on the North Strand. This plain building was dedicated to St. Munchin.¹⁷ According to present arrangements, the parish of St. Munchin forms a cure of souls apart from the cathedral lately built, and in a style of great architectural beauty.

The festival of the patron, St. Munchin, is celebrated on this day as a double of the first class, in Limerick city and diocese. However, De Burgo's "*Officia Propria Sanctorum Hiberniæ*" contains no proper office of this saint, nor indeed does any other ritualistic collection. The office and mass for his festival are taken from those common to a bishop and confessor, as found in the Roman breviary and missal. In the anonymous catalogue of Irish Saints published by O'Sullivan Beare,¹⁸ this saint is set down as Munchinus, at the 1st day of January.¹⁹ Nor can we doubt but he is commemorated in Henry Fitz-Simons' list, under the name Monuchinus, although the day of his feast is not entered.²⁰ However, the prevailing practice at Limerick celebrates the patron saint's festival on the 2nd day of January. This appears, likewise, to have been the usage from time immemorial. Another

¹³ See *ibid.* note, p. 4. For a further account in reference to the parochial history of this rectory, see Carlisle's "*Topographical Dictionary of Ireland*," under the heading LIMERICK.

¹⁴ See Lenihan's "*Limerick, its History and Antiquities*," chap. liv. p. 149.

¹⁵ See Lenihan's "*Limerick, its History and Antiquities*," chap. liv. pp. 542, 543.

¹⁶ This whole benefice was valued in the King's books at £2 13s. 4d. There is a glebe house and garden in the parish of St.

Munchin. See "*Fitzgerald and McGregor's History, Topography, and Antiquities of the County and City of Limerick*," p. 4, 556 to 558, and Addenda.

¹⁷ See Ferrar's "*History of Limerick*," part iv., chap. i., p. 196.

¹⁸ See "*Historiæ Catholicæ Hiberniæ Compendium*," Tomus i., lib. iv. cap. xi. p. 49.

¹⁹ See "*Harris' Ware*," vol. i., "*Bishops of Limerick*," p. 503, where a similar statement is to be found.

²⁰ See *ibid.* cap. xii., p. 56.

feast has been assigned to a St. Mainchin, conjecturally supposed by O'Clery to have been identical with this holy Bishop of Limerick. It was held on the 29th of November.²¹

It is only in the Church of Christ true merit is recognised and worthily honoured. The world may disregard holy men, as our Blessed Saviour was once discredited and rejected by his chosen people. In a worldly sense the saints never enjoyed ease or comfort; and this truth must be admitted by all Christians, in whatever degree or rank they live and move. Yet, the pious servants of God find it a great happiness to lay securely the foundation of a spiritual life, in discharging the highly responsible duties entrusted to them during life. Beyond that goal, good bishops and the pastors of the Church point out a true inheritance to their flocks, as Moses from Mount Necho did the promised land to the children of Israel. Like that great leader and prophet, too, they may rest in the unknown graves,²² but their memories shall live in the recollection of a grateful people, even though the traditions of their age and personal characteristics may have perished in those places, once sanctified by their living presence.

ARTICLE II.—ST. SCHOTIN, OR SCUTHIN, PATRON OF TASCOFFIN PARISH, COUNTY KILKENNY.

CHAPTER I.

INTRODUCTION—PARENTAGE OF ST. SCUTHIN—DATE OF BIRTH—EARLY PIETY—EDUCATED BY ST. DAVID, ARCHBISHOP OF MENEVIA—RETURNS TO IRELAND—ESTABLISHES A RELIGIOUS FOUNDATION AT TASCOFFIN—DESCRIPTION OF THIS LOCALITY.

IN every Irish parish, the incessant missionary labours of some early founder or patron saint have been strenuously, if not successfully, emulated by pastors and assistants, anxious to advance the spiritual and temporal welfare of their flocks. This is their true happiness, since it places them in true relations with their brethren and with God. It also serves to perpetuate the blessings brought upon that district by those who associated their lives and actions with the spot, where the works of light dispelled those of darkness. Colgan remarks that the acts of St. Schotin, if extant, had not come into his possession.¹ From other sources he prepared some biographical notices. St. Schotin, otherwise Scutin, was son to Sedna,² and he was a child of respectable parentage. This saint was born, perhaps, towards the close of the fifth or about the beginning of the sixth century. Deriving his descent from Fertlacta, son

²¹ See Drs. Todd's and Reeves' edition of the "Martyrology of Donegal," pp. 350, 351. See likewise notices regarding him at the same date.

²² See Deuteronomy, xxxiv.

ART. II.—CHAP. I.—¹ What Colgan published concerning him was chiefly drawn from the "Martyrology of St. Ængus," at the 2nd of January, and from other writers whose authority he faithfully cites. See "Acta Sanctorum Hiberniæ," ii. Januarii. Vita S. Scutini, n. i., p. 10. The second stanza of the Feilire of St. Ængus, transcribed by Mr. O'Longan, and translated by Mr. O'Looney, introduces to our notice one foreign saint, with the two Irish saints most renowned for this day.

b. iii. n. ΕΡΩΤΩΝ ΜΕΤΕΡΕΩ
ΑΒΒ ΕΞΑΙΡΕ ΔΙΡΩΕ
ΜΑΝΧΙΝΗ ΑΝΕΙΡΓΕ
ΣΚΥΤΙΝΗ ΜΗΝΟ ΜΑΙΡΓΕ.

B. iii. n. Isidore, the bishop;
Abbot of a noble church;
Manchine in Eirge,
Scuthine, diadem of Mairge.

—"Leabhar Breac," R.I.A., fol. 79.

² The commentator on the "Martyrology of St. Ængus," at this day, and also the "Genealogical Menology," thus gives his pedigree: "St. Scotin was son to Sedna, son of Trebtac, son to Duleus, son to Ladiraridh, son of Cucorb, son to Imrossy, son to Fertlachte." See *ibid.* n. 4, p. 10.

of Fergus Rogo, who was also progenitor to Ailbe, Bishop of Emly,³ it may have been the case that both saints lived contemporaneously. St. Schotin is said to have been a cousin to St. Ailbe.⁴ In youth Schotin was distinguished for his piety, but being desirous to increase his stores of virtue and of knowledge, he conceived an intention of devoting himself to their further acquisition. This object he desired to accomplish⁵ under the direction of St. David, Bishop of Menevia, in Wales.

Schotin left Ireland for this purpose, and, in companionship with many fellow-students and countrymen,⁶ he endeavoured to emulate the virtues of his great master, and to profit by the lessons of wisdom and science which were taught in his school. After remaining some time in Wales, the saint returned to his native Ireland, where his first concern was to find out a suitable place for his contemplated religious establishment.



Tiscoffin Mur or Rath, where the Seven Bishops are said to have been buried.

He selected an elevated and a beautiful spot, situated in a southern district, among the mountain ridges, extending from Slievemargue barony,⁷ Queen's

³ The feast of St. Ailbe is observed on the 12th September.

⁴ The "Genealogical Menology," and the commentator on the festilog of St. Angus, state that the father of St. Scothinus and Olchu, father to St. Alveus, were the sons of brothers, cap. i., cap. xxix. See *ibid.* nn. 5, 6, p. 10.

⁵ St. Scutin is called his disciple, both by Capgrave, in his "Life of St. David," and in that published by Colgan, at the 1st day of March.

⁶ He is said to have had for fellow-disciples St. Aidus, or Maudoc, afterwards Archbishop of Ferns, whose feast occurs at the 31st of January, as also St. Modomnoc of

Tribrach, whose acts are to be found at the 13th of February.

⁷ Slievemargue, or Slievemargie, was called Hy-Mairche, prior to the English invasion. This district constituted a part of the county of Carlow, A.D. 1553, as appears from an inquisition of that date. It was taken to prove the King's right to the lands of Killishen, &c., which are situated in the lordship of Slievemargie, and county of Carlow. It so continued "till the statute 3rd and 4th of Philip and Mary, chap. 2nd, incorporated the Queen's County." See Grace's "Description and Architectural Sketch of the Grace Mausoleum in the Queen's County," p. 7, note.

County, into the present county of Kilkenny. Here he built a cell, which was afterwards called Tech-Schotin, or the house of Schotin. In this place he aspired to practices of the most heroic virtues. This locality has been identified with Tascoffin or Tiscoffin parish, situated not many miles from the city, and in the northern part of the county of Kilkenny.

In the days of Scothinus, it is probable that extensive forests covered the greater part of that mountainous region, for even in the last century, according to tradition, stretches of forest timber skirted many of the rivulets in that quarter. A rushing stream gurgles onward towards the River Barrow, where it is lost in a deeper channel.⁸ Not far from its source, and on the right bank, a hill slopes gently, and on its top there is a large circular earthen enclosure. Within it are pointed out seven flag-stones, under each of which popular tradition states that a holy bishop lies interred.⁹ This is said to have been the exact site of Scothin's hermitage or religious house. Furthermore, he is believed to have founded a college there, and to have trained many students.¹⁰ Almost immediately adjoining this place, but on a somewhat more elevated crest of the hill, is the ancient cemetery of Tascoffin.¹¹ Here, within the memory of persons yet living, some portions of a ruined church remained, but the materials had been removed and used for the erection of a modern Protestant church, which now rises within the cemetery. The shafts of broken Irish crosses were found, but in a very fragmentary condition. That St. Scothinus had a just appreciation of picturesque and charming scenery is evidenced to every pilgrim of taste, who desires to visit the site of his former home. Nor can it be allowed that the formal wall, which now surrounds the cemetery, can at all equal in beauty and convenience the high-breasted and flower-thorn fence, which even in winter sheltered the grave of the patron saint and his deceased clients, and which in summer lent bloom, colour, and fragrance to a lonely and an interesting locality. Through the vallies the eye traces many a delightful vista, and from any of the hill-tops grand ranges of prospect spread far away over the lower plains, in almost endless variety and most pleasing combinations.

CHAPTER II.

PIOUS OBSERVANCES AND AUSTERITIES OF ST. SCUTHIN—HIS VOYAGES TO BRITAIN—PROBABLE PERIOD OF HIS DEATH—RELIGIOUS COMMEMORATION AND POPULAR REVERENCE FOR THIS SAINT—CONCLUSION.

ST. SCUTHIN subjected himself to the most rigorous observances. On every occasion he took great care to mortify his passions, and to wage a continual warfare with rebellions of the flesh against the spirit. By day he was occupied in prayer and fasting; by night his vigils were excessive and long continued. He cultivated the love of purity to such a degree, that whenever he found within himself a tendency to irregular carnal motions he was in the habit of plunging into a tub of cold water. In this he remained, offering up his prayers, until not only these temptations were overcome, but frequently until he had scarcely any vital sensation left. By such practices long continued he

⁸ Near Goresbridge, county Kilkenny.

⁹ A very curious legend is related regarding those bishops, all of whom are said to have been brothers, the children of one birth, and remarkable for their smallness of stature.

¹⁰ The accompanying engraving, by Mrs.

Millard, is from a sketch taken by the writer on the spot in March, 1873, and it represents the old circular rath, which contains the graves of the seven bishops, and which surmounts the hillock beside the high road.

¹¹ See sheet 15 of the Ordnance Survey Townland Maps of the county of Kilkenny.

acquired a very exalted degree of sanctity. He likewise received the gift of working miracles.

It is said he paid one visit, or even made more journeys, to Britain, chiefly through a desire of seeing his beloved master. That he even went to Rome has been asserted.¹ Circumstances related in connection with those journeys are almost incredible :²

"How the winds became the willing slaves
Of those who labour in the work of God ;
And how Scothinus walked upon the waves,
Which seemed to him the meadow's verdant sod."³

The year of his death is not known, but it probably fell from within the middle of the sixth to early in the seventh century. The feast of this saint has been assigned to the 2nd of January, in the "Martyrology of Tallagh,"⁴ and in the Feilire of Ængus.⁵ The "Martyrology of Donegal," has an unusually lengthened notice of his miracles at the same date,⁶ when it is supposed that he departed this life. St. Scothin's festival was celebrated on this day at the Church of Tech-Schotin. For his wisdom and virtues he was equally distinguished, for in the Feilire of Ængus he is styled—

"Scothine mind mairge."
"Scuthine mind of Marge."

The epithet applied to him appears to indicate that his intelligence and mental powers rendered him pre-eminent throughout the whole of Marge district. Even yet, in the adjoining Catholic church⁷ dedicated to this saint, a statue of St. Scothin has been erected,⁸ while his feast is celebrated with appropriate solemnities, and with great popular devotion. Within the memory of persons yet living, pilgrimages were made to St. Scuthin's well, yet seen to issue from the cemetery enclosure, and beside the high road. Within the graveyard, and lying level with the ground, there is an antique monumental stone, having a deeply incised and ornamental cross described on its upper surface. Under this, according to popular tradition, the remains of St. Scothin are deposited.

The holy apostle, St. John, has declared, that he who keepeth the word of God in him most truly is charity perfect.⁹ The learned Bellarmine distinguishes and describes four different degrees of perfection,¹⁰ as follows :—first, that degree of loving God as much as he ought to be loved, and which is solely attainable by God himself ; secondly, the loving of God so far as creatures can, and this is peculiar to the beatified ; thirdly, the loving of God, so far as mortals can do it, by removing all impediments to such love, and by an entire consecration of the heart to him ; and fourthly, that grade of divine love, whereby men love God, not so much as he is to be loved, not so far as a creature can absolutely love him, or love him in this life, yet in such a

CHAP. II.—¹ We are told, he went thither from Ireland and returned within two days. Colgan quotes Ængus, Maguire, and others as authorities for such statement.

² These miracles may be found in his Acts as furnished by Colgan. See "Acta Sanctorum Hiberniæ," ii. Januarii. Vita S. Scutini, cap. vi., vii., viii., p. 10.

³ See Denis Florence M'Carthy's "Voyage of St. Brendan," part ii., stanza 8, and n. 61, pp. 182, 231, 232. *The Bell Founder and other Poems.*

⁴ The simple entry "Scuithin" is in the edition of Rev. Dr. Kelly, p. 9. In the Franciscan copy, Scothine is found, the

first of four Irish, preceded by twenty-three foreign saints, for this day.

⁵ The Calendars of Cashel, of Marianus O'Gorman, and of Maguire, follow the same order.

⁶ See Dr. Todd's and Dr. Reeves' edition, pp. 4, 5.

⁷ The approach to it is through picturesque scenery, and the interior sanctuary is neatly decorated.

⁸ He is represented with a priest's habit, having on a surplice and stole.

⁹ 1 John, ii., v. 5.

¹⁰ See Tomus ii., "Controvers. De Monachis," cap. ii., col. 427. Editio Lugolstad.

manner as that nothing should be equally or more greatly loved than God, and that nothing should be entertained contrary to divine love. This latter grade of perfection is required from all men; but great saints aspire to a still more sublime degree of merit and of holiness.

ARTICLE III.—ST. MAINCHINN, OR MANCHAN, SAGE, OF DISERT-MIC-CUILINN, OR DISERT GALLEN, QUEEN'S COUNTY. We must not disparage oral tradition when it comes to us in support of written history. For such a tradition there must be some assignable reason and connexion, although it be difficult to determine actual deficiency or excess. And never lingered popular lore in a more delightful spot than where it preserves the traces of this holy man's religious establishment. On this day, the Martyrology of Donegal¹ mentions Mainchinn, Sage, of Disert-mic-cuilinn,² now Disert Gallen, in Laeighis, of Leinster.³ Manchen the Wise, is his designation, according to the Martyrology of Tallagh,⁴ at the 2nd of January.⁵

From the Irish Calendars⁶ we are able to collect no less than twelve various entries of festivals set apart to honour saints called Mainchein or Manchen.⁷ To disintegrate the epithets, genealogies, and places, or to ascertain their diversity or individuality, seems a matter of extreme difficulty. It has been observed,⁸ that the different names of places, with which they were connected, will not serve sufficiently to mark a distinction, in some cases. It is remarkable, furthermore, that St. Mainchine of Disert-Chuilinn, and St. Mainchine of Mena-Droichit, are both distinguished by the epithet of the Wise, while both of their places were in ancient Leix.

In the Feilire of St. Ængus, at the 2nd day of this month, we have the line,

“mainchine an eirge.”

“Manchine in Eirge.”

This may serve to distinguish the present St. Manchen from other saints bearing the name. Now there is a parish, partly in the barony of Upper Ossory, Queen's County, but chiefly in that of Galmoy, county Kilkenny, which bears the name of Eirke.⁹ With this, it seems most likely, the saint had some ministerial connexion. In this parish the ruins of more than one old church are yet traceable. We are told that a commemoration

ART. III.—¹ Edited by Drs. Todd and Reeves, pp. 4, 5.

² This place has been called Disert Chuilinn, by Colgan, in his Life of St. Manchin of Mohill. See “Acta Sanctorum Hiberniæ,” p. 333.

³ See likewise the table appended to the “Martyrology of Donegal,” pp. 440, 441.

⁴ Edited by the Rev. Dr. Kelly, p. xi., and in the Franciscan copy we read “manchem Sapientip,” scil. “Festum.”

⁵ It is remarkable, that the feast of St. Munchin, or Mainchin, patron of Limerick, falls on the same day with that of St. Mainchinn, patron of Dysart Gallen, and yet from what has been already said, they must probably be distinct persons belonging to different epochs.

⁶ The Feilire of St. Ængus, the Calendars of Cashel, Marianus O'Gorman, Cathal Maguire, and Donegal. See Colgan's “Acta

Sanctorum Hiberniæ,” xiv. Februarii. Vita S. Mancheni, n. 6, p. 333.

⁷ These are : 1. St. Mainchine of Disert, at 2nd of January. 2. St. Mainchine, son of Collan, at the 13th of January. 3. St. Mainchine of Leth, at the 24th of January. 4. St. Mainchine of Mohill, at the 14th of February. 5. St. Mainchein, at the 23rd of March. 6. St. Mainchine, son of Failbhe, at the 24th of March. 7. St. Mainchein, at the 1st of May. 8. St. Mainchein Leper, at the 21st of October. 9. St. Mainchine, Abbot of Lismore, at the 12th November. 10. St. Mainchine, cook to Mochta, at the 2nd of December. 11. St. Mainchine, at 4th of December. 12. St. Mainchine, at the 29th of December. The reader is referred to the several days here mentioned for separate notices.

⁸ By Colgan.

⁹ See Lewis' “Topographical Dictionary of Ireland,” vol. 1, pp. 596, 597.

of the Menadrochit Manchenus' death is pointed out under the name of Manicheus, the Wise Irishman, which occurs in the books, "*De Mirabilibus Scripturæ*." These have been erroneously attributed to the great St. Augustine,¹⁰ but they are now known to have been penned by an Irishman bearing his name. The times, it is said, agree very exactly, and the name is not unlike.¹¹ Father Fitzsimon¹² has fallen into an error, in making St. Mainchin the author of that treatise¹³ intituled "*De Mirabilibus Sacræ Scripturæ*," comprised in three books.¹⁴ This is now well known to have been the production of an Irishman named Augustine, who wrote it about the year 655.¹⁵ In this tract, allusion is made to the epoch of a St. Manchen's demise.¹⁶ The present saint appears to have lived within the existing parochial limits of Dysart-gallen, near Ballynakill, in the barony of Cullinagh, Queen's County. Yet the epithet of Manchen the Wise seems also to have been applied to Mainchen,¹⁷ Abbot of Mena, or Meana Drochit, near Burris-in-Ossory, in the western part of the same county.¹⁸ This latter holy man died, A.D. 648, according to the Annals of the Four Masters,¹⁹ or in the year 651, according to those of Ulster.²⁰ This last named saint appears to have been identical with the saint of Dysart Gallen, since both their places were formerly situated within the ancient territory of Leix.²¹ However, we may observe that Mena Drochit was afterwards detached from it, and is now found within the present bounds of Ossory. But it is not more than fifteen miles removed from Dysart Gallen, which from time immemorial was situate in the deanery of Leix proper.²²

In a lovely and sheltered valley, through which a rushing and rapid mountain stream rolls, beside this river, the triangularly-shaped graveyard of Dysart Gallen rises on a knoll. The situation is a lonely one, but the surrounding scenery for romantic beauty cannot be surpassed. The richest verdure covered the hill slopes, traversed in all directions by high hawthorn hedges, which were covered with a profusion of snow-white blossoms, shedding exquisite odours around, at that season of the year when it was our good fortune to have first visited this spot. A few late showers had intensified the delicious fragrance. A day of unclouded sunshine lent an air of cheerfulness to the whole prospect, contrasting with shadows cast by tree and bush over the green pasture lands. Ash and other tall trees grew around the old graveyard, and sheltered the church ruins, which rose in its

¹⁰ See "*Opera S. Augustini*," tomus iii., lib. ii., cap. 4.

¹¹ Sir James Ware, "*De Scriptoribus Hiberniæ*," lib. i., cap. iii., p. 26.

¹² See his "*Catalogus Præcipuorum Sanctorum Hiberniæ*," printed at Antwerp, in 1621.

¹³ See Colgan, n. 67, p. 101.

¹⁴ This tract had been printed in the early editions of the great St. Augustine's works, although classed among the *spuria*, on account of the intrinsic evidences of its not having been written by the celebrated Bishop of Hippo.

¹⁵ The author says his tract was written the third year of the twelfth great cycle. Cave says he wrote it A.D. 657. The Benedictine editors of St. Augustine's works state that he wrote after 660.

¹⁶ See the learned and lucid dissertation on this subject of Augustine and his work, by the Rev. Dr. Reeves, in a paper read before the Royal Irish Academy, June

10th, 1861.

¹⁷ This appears to have been the Manicheus, whose death is alluded to in the treatise of Augustin, an Irishman, "*Mirabilia Sacræ Scripturæ*." See "Harris' Ware," vol. iii. book i., chap. iv., p. 35.

¹⁸ Only the foundations of Mun-dre-hid church, as locally pronounced, now remain, with a cemetery, beautifully located, surrounding them. The place is incorrectly named on the Ordnance Survey maps.

¹⁹ See O'Donovan's edition, vol. i., pp. 262, 263.

²⁰ See *ibid.* n. (h), p. 263.

²¹ See "*Acta Sanctorum Hiberniæ*," xiv. Februarii. Vita S. Mancheni, n. 6, p. 333.

²² See "*Liber Regalis Visitationis*," 5th and 6th of July returns, A.D. 1615. Then it had been a rectory inappropriate, with a benefice [and residence for a vicar, p. 52. Copy belonging to the Royal Irish Academy.

midst. So protected from nipping winds were the primroses, that they were yet in full bloom, and in numerous tufts under the hedge-rows and along the thorn-covered hill-sides, even at so advanced a period in summer.²³

The old ecclesiastical building here had been divided into nave and choir, an arrangement, in our opinion, peculiar to nearly all our Irish churches, built since the Anglo-Norman invasion. We do not mean to assert, however, that it did not form an earlier type of our church architecture. The choir is utterly ruined,²⁴ only the foundations being discernible. These are about 20 feet in length by 14 in width. The nave walls are in much better preservation. These measure 40 feet in length by 20 feet in breadth. The walls are over 3 feet in thickness. A great part of the side walls is removed, but in two of them doorways may yet



Old Church at Dysart Gallen, Queen's County.

be traced. Two windows are also visible. The western gable is still very perfect, but it is terminated by a tottering belfry. A large window likewise pierced it. A gable-wall surmounted the beautifully jointed stone arch near the choir. The walls of this church seem to have been well cemented. They are built of grit and limestone materials.²⁵

The writer is indebted for the following additional information regarding this locality. "When passing by that sequestered and romantic spot, where

²³ In A.D. 1870, the 1st day of June.

²⁴ Such was the case, so far back as 1615, when other portions of the church had been in repair, and used for Protestant purposes. See the "*Liber Regalis Visitationis*," drawn up in the reign of James I. Return fur-

nished from Carlow, on 5th & 6th July, 1615.

²⁵ The accompanying engraving of the church and adjoining scenery, by William Oldham, has been executed from a drawing, sketched by the author, on the spot in March, 1873.

stood the remains of Dysart Gallen, you must have noticed the base²⁶ on which stood a huge stone cross. Between it and the monastery below flows a stream, that in winter and freshet times assumes vast proportions.²⁷ The district around is called Augh-na-cross, 'the field of the cross,' or Ath-na-cross, 'the ford of the cross.' This monastery was remarkable for its hospitality. It was like an eastern caravansary, in which the soiled and foot-sore wayfarer, as well as the religious brethren, found a home and a hospital. So at least runs the tradition."²⁸

Two remarkable looking antique roads crossed near the old church, and at the ford or wooden temporary foot-bridge, thrown across the mountain stream. Evidently these were very ancient thoroughfares. They wound steeply up the sides of this romantic glen, and led in different directions.

ARTICLE IV.—ST. LOCHAID OR LOCHAIT, ABBOT OF MAGH BILE OR MOVILLE, COUNTY OF DOWN. The religious community presided over by this saint was situated near the head of Strangford Lough. It lay about an English mile to the north-east of Newtown Ards.¹ We learn from the "Martyrology of Donegal,"² that the feast of Lochait, Abbot of Magh-bile, had been celebrated on this day.³ A similar entry is met with in the "Martyrology of Tallagh,"⁴ at the 2nd of January. Although our annals have deaths of various bishops and abbots of Maghbile, yet this holy man's name does not appear among them. It is difficult, in consequence, to assign his exact place in the local and abbatial succession.

ARTICLE V.—THE DAUGHTERS OF BAITH OR BATH, IN THE PLAIN OF THE RIVER LIFFY. The collective sanctity of old Irish families is here sufficiently displayed. We read about Ingena Baithi, or the daughters of Baith, in Maigh Liphe, or the Plain of the River Liffy, as having had a festival at the 2nd of January, according to the "Martyrology of Tallagh."¹ It seems the site of their old church must be sought for not far from the banks of the Liffy, and probably somewhere within the present county of Kildare,² which forms the level plain of that river.³

ARTICLE VI.—ST. AINBHITHEN, VIRGIN. The feast of Ainhithen, a Virgin, is mentioned in the "Martyrology of Donegal,"¹ as occurring this day. We have not been able to find any further account regarding her.

²⁶ This is now built into a wall, on the high road from Timahoe to Ballynakill, having been removed from its former site.

²⁷ See sheet 30 of the Ordnance Survey Townland Maps of the Queen's County.

²⁸ Extract from a letter headed Ballynakill, Queen's County, 2nd November, 1870. It was written by the Rev. James Delany, P.P., who has charge of Dysart Gallen parish.

ART. IV.—¹ See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore," p. 151, and Calendar in Appendix, p. 376.

² Edited by Drs. Todd and Reeves, pp. 4, 5.

³ This is evidently the St. Locatius, Abbot of Maghbile, placed by Colgan, through mistake, the 2nd of March, instead of the 2nd of January, in enumerating the saints of

Maghbile. See "Acta Sanctorum Hibernie," xviii. Martii. Vita S. Fridiani, Appendix, cap. viii., p. 650.

⁴ Edited by Rev. Dr. Kelly, p. xi. In the Franciscan copy, we find "Lochat abb maige bile" at this date.

ART. V.—¹ Edited by the Rev. Dr. Kelly, p. xi. In the Franciscan copy we read, "Ingénabach in mag lipi."

² From a careful examination of the Ordnance Survey Townland Maps, adjoining the banks of the Liffy, I have not been able to discover a probable identification, although many old church sites are indicated.

³ See the "Topographical Poems of O'Dubhegan and O'Hindhrin," edited by Dr. O'Donovan, n. 440, p. liv.

ART. VI.—¹ Edited by Drs. Todd and Reeves. See pp. 4, 5.

Third Day of January.

ARTICLE I.—ST. FINTAN, PATRON OF DUNBLEISQUE, NOW THE PARISH OF DOONE, COUNTY OF LIMERICK.

[SIXTH CENTURY.]

CHAPTER I.

INTRODUCTION—THE ANCIENT BIOGRAPHY OF ST. FINTAN—HIS PARENTAGE AND RACE—OPPOSITION OFFERED TO HIS PREACHING BY A CERTAIN DYNAST—CONVERSION OF ST. FINTAN'S PERSECUTORS.

THE fairest parterre cannot be presented to the eye and be always covered solely with beautiful shrubs and flowers. Unsightly weeds thrive apace at the same time, and require the horticulturist's skill to separate them from the soil. So it happens in writing our saints' acts, for it becomes equally necessary to exclude unmeaning and absurd legends from these pages, when they could only tend to disturb sound judgment, or to offend correct taste. However, the weed has a utility and an interest, apart from its noxious properties, for the naturalist, and the legend even serves the antiquary's process of deduction. Not forgetting the proper application of this knowledge, it may be observed, that in the old published acts of this saint, while it must be desirable to lop off many excrescences, the hagiologist or the religious reader will have no great reason to regret such removal from his field of vision.

A very ancient biography—or rather a compendious life—of this saint has been published by Colgan.¹ Its defects are very apparent, and the manuscript from which it was printed had been in part defaced by ink. This life was taken from a Salamancan MS.² It contains, without doubt, some gross fables and many errors.³ From this record, however, we shall be obliged to extract whatever unobjectionable particulars it embraces, with some additional information, supplied from Colgan's notes.⁴

Fintan was brother to St. Finlug, and son to Pipan,⁵ son of Tule,⁶ who lived at a place called Cliach,⁷ according to the life of this saint. But

ART. I.—CHAP. I.—¹ See "*Acta Sanctorum Hiberniæ*," iii. Januarii. *Vita S. Fintani*, pp. 11 to 14.

² See *ibid.*, n. 1, p. 12.

³ Among these the most incredible longevity has been assigned to St. Fintan.

⁴ The present St. Fintan was a different person from St. Fintan, Abbot of Clonenagh, whose acts are recorded at the 17th of February; also from St. Fintan, surnamed Munna, whose feast occurs at the 21st of October; likewise from St. Fintan, Prince of Leinster, whose acts are given at the 15th of November; as from many other saints bearing this same name, and who are mentioned in the "*Martyrology of Tallagh*," and in the *Commentaries* on St. Ængus, at

the 1st and 7th of January, the 21st of February, the 27th of March, the 11th of May, the 9th of October, and the 14th of December. See Colgan's "*Acta Sanctorum Hiberniæ*," iii. Januarii, n. 2, p. 12.

⁵ As this saint, in his acts, is called Fintan, son to Pipan, so likewise Marianus O'Gorman, at the 25th of November, and Selbach, cap. i., called him St. Finnan, son to Pipan. Yet the latter is said to have been of different race, viz., that of Conall Gulban.

⁶ Such is the account given in the acts of our saint, as published by Colgan.

⁷ See "*Acta Sanctorum Hiberniæ*," iii. Januarii, n. 6, p. 13. Colgan supposes Cliach to have been identical with Aracliach, in the county of Limerick.

according to a commentator on Ængus, his father was named Diman,⁸ who descended from Mured Manderig, King of Ulster.⁹ The mother of our saint was named Alinna,¹⁰ said to have been daughter to Artgail, or Lenine, and she was of noble birth,¹¹ belonging to a family that lived in the county of Limerick, as Colgan supposes. The early career of this saint seems to have been involved in some obscurity, not dissipated by his old biographer. Hence, we are abruptly brought to narrate the following rather unconnected events.

In the time of St. Fintan, a certain incredulous and irreligious king lived in a district then known as Calathmagh,¹² but it was called Eoghanacht,¹³ at a period when the writer of his life flourished. Formerly there were several Eoghanachts in different parts of Ireland, especially in the southern

⁸ The commentator on Ængus has a statement concerning St. Fintan's parentage and race. At the 3rd of January, he writes, regarding Fintan and his brother Finlug, that these were the two sons of Diman, son to Fingen, son of Deman, son to Carill, son of Mured Manderig. St. Lasarian, or St. Molassius of Leighlin, is said to have been son to the aforesaid Carill. The author of "Menologie Genealogy," gives the descent of those saints in the same manner. Selbach says, that both those saints were sons to Diman of Fiatac Finn's race, whence the aforesaid Carill descended, cap. 15.

⁹ If these authors only maintained that the present St. Fintan, who was Abbot of Duinbleisch, had been son to Diman, and descended from the race of Ulster kings, Colgan could easily be induced to suppose, that they had been led into error with regard to his condition or dignity, and that the son of Diman had been a different person from the Abbot of Duinbleisch. But, as they state, that he and his brother Finlog were sons to Diman, he would not dare to call in question their assertions, nor those advanced by the author of our saint's acts. These he supposed to be of considerable antiquity. Hence Colgan could not undertake to decide the matter in controversy, until further light should have been thrown upon it, from some other quarter.

¹⁰ In the book, "On the Mothers of the Irish Saints," chap. 1, and num. 21, we find these remarks regarding the mother of this saint, and of his two brothers: Aialenna, daughter of Lenine, was the mother of Saints Fintan, Columbus, also called Colmanus Midhisil, and of Lughaidh, or Lugadius. Here Lughaidh is understood for Finlughaidh, or Finloga, as said in a former note. The father to St. Fintan's mother, who in the acts is called Artghail, is here named Lenine. But either of these names must have been a surname or cognomen. In St. Fintan's life we are told, that his mother's sister was a holy virgin, named Finna, at whose tomb, in the writer's time, many miracles were performed; and Colgan says that this Finna appears to be that saint, to whose name is prefixed Ly, Cael, *i.e.*, "at-

tenuated," or "lean," by Marianus O'Gorman, and others. Thus, at the 3rd of February, the day of her Natalis, she is called Coel Fhinnia, *i.e.*, "Finnia the Lean," or perhaps she was the saint called Moinnia, at the 21st of May, by these same authors. *Mo*, which signifies *my*, was prefixed to express veneration towards saints, according to a custom common among our ancestors. Afterwards, through repetition, this particle became incorporated with the original name. However, this virgin was different from Finnia, daughter to Erc, mentioned by Selbach, cap. 18, for one had Erc as her father, and the other Artgal, or Lenine. See Colgan's "Acta Sanctorum Hiberniæ," iii. Januarii. Vita S. Fintani, cap. i., p. 11, and *ibid.* nn. 5, 7, p. 13.

¹¹ The acts of St. Fintan state that Alinne, daughter to Artghail, belonged to a noble family, called by the Hibernians in their tongue "Solar," to which Colgan adds, in a note, "Hibernice Grienan puta Grienan Cuannach, vel Grene mempe *Grene Cliach*, vocatur." The author alludes to this meaning of the word, for the "solar land" is denominated the East. This region, so called, is in the county of Limerick. See Colgan's "Acta Sanctorum Hiberniæ," iii. Januarii. Vita S. Fintani, cap. i., p. 11, and *ibid.*, n. 6, p. 13.

¹² According to St. Fintan's acts, Colgan suggests, however, that Cabthadh-magh should most probably be read.

¹³ There were seven districts in Munster, according to Colgan, each division of which had been denominated Eoghanacht. He enumerates the following, *viz.*, 1. Eoghanacht Chaisol. 2. Eoghanacht Locha-Lein, or Eoghanacht Ui Donnchadha. 3. Eoghanacht Roisairgid. 4. Eoghanacht Criche Cobthaidh. This appears to have been the one to which allusion is here made. Again, we find mentioned, Eoghanacht Aine Cliach, Eoghanacht Gleanna Amhnach, and Eoghanacht Rathlenn. See O'Flaherty's "Ogygia," pars iii. cap. lxvii., p. 328, and Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," p. 46, n. (z); pp. 59, 60, nn. (k, l); p. 72, n. (o); p. 78, n. (g); pp. 86, 87, n. (d).

province.¹⁴ To the king Fintan had resolved on preaching God's holy word, but the dynast was unwilling to receive our saint on the object of his mission. Hearing that Fintan, accompanied by a number of holy monks, was on the way, orders were despatched to certain mowers in a field to bar the further progress of God's servants on that highway by which these travelled. At the same time the king expressed himself in very opprobrious terms regarding his expected visitors, in calling them impostors or seducers. Having arrived at a place denominated Keall-ruis,¹⁵ where there was water, the mowers were stationed in a field to oppose their passage. In vain God's holy servants asked permission to proceed, but insult was added to the refusal. However a mighty tempest arose on the instant, and a great commotion of the elements ensued, accompanied by thunder and lightning. The very crops there matured began to blaze, while the mowers, unable to pass the hedges¹⁶ on fire, were nearly blinded with smoke. Then humbly asking pardon for their offences, St. Fintan blessed some water, which was applied to their eyes, when the faculty of vision was restored. Wherefore these men bound themselves to his perpetual service. Not only were certain temporal possessions bestowed, but even their children, grandchildren, and posterity, were dedicated to him, in the manner then understood by such engagements.

CHAPTER II.

ANCIENT IRISH ECCLESIASTICAL TRIBUTES—ST. FINTAN STUDIES UNDER ST. COMGALL—PIRATES INVADE BANGOR—MIRACLE WROUGHT BY ST. FINTAN—VARIOUS PLACES VISITED BY HIM—THE DUBH-LABHAR—REMARKABLE EXORCISM—ST. FINTAN SETTLES AT DOONE—VARIOUS RELIGIOUS ESTABLISHMENTS THERE—TOBAR FIONTAIN.

IN the lives of our Irish saints we find several instances, similar to the foregoing, where individuals, families, and even whole clans, are said to have bound themselves and their posterity to the service of particular saints. The exact nature of these services is not definitely described; but it may be supposed, in most instances, such vows or dedications included a bond, expressed or implied, of giving tribute in money or in kind, for the building, repair, or maintenance of churches, monasteries, or other religious establishments, and for the support of clerics or monks attached to them.¹

In a succeeding chapter of our saint's acts, we have only a portion of the first sentence preserved. From this we learn how Fintan was in St. Comgall's school, where his master imposed a certain command, the nature of which is unknown. The remainder of this chapter was illegible in that copy of St. Fintan's Biography, which Colgan used, it having been blotted with ink;

¹⁴ From these words, used by the writer of St. Fintan's acts, "*nunc vero Eoghanacht dicitur*," we are led to infer he lived at a remote period. In Colgan's time, and many years before, no district in Munster had been commonly known by such a name.

¹⁵ Answering to the description of this place, there was a church so called in the territory of Corcabaschind, and kingdom of Thomond. It lay within the diocese of Killaloe, and in the southern part of the county Clare. It is Anglicised Kilrush. However, Colgan supposes the place here mentioned was named Ros-airgid, in the

territory of Eoghanachta Ros-airgid.

¹⁶ From this account, at an early date, agricultural operations seem to have been well carried on in Ireland. Hedges set round fields are obviously of remote origin, and incidental passages, like the present, may be discovered in the acts of Irish saints, serving to illustrate many social usages and habits of our ancestors.

CHAP. II.—¹ In corroboration of this opinion, the reader is referred to St. Grellan's acts at the 17th of September, where a tribute of this kind was paid by the people of Hy-Maine.

but he infers from the imperfect sentence remaining, Fintan had been a disciple to St. Comgall, Abbot of Bangor,² who there founded his celebrated school about the middle of the sixth century.³ From such account we may at least suppose that our saint was contemporaneous with St. Comgall—it is to be presumed—of Bangor, and that he must have flourished after A.D. 550. In the fifth and sixth chapters of Fintan's life we have some rather doubtful incidents described, which appear as having reference to that time he spent with St. Comgall. From the names of places contained in this life, his future mission and miracles, for the most part, seem to have been confined to the southern parts of Ireland.

From the acts of our saint, it is stated, that sea-rovers were accustomed to haunt our shores even before the Danish invasions commenced. St. Fintan once asked St. Finian of Maghbile,⁴ to lend him a book of the Gospels for purposes of study; but he could not obtain that favour. His master, St. Comgall, heard of this refusal, and said to our saint: "If faithful, perhaps, next day you will be in possession of that book of the Gospels." On the succeeding night St. Fintan and his companions, fearing the approach of pirates, were on guard at the port.⁵ It had been rumoured that sea-rovers were about to despoil St. Comgall's religious establishment. In the beginning of this same night, however, their course had been directed to Magh-bile, which was St. Finian's city, and, among other robberies there perpetrated, they took away the aforesaid book of Gospels. Then, by a circuitous route, those pirates reached that place where Fintan and his companions were on guard. They had resolved on attacking the city of Bangor. But, behold! a large tree, near which St. Fintan watched and prayed, was suddenly uprooted by a violent tempest and cast upon their ships, lying near the shore. Except one of these, all the other vessels were broken to pieces and submerged. The book of Gospels and other effects in possession of those pirates were then recovered.

In the schools of Bangor, Scriptural studies were not neglected. As St. Fintan, with his companions, had been engaged reading the Gospel during a spring season, a certain leper came to St. Comgall—so runs the legend—and he demanded bread, which should be made from corn lately ripened. At that season, it seemed impossible to procure what he required; nevertheless, St. Fintan desired this leper to follow the oxen and plant seed in a field they were ploughing. Seed having been cast into the first furrow turned, corn immediately grew up and ripened; so that bread was obtained for this leper in a miraculous manner, and it was taken from grain thus prematurely produced.⁶

While Fintan was resting in a place called Kell Fintain,⁷ a certain very corpulent man, named Lothraid, then labouring under some loathsome bodily distemper, ruled over this part of the country. He is said to have died of

² See his life at the 10th of May.

³ Colgan's "*Acta Sanctorum Hiberniæ*," iii. Januarii. Vita S. Fintani, cap. iv., p. 11, and nn. 11, 12, p. 13.

⁴ The feast of this saint is celebrated on the 10th of September.

⁵ Of Bangor—a semicircular bay at the outer part of Belfast Lough, opening to the sea, and on the north shore of Down County. The harbour affords a refuge for fishing craft of considerable tonnage, and the town itself is now in easy communication with Belfast by means of steamers, which arrive and depart daily.

⁶ Colgan's "*Acta Sanctorum Hiberniæ*," iii. Januarii. Vita S. Fintani, cap. v., vi., p. 11.

⁷ Dr. Lanigan says that this place was "probably Killfinan, in the county of Limerick." "*Ecclesiastical History of Ireland*," vol. ii., chap. xii., § xii., n. 179, p. 234. See Ordnance Survey Townland Maps of the County Limerick, sheet 48. There a St. Finnen's well is noted. Dr. O'Donovan, however, thinks Dr. Lanigan's identification of this place with Kill-Fintain, mentioned in the text, as very doubtful. See "Letters containing information relative to the antiquities

this complaint after he had become a great burden to himself and to his servants. Afterwards people living in this part of the country desired the saint to take up his abode there, so that they might manifest the highest respect towards him. But Fintan went to a place named 'Tulach Bennain,'⁸ where he intended to reside. Certain British strangers, notwithstanding, would not allow him to remain in this place. Departing from it our saint said: "Although you expel me hence you shall not be honored here, and your name shall be known only to very few; but a certain woman, and a stranger, will dwell in it, while the same place will honor me." This prophecy was afterwards fulfilled. A holy virgin named Érnait,⁹ daughter to King Kiannacht, came from the northern part of Ireland, and dwelt in Tulach Bennain.¹⁰ Afterwards St. Fintan went to a certain hill, which was called Cabhair, at a time the writer of his acts lived. There Fintan intended to remain; but an angel appearing said to him: "It is not decreed that you will remain here; however, this place must honor you, and, as token of my promise, you shall see a bell coming hither through the air." Wherefore, looking towards heaven, they saw a bell,¹¹ which was heard tolling as it descended. It rested on a rock, and full in their presence. This bell was of a black colour; hence it was called Dubh-labhar,¹² which in Latin is interpreted, *Nigra sonans*, or in English, "the black toller."¹³ Like many similar objects among the Irish and Britons, it was formerly held in great veneration.

Much about the same time a religious man, named Cuan,¹⁴ sent one of his disciples to visit St. Fintan. Whilst this disciple moved on his way, it was thought a demon approached and took bodily possession of him. Colgan's religious faith in this instance, and in many similar narratives, leads him to defend from censorious doubters the possibility of such an incident. Nor does he even find anything incredible in this narrative. St. Fintan is related to have exorcised this demon. Immediately he departed from the monk and entered a neighbouring rock.¹⁵ By the power of God, we are told, he remained here in a state of perpetual imprisonment, not being able to inflict further injury on any human being.¹⁶

of the County of Limerick, collected during the progress of the Ordnance Survey in 1840," vol. i., p. 207.

⁸ Colgan remarks that both Kill-Fintan and Tulach Bennain were probably in Munster. Yet he does not attempt to identify them. See "*Acta Sanctorum Hiberniæ*," iii. Januarii, n. 14, p. 13.

⁹ The Natalis of this virgin was observed on the 10th of April, according to the Martyrologies of Tallagh, Marianus O'Gorman, and the enlarger or commentator of Ængus.

¹⁰ Another wonderful miracle is afterwards recorded as having taken place in Tulach Bennain.

¹¹ In the acts it is called "campana." Another name for a bell in Latin is "nola." These are comparatively modern terms to express a more ancient name, "tintinnabulum," signifying "a little bell." The former terms are thought to have come into use about the time of St. Jerome, when we are informed Paulinus, Bishop of Nola, a city in Campania, first converted the "tintinnabulum" to sacred purposes, and used bells in connection with his church services.

¹² Colgan thus interprets this word *Dubh*, which has the Latin signification of "nigra,"

and *Labhar*, *Labhra*, or *Labhairt*, means "sonus."

¹³ Colgan's "*Acta Sanctorum Hiberniæ*," iii. Januarii. Vita S. Fintani, cap. vii., viii., ix., p. 13.

¹⁴ Colgan says, he appears to have been St. Cuanus, of Moethal Brogain, whose Natalis occurs on the 10th of July, according to St. Ængus. The Martyrologies of Tallagh and Marianus O'Gorman state that his memory was venerated in the territory of Kenselach, in Leinster, and of the Decies, in Munster. Veneration was paid to other saints (Cuans) at the 15th and 29th of October.

¹⁵ In Irish pagan mythology it was believed that local genii or evil spirits haunted certain places, and various legends are told concerning them.

¹⁶ In a note, Colgan writes to state, that if it be meant the demon there continued, and was no longer able to injure any person, this is not to be regarded as irrational; for, on earth, and in the air, as in hell, devils exist and use their tempting powers or arts against men, nor can they escape that punishment inflicted on them by the Almighty; or, if the meaning be, that the demon entered and had been enclosed within a rock, leaving

After this occurrence, St. Fintain is said to have reached a place denominated Dunbleisque. This the Lord had destined for his habitation.¹⁷ It was situated within the territory of Cuanach, in Munster. With his usual extraordinary sagacity, when unveiling objects and names relating to Irish topography, Dr. O'Donovan has been enabled to identify its precise locality.¹⁸ It is identical with Doone, a parish situated partly in the barony of Owneybeg, but mostly in that of Coonagh, in the county of Limerick.¹⁹ The townland Doone gave a distinctiveness to the parish, and its name is not of ecclesiastical origin. The townland derived its etymon from an earthen Dun which still remains, and from a person named Blesc, who appears to have resided there, or from a river near the place. It is absolutely certain, this is the Dun Bleisce of ancient Irish writers. They describe the Dun as situated in the territory of



Convent of Mercy, and St. Fintan's Convent and Chapel, Doone.

Cuanach, and as having taken its name from Blesc. Here the original parish church was placed. Besides this one, there is no other church in the barony

some impress thereon, but not being able to effect further mischief—this is equally intelligible and reasonable. In either case, God might have wished to manifest his power over this demon through the merits and prayers of two holy men. It might also be regarded as an instance of divine favour shown to his people. No devout Christian can presume to question such possible exercise of omnipotent bounty.

¹⁷ In the "Leabhar Breac," the following quatrain is given as a prophecy of St. Comgall that his *alumnus* should settle at *Dun Bleisce*, its more ancient name:—

"Sebaró mo dalcán in mún
Fintan lap fagebrheo uín
Ip i a chaon comall n-é
Oia m-ba coib-aínn uín bleisce."

Dr. O'Donovan supplies a very *literal translation* in the following version:—

"My little foster-son shall obtain the *fortress* [*mun*];

Fintan, by whom the *dun* will be obtained; His city of sacred protection shall be That which is called Dun-Bleisce.

Free Translation.

"My *Dalta* Fintan shall erect his *fine*
At that old fort which now we Dun-Blesc
call;
And there immortal honors he will gain:
His city will a termion be to all.

or thus:—

"My dear *alumnus* Fintan shall erect
His sacred city at the fort we call
The *dun* of *Blesc*; and then he shall protect
The poor and weak, and pray for mankind
all."

¹⁸ See his letter, dated Tipperary, August 18th, 1840. "Antiquarian Letters for the County of Limerick," *L.O.S.*, vol. i., pp. 433, 434. Afterwards follows some account of other objects in the parish of Doone.

¹⁹ See Ordnance Survey Townland Maps of the County of Limerick, sheet 16.

of Coonagh, the name of which begins with Doon. Every ambiguity is removed, however, by the existence, to this very day, of the patron saint's holy well.

The site of St. Fintan's old monastery is not known at present in Doone, nor can the oldest inhabitant give any information as to where it stood, nor is its existence even remembered in any current popular tradition. However, about twenty years ago, an old church stood just opposite to the Mercy Convent, which was then the dwelling of a former parish priest. This, it has been supposed, must be the actual site of St. Fintan's Church, but at present little or no trace of the ruins appear. This very spot is now occupied by a potato garden.²⁰



Convent Schools of St. Fintan, Doone.

The Rev. Father Hickey, late parish priest of Doone, and Rev. Father O'Dwyer, C.C., had a great devotion for St. Fintan.²¹ When the parish church was built they desired to place it under his protection ; but, at the time it was dedicated, they found it difficult to get any trustworthy information regarding the saint's biography. The Rev. Mr. Hickey left a provision for founding the Sisters' Convent of Mercy and Schools, with some land attached.²²

The Christian Brothers' Schools, to be placed under the invocation of St. Fintan of Dunbleische, will form a very attractive feature in this locality. The Rev. Patrick Hickey, P.P., Doon, who died in the year 1864, bequeathed

²⁰ The foregoing and succeeding items of information have been obligingly supplied by Sister Mary Patrick Joseph—a nun belonging to the Mercy Convent at Doone. The good and patriotic community there have most kindly, and at their own expense, engaged the services of an accomplished artist and photographer, Mr. T. O'Connor, of Limerick, to furnish these subjects: the Convent and Chapel of St. Fintan, engraved by Mr. Oldham, and the Convent Schools of St. Fintan, by Mr. Charles M. Grey, Gardiner-street, Dublin.

²¹ Before the death of Father O'Dwyer,

he had expressed an intention to ask permission from the archbishop of the diocese to have St. Fintan's festival observed as a half holiday in the parish of Doone.

²² The convent is not yet quite finished, and the Chapel of St. Fintan has yet to be built ; but, according to the plans prefigured in the engraving, the Sisters of Mercy are arranging to obtain certified industrial schools, which will greatly improve the condition of the juvenile females of the neighbourhood, and it is intended to have this educational establishment dedicated to the local patron, St. Fintan.

to the Rev. Br. P. Walsh, Director of the Christian Brothers' Schools, Limerick, sufficient funds for the establishment of a branch of their useful institute at Doon. The buildings, as in the annexed engraving,²³ are now nearly completed, according to the provisions of his will; and in a short time,



Christian Brothers' House and Schools of St. Fintan, Doone.

it is hoped, they must diffuse the blessings of a sound religious education in that neighbourhood. They are built about one hundred yards from the supposed old site of St. Fintan's Church. The well of this saint flows at the other end of the village of Doone.²⁴ Tobar Fiontain is situated in a grove of fir trees, in the east corner of Lower Kilmoylin townland. The people often make use of its water in cases of sickness. On the feast-day the peasantry were accustomed to assemble and pray beside St. Fintan's well.²⁵ It lies west of the road which runs through Kilmoylin townland. Many resorted thither to be healed of various infirmities.

"They have left their cot for the holy well,
Near the cross, in the valley flowing;
Its bright blue tide hath a seraph's spell,
Light and joy to the blind bestowing."²⁶

The religious erections of the present day, and objects connected with the veneration of our early saints, may not interest an antiquary to the same degree that representations and descriptions of antique churches or monastic ruins might afford him pleasure. But, altogether apart from their utility and civilizing influences, modern churches, conventual establishments, charitable institutions, chapels, and schools, have an archaic value peculiarly their own. When a few

²³ By Mr. Charles M. Grey, of Gardiner-street, Dublin, from a photograph taken by Mr. T. O'Connor, of Limerick. The cost has been kindly borne by Rev. Brother P. Walsh. To him, as to his admirable institute and its members, the author feels bound to record his deep sense of obligation for practical and generous efforts made in sustenance of the work now commenced.

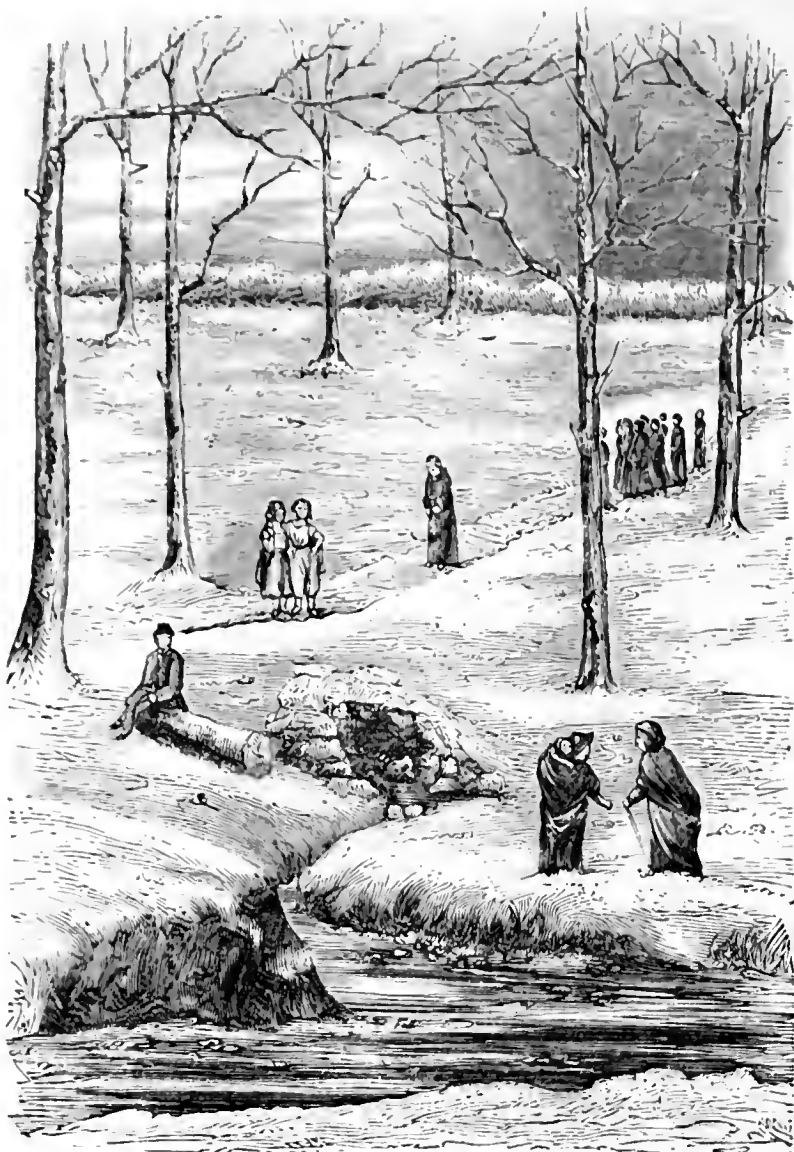
²⁴ Dr. O'Donovan's letter of August 18th, VOL. I.

1840, in the "Limerick Letters of the Irish Ordnance Survey," vol. i., pp. 433, 434, R.I.A.

²⁵ It is accurately represented in a sketch of Mr. T. O'Connor, from which the annexed woodcut, by Mrs. Millard, has been engraved.

²⁶ "Original Poems and Lyrics," by Stephen Nolan (Edrington, Jun.), "The Blind Girl," p. 69.

hundred years shall have passed, future generations will desire to realize some idea of our present religious foundations; and, it is to be hoped, national feeling must be gratified to know that in our day so many had been dedicated under the invocation of Irish saints. Exact pictorial illustrations will best preserve for all time the forms of buildings, which, through various accidents, may lapse into ruins, or which may be replaced by further architectural changes or erections. However much some persons may object to several long established devotional practices of the people at holy wells on the feasts of saints, who probably blessed them many centuries ago with solemn rites and ceremonies; yet, as in the case of Tobar Fiontain, surviving usage on the patron day has invested the *turas*, or "pilgrimage," with a peculiar importance, since it served as a clue to discover the special patron saint of Doone parish.



St. Fintan's Holy Well on the festival day at Doone.

CHAPTER III.

ENTERTAINMENT AND PREDICTION OF ST. FINTAN—MIRACULOUS INCIDENTS—BESTOWAL OF KILL-MAITTOGE—CHARITY OF ST. FINTAN—HIS MIRACLES—REPUTED LONGEVITY—FESTIVAL DAY AND ITS CELEBRATION AT DOONE—CHARACTER OF THE SAINT, AND CONCLUSION.

AT Dunblesque¹ St. Fintan was received with much honour, and he was hospitably entertained by Columbanus, son to Kynchadha. The flesh of a

CHAP. III.—¹ By some it is called Dunflesche, according to Colgan. The Irish Commentator on St. Ængus, using Latin, as he often does, at the 3rd day of January, deduces the etymology of this word from an evil woman called Blesc, who lived there,

or from a swineherd of the king who ruled over Ua-Cuanach, now the barony of Coonagh, county Limerick; or from Flesk, the name of a river, so called from a former city near its banks.

cow and calf, with some milk, had been prepared at a banquet, where seven companions sat down with St. Fintan. One of these was his brother, named Finlogh, or Finloghait.² Fintan predicted that his brother should pass over the sea and die an exile from his native country. At a time when the author of our saint's acts flourished, Finlog's memory was venerated in many places.

Columbanus,³ the entertainer of our saint, said to Fintan, "I assign this place to thee, and for thy honour. Show me, therefore, that spot to which I must remove." St. Fintan, his companions, and St. Columbanus, went south of the city, and near its principal street. There a mutual agreement was entered into between those saints. Columbanus asked how his baggage should be conveyed. Fintan then rang his bell. Immediately two deer⁴ issued from an adjoining wood, and tamely presented themselves before those devout men. Having placed St. Columbanus' effects on the horns of one, our saint said, "O Columbanus, follow this deer wheresoever he shall precede until you come to where foxes shall issue from their dens, and there shall you remain." Having placed the luggage of his brother, Finlogh, on the horns of the other deer, Fintan then said, "Do you follow this animal in whatever direction he shall go." That course taken led towards the sea, where Finlogh found a vessel. On board of this he passed over into Albania.⁵ As had been ordained, in Scotland he lived and died. Afterwards he there awaited a future resurrection of the living and dead.⁶

On a certain day, being afflicted with a grievous headache, an attendant, named Feradach, coming to St. Fintan, said, "To-day there appear to be signs of health and joy in your countenance." Fintan replied, "And justly should I rejoice; for on to-morrow our dearly-beloved friend, Columba, shall come to visit us. Therefore do you quickly prepare some corn for the mill." "That I would willingly do," said Feradach, "if there were water to turn it." However, through the intervention of St. Fintan the mill-stone began to move and to grind for three days and three nights without cessation. This was looked upon as a great miracle, because there had been no water or human assistance afforded during the process of grinding. During this visit which was made to our saint, with whom Columba and a number of holy men remained for some time, abundance of bread was supplied for their use. Then St. Columba bestowed in perpetuity to St. Fintan a city, which was called Kell-maitoge,⁷ with all those services due by its inhabitants to the possessor.

² His festival is likewise observed on this day, and some account of him follows immediately after the present biography.

³ Colgan has reason to suppose that this Columbanus was a holy man; but he is at a loss to discover among many saints bearing this same name who he was. Colgan offers a conjecture, however, that he may have been identical with Columbanus, or Columanus, abbot, son to Kortgidh. According to the Martyrologies of Tallagh, Marianus O'Gorman, and Ængus, he was venerated on the 18th of October. Perchance some error had been perpetrated by the writer of these acts, or his copyist, when calling him son to Kynchadha instead of Korchidh or Corchidha.

⁴ In connexion with legends relating to our saints deer are frequently introduced; while these timid and wild animals are most generally represented as obedient to the command or serving the purposes of holy persons.

⁵ From the circumstance that the writer of this life of our saint called *Scotia Minor*, or North Britain, by the name Albania. Colgan is of opinion he must have flourished at least 500 years, if not more, previous to the time at which Colgan himself wrote. From the epoch of St. Bernard, who lived in the twelfth century, Scotland was not called *Albania*, but rather *Scotia*.

⁶ Colgan's "Acta Sanctorum Hiberniæ," iii. Januarii. Vita S. Fintani, cap. x., xi., xii., pp. 11, 12.

⁷ In a note at this word, Colgan says he knows not whether Cell Martoige, Mac-toige, or rather Maodhoige, should be read. The Martyrologies of Tallagh, Marianus O'Gorman, and the commentator on Ængus, treat of a St. Mattocus, at the 25th of April. But Colgan knew not where a church had been dedicated to his memory. In the diocese and county of Kildare, in the Leinster province, there is a place called Cell-Mao-

While St. Fintan was stopping near a great river⁸ in the city of Tyr-da-glass,⁹ certain mimics and buffoons approached him. They asked Fintan to supply them with some fish to eat. He told them truly he had not what they sought. One of the mimics then said, "The water is near thee, and if thou art that holy man thou art said to be, we shall easily obtain what we ask."¹⁰ Fintan replied, "It is not more difficult for the Almighty to procure a fish than to produce the water itself." Then calling his disciples, he sent them to a well which lay nearer to them than the river. In a vessel, together with some water, they brought a large fish. But when those mimics thought to remove this fish's bones, they found it impossible to separate them, even by the aid of an iron instrument. Whereupon they said, "Although our fish is a tough one, however, it shall not be left here by us." Taking their departure, they then carried it along with them; but an eagle, hovering over their party, suddenly descended, and snatching away the fish, bore it to a tree. This stood over the well already mentioned. The fish was dropped into the spring whence it had been taken.¹¹ The author of our saint's acts informs us, that for the sake of brevity he omitted writing many other miracles that, through Fintan, the Almighty was pleased to effect. He adds, also, on account of the numerous miracles which Fintan wrought and continued to work in his biographer's time, it would be impossible for man to recount, or even to retain them in memory.

In his Acts, our saint is said to have attained the incredible age of 260 years,¹² and to have been quite decrepit at the time of his death. The year when this occurred is not recorded. His ancient biographer asserts, that God, who can accomplish whatever He pleases on the earth, in heaven, on the sea, or under the abyss, was specially desirous of prolonging St. Fintan's life.¹³ When very old, this saint's cheeks were furrowed by wrinkles.

The author of St. Fintan's Acts gives us no particulars regarding the day and year of his death.¹⁴ Nor even does he mention that particular place

dog; yet it cannot with certainty be affirmed that this was the locality alluded to in the text. Colgan adds, that from this passage we may infer St. Fintan lived before A.D. 565, when St. Columbkille left Ireland; or at least before A.D. 597, when St. Columbkille died. However, there is nothing in these acts of St. Fintan to indicate the Columba mentioned as having been identical with the great St. Columbkille.

⁸ Doubtless the Shannon, on the borders of which Tyr-da-glas, now known as Terryglass, near Lough Derg, had been situated.

⁹ This place is situated within the diocese of Killaloe, county of Tipperary, and province of Munster.

¹⁰ This early social custom of insolent and strolling players frequently travelling from one place to another in Ireland, and levying gifts from the people, is fully proved from various passages in the acts of our national saints.

¹¹ Colgan's "*Acta Sanctorum Hiberniæ*," 3 Januarii. Vita S. Fintani, cap. xiii, xiv., p. 12.

¹² It seems perfectly possible that the writer or compiler of the MS. copy of St. Fintan's Acts may have transcribed it from one more ancient, and that some wrong numeral was allowed to creep in; thus cclx.

might have been written for clx. or cxi. It is said that Irish biography affords many instances of life having been prolonged to 140 or even to 160 years.

¹³ Colgan, however, is persuaded that St. Fintan did not survive to the extraordinary age of 260, as recorded in his Acts. Although there is frequent mention of this saint by domestic writers, yet we do not find any biographer, annalist, or historian relates that he lived about or after the middle of the eighth century; and he could not possibly have attained 260 years of age without having lived to a much later period. He was also a disciple of St. Comgall, A.D. 550. His great grandfather, Dinan, son to Carill, King of Ulster, died A.D. 565; and Mured, King of Ulster, father to this Carill, and grandfather to this same Dinan, died in A.D. 479. See Dr. O'Donovan's "*Annals of the Four Masters*," vol. ii., p. 1190. Addenda et Corrigenda. Colgan says incorrectly this latter died in the year 503. According to the Four Masters it was Eochaidh, son to Muireadhach, Muindearg, King of Ulster, who died at the latter date. See Dr. O'Donovan's edition, vol. i., p. 165.

¹⁴ The third stanza of the Feilire of St. Ængus, transcribed by Mr. O'Longan, and translated by Mr. O'Looney, records with

where it occurred, nor the circumstances attending it. But from St. Ængus' commentators, and from other sources, we learn that the day of St. Fintan's death fell on the 3rd of January.¹⁵ It is generally allowed, however, that he must have flourished in the sixth century. On the 3rd day of January the festival of St. Fintan had been celebrated formerly in the parish of Doone, and county of Limerick. It forms a portion of the archdiocese of Cashel, or diocese of Emly. At this date, the saint is commemorated in the "Feilire Ænguis" in the Martyrologies of Tallagh¹⁶ and of Donegal.¹⁷ According to the latter calendar, this saint belonged to the race of Fiatach Finn, monarch of Ireland, and he was a descendant of Heremon.

After the example of his Master, our Lord Jesus Christ, this saint ministered as a servant not only to his guests, but even to his brethren. He often unloosed the shoes from their feet, which he washed after their labours. In him no guile was found; he judged and condemned no person; to none did he return evil for evil. He was never found to be angry or disturbed in mind. He was never known to mock any person, nor to grieve at any calamity. Peace, compassion, and piety were throned in his heart.¹⁸ He always manifested the same equanimity of temper; he preserved such a heavenly serenity of countenance that he seemed to have abandoned even the imperfections of human nature. For these and such like virtues, he now reigns in supreme felicity, more brightly than the sun shines in the firmament, and more effulgent than its rays are spread over illuminated space.

ARTICLE II.—ST. FINLUGH, LUGAD OR FINN-LUGAIN, PATRON OF TAMLACHTFINLAGAN, COUNTY OF LONDONDERRY. [*Sixth Century.*] This holy man was brother to the preceding saint, but whether senior or junior to him does not appear. He is variously named. Sometimes he is called Finlog or Finlugh, Lugad, Lagan, or Logha. The latter forms appear to represent his original name, to which the prefix Finn or Fionn, which signifies "white" or "fair," was afterwards added. This appellation was probably bestowed on account of some quality of complexion, or from the colour of his hair. He had the same father and mother¹ as Fintan; and to the former biography the reader is referred for notices regarding them. At the 3rd day of January,² St. Finlog, as well as his brother Fintan, was venerated at Dunbleisque, or Doone; and again do we learn from St. Ængus and his commentator,³ from

the foreign saint Rodanus, two other Irish saints at this day.

C. iii. n. *moí marteí Rodanir*
Con a cleip caineíce
Fintan co feib uairle
Finnlugh deíbh Duin lerce.

C. iii. n.—The great martyrdom of
 Rodanus,
 With his brilliant clergy;
 Fintan, of noble practices,
 Finlugh, the truthful, of Dunbleisque.

—"Leabhar Breac," R.I.A., fol. 79.

¹⁵ Colgan's "Acta Sanctorum Hiberniæ,"
 3 Januarii, Vita S. Fintani, cap. xv., p.
 12, and n. 25, p. 14.

¹⁶ After introducing the names of twenty-four foreign saints at this day, the first Irish saint's record stands *Fintan* in the Franciscan copy. There is a total omission

of this saint's name in Rev. Dr. Kelly's edition, at this date.

¹⁷ Edited by Drs. Todd and Reeves, pp. 6, 7.

¹⁸ In the published Acts of our saint this sentence, in the former part, appears slightly defective. There we read, "Nunquam in illius ore nisi . . . Nunquam in illius corde nisi pietas, pax, et misericordia," &c.

ART. II.—¹ In a copy of the tract attributed to St. Ængus "On the Mothers of the Irish Saints," transcribed for the writer, and copied from the "Leabhar Lecan," a MS. belonging to the Royal Irish Academy, by William M. Hennessy, M.R.I.A., I find Ailgind, daughter of Lenin, mother of Fintan, and Colum, and Lugada, fol. 89 b.

² Through misprint, the 5th of January is set down in Colgan's work.

³ He says, that Finnluaga was disciple and brother to St. Fintan of Dunblesque, and

the "Martyrology of Tallagh,"⁴ from the "Calendar of Cashel," and from Marianus O'Gorman, as also from the "Martyrology of Donegal,"⁵ that St. Finlog had been venerated at Tamlacht Finnlogha, or Finlagan,⁶ in the territory of Cianachta Glinne Geimhin, on this same day. Finlog seems to have been originally the disciple of his brother, at Dunbleisque, where, as has been already related, it was predicted that he should pass over the sea, and die an exile from the country of his birth. In the former life we have already related the manner of his departure. It is thought probable, that he went to Iona, and that he was the identical Findluganus, who interposed to save the life of his great master, St. Columbkille, in the island of Hinba. We are informed,⁷ that while living here St. Columbkille had resolved on excommunicating certain oppressors of religious houses. Among these, Joan, the son of Conall, was especially conspicuous. One of his wicked associates was called Lamh Dess. Instigated by the devil, he rushed on the saint with a spear intending to kill Columba. To prevent this dreaded result, one of the brethren, named Findlugan,⁸ put on the saint's garment and interposed his person, being ready to die for sake of the holy man. But St. Columba's garment served as a kind of strong and impenetrable shield, which could not be pierced by the thrust of a very sharp spear, although made by a powerful man. The brother who wore it remained safe and uninjured under divine protection. The ruffian who attempted this outrage, and whose name is found Latinized Manus Dextra,⁹ retired, thinking he had transfixed the saint¹⁰ with his spear. Exactly one year afterwards, when the saint was in the island of Hy, he said: "A year has just now elapsed since that day when Lamh-dess did his best to put Findlugan to death in my place, but that man is now slain, as I believe, and on this very hour." So it happened; for at that moment, according to the saint's revelation, in an island which is Latinized "Longa,"¹¹ in English, "Long Island," a battle was fought between a number of opposing warriors. Lamh-dess alone was slain by Conan, son of Baithen, and transfixed with a dart. It is said, this stroke was given in the name of St. Columba. After the fall of Lamh-dess the battle ceased. Whether these events occurred before or after what remains to be noted regarding St. Finlog cannot very

therefore both are named together; that this saint journeyed to Albania, and that he is the saint who had been venerated in Tamlacht-Finnlogain, in the territory of Kiennacht, of Glenn Gemin. See Colgan's "Trias Thaumaturga" Quarta Vita S. Columbæ, n. 23, p. 383.

⁴ In the edition published by Rev. Dr. Kelly, this saint's festival is thus entered at the present day: "Finnlag Duinbleisci, i. Blesc ainm Mucida Righ, h-Cuanach, ise roboi. is in ionad seu artus unde nominatur locus," p. xi. The Franciscan copy has *finolugae Duinbleisci, i. e., bleiscann. mucida Righ Cuanach ise poboi*. . . . The latter part is quite illegible.

⁵ See Dr. Todd's and Dr. Reeves' edition, pp. 6, 7. It is added, that he was a disciple and brother of the previous St. Fintan, and that both were the sons of Diman, or Deman, son to Fingen, son of Deman, son of Cairell, son to Muiredhach Muinderg.

⁶ It adjoins Drumachose or Newtownlimavady, in the county of Londonderry. See Rev. Dr. Reeves' "Adamnan's Life of St. Columba," n. (d.) p. 136.

⁷ See Colgan's "Trias Thaumaturga,"

"Adamnan's," or "Quarta Vita S. Columbæ," lib. ii., cap. xxiv., pp. 355, 356, and O'Donnell's or "Quinta Vita S. Columbæ," lib. ii., cap. cii., p. 428.

⁸ Saints bearing this name are honoured in our Irish calendars, respectively, at January 3rd, May 11th, June 5th, and November 13th. Besides, we find a Lugh venerated at the 16th of June, and a Lughan at the 21st of July. In addition, there are twelve Lughaidhs or Lughaedhs, respectively, venerated at the 31st of January, 12th February, 2nd, 9th, and 24th of March, 17th of April, 12th of May, 1st of July, 6th of August, 30th of September, 6th of October, and 2nd of November. See table of the "Martyrology of Donegal," as edited by Dr. Todd and Dr. Reeves, pp. 418, 419, 436, 437.

⁹ That is "Right Hand," rendered into Irish, "Lamh-dess."

¹⁰ Neither in Adamnan's nor O'Donnell's life is it sufficiently clear whether the spear had been thrust at St. Columbkille or at Findlugan, although from the context it seems probable enough the latter was meant.

¹¹ There are islands of this name near Scarba, among the Hebrides.

clearly be ascertained. Again, St. Columbkille is said to have founded a religious establishment at a place near Lough Foyle, in the barony of Kenaught, county of Londonderry.¹² The townland is called Tamlacht.¹³ Over the house thus established the great father of Irish monasticism placed his disciple, Finlog, as first abbot. Hence the place seems to have derived its appellation of Tamlachtfinlaghan.¹⁴ It is now a parish in the diocese of Derry.¹⁵ The place of the old monastic site is marked by a much frequented cemetery, within the enclosure of which are the ruins of an old church. Whether any portion of this building dates back to the time of St. Finlog may very fairly be questioned.



Old Church at Tamlagh Finlagan.

The old church at Tamlaght was drawn by George V. Du Noyer, in 1836,¹⁶ and this sketch is faithfully produced in the accompanying engraving.¹⁷ The

¹² According to one authority this happened A.D. 585. See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 592. No reference, however, is given for the date.

¹³ Tam-lechta, "plague-graves." The root-word is supposed to be *tam-tabes*, by Whitley Stokes, editor of "Sanas Chormaic," or "Cormac's Glossary," p. 160. In the same manner Tamlacht is explained by O'Flaherty when treating about Tallagh, near Dublin. See "Ogygia," pars. iii., cap. v., pp. 168, 169. To the foregoing opinions Dr. O'Donovan adheres, notwithstanding certain interpretations advanced by others. See "Letters containing information relative to the antiquities of the county Londonderry during the progress of the Ordnance Survey in 1834," pp. 122, 123.

¹⁴ See Archdall's "Monasticon Hibernicum," p. 93. Archdall incorrectly renders the denomination into English, as "the church of Finlaghan." Dr. P. W. Joyce

more correctly declares the word Taimhleacht to mean "a plague monument," or a place when people who died of an epidemic had been buried. The word is said to be of Pagan origin, and considered as applicable by adoption only to Christian cemeteries, like other Pagan terms. In the northern counties it is generally written Tamlaght and Tamlat, while in other places it takes the forms, Tawlaght, Towlaght, and Towlett. See "Origin and History of Irish Names of Places," part ii., chap. iv., p. 151.

¹⁵ See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 495.

¹⁶ It was designed for illustration of the antiquities of the county of Londonderry, and intended for the engraver. It is preserved in the "Oblong Book of Sketches for Londonderry," in the Royal Irish Academy, vol. ii., No. 114.

¹⁷ By Mrs. Millard.

ground plan represents only a nave, with the *annexe* of a tower,¹⁸ on the left side of the ruined entrance way. On the opposite gable was a circular-headed window, now greatly injured. Two windows seem to have been on the right side-wall, and one window on the left. A great portion of the old building—which appears to have been an ancient one—has crumbled into decay. It adjoins the Bessbrook river beside the road, and about two miles from Lough Foyle.¹⁹ The place of St. Finlogue, or Finlogus, has been incorrectly confounded²⁰ with Tallagh, a parish in the county of Dublin.

Besides his *cultus* at Tamlacht Finnlaghan, and Dumblesque, St. Finlog appears to have been venerated, likewise, on the island of St. Finlagaan, where are the ruins of a small chapel dedicated to him. That island lies within Loch Finlagaan,²¹ in the parish of Killarrow, at Islay, or Ila. From this fresh water lake flows the Killarrow river, and between the chapel of St. Finlagaan and the east coast at Kilcholmkill stood a chapel dedicated to St. Columba. Before the year 1380, John, lord of the Isles, is said to have roofed the chapel of Finlagaan and other churches. He gave them, moreover, proper furniture for the service of God, and for the maintenance of officiating clergy. The lords of the Isles exercised the right of patronage in connexion with the chapels of St. Finlagaan and of St. Columba.²² On the island cemetery of Finlagaan the wives and children of the island lords were buried, while these latter were buried at Iona—regarded as still more sacred ground.²³ It may have been the case that a part of St. Columba's missionary enterprise embraced Islay, and that St. Finlog either founded a church at Loch Finlagaan, or lived and, perhaps, died there; but great uncertainty prevails in reference to these matters.

At what particular time the monastic institute of Tamlaght Finloga ceased is unrecorded, but it is classed as a parochial church in the Taxation of Pope Nicholas, A.D. 1291. On the old monastic site stand the ruins of a former parish church, destroyed in the wars of 1641.²⁴ In the beginning of the present century there was a tower visible on the north-west corner of the old church ruin, near the stream, behind Bessbrook.²⁵

The Christian courage and charity of this saint deserve well the encomium of Prince O'Donnell, for he desired to sacrifice his own life in preserving that of his great spiritual father, whose loss to the Church Findlagaan deemed irreparable on earth. Greater charity than this no man possesses, when he is ready to give up his own life for the safety of his friends. Utterly unselfish and nobly generous was his spirit of self-devotedness. His humility and obedience were equally conspicuous, for he felt ready to accept any injunction which might best promote God's honour. In either Scotia his religious acts were conspicuous; and the people both of Ireland and of Scotland have just reasons for celebrating his virtues.

¹⁸ This seems to have had a circular stair-way in the interior.

¹⁹ See the Ordnance Survey Townland Maps of the county of Londonderry, sheet 9.

²⁰ See Archdall's "*Monasticon Hibernicum*," p. 257.

²¹ See the map annexed to M. Martin's "*Description of the Western Islands of Scotland*." Here, too, in the beginning of the last century, the guard-houses and court of the great MacDonnell, lord of the Isles, were to be seen in ruins, and here the tanist was formerly inaugurated by the bishop of

Argyle and seven priests, with great ceremony. See *ibid.*, pp. 240, 241.

²² See C. Innes' "*Origines Parochiales Scotiæ*," vol. ii., part i., pp. 261, 262.

²³ See Pennant's "*Tour in Scotland and Voyage to the Hebrides*," MDCLXXII., vol. ii., p. 227.

²⁴ For further particulars regarding this parish the reader is referred to Lewis' "*Topographical Dictionary of Ireland*," vol. ii., pp. 592, 593.

²⁵ See Rev. G. Vaughan Sampson's "*Statistical Survey of the County of Londonderry*," chap. v., § 27, p. 486.

ARTICLE III.—ST. CILLIN, OF CILLENE UA COLLA, ABBOT OF FATHAN-MURA, NOW FAHAN, COUNTY OF DONEGAL. [*Seventh and Eighth Centuries.*]—We find a festival, Cillini Mac h Colla, at the 3rd of January, in the “Martyrology of Tallagh.”¹ In addition to this notice the “Martyrology of Donegal”² mentions Cillin Ua Colla, abbot of Fathan-Mura,³ as having been venerated on this day. The name of this place is sometimes found written Athain and Othain in ancient records. A church was founded here so early as the sixth century by the great St. Columbkille. St. Cilline, the descendant of Colla, was born most probably about the middle of the seventh century. The modern designation of his locality is Fahan, within the peninsula of Inishowen, in the county of Donegal. At present, it is said, the old church of Fahan Mura lies close to the eastern shore of Lough Swilly, in the barony of Inishowen, county of Donegal, and in an exceedingly picturesque situation within the ornamental glebe grounds.⁴ In the Annals of Ireland we have on record the death of Ceallach, son of Saran, abbot of Othan-mor or Fahan, A.D. 657.⁵ It seems likely the present saint did not succeed him as abbot for many years afterwards, as the death of St. Cillene Ua Colla is set down in the “Annals of the Four Masters,” at A.D. 720, on the 3rd of January. The “Annals of Ulster” place his death at A.D. 724,⁶ and the Martyrologists of Donegal seem to adopt this latter computation.

ARTICLE IV.—REPUTED FEAST OF ST. FINDAN, RECLUSE OF RHINGAW, IN SWITZERLAND. According to Bucelinus,¹ this saint died on a 3rd of January. His principal festival, however, is kept on the 15th of November. At this latter day his Acts will be found. But it seems more than likely, Bucelinus confounded his feast incorrectly with the festival of St. Fintan of Doone—altogether a different saint.

Fourth Day of January.

ARTICLE I.—ST. AIDUS, BISHOP OF KILDARE.

[*SIXTH AND SEVENTH CENTURIES.*]

NOTHING appears more remarkable in Irish Church history than the fact, that so many scions of royal and noble houses voluntarily abdicated their worldly rank to assume the humble garb of the monk; thus choosing to be governed rather than to rule. Some account of this saint has been given by Colgan, at the 4th of January; but these short notices are very

ART. III.—¹ Edited by the Rev. Dr. Kelly, p. xi. In the Franciscan copy we find Cilline mac h Colla.

² Edited by Drs. Todd and Reeves, pp. 6, 7.

³ So called from the patron, St. Mura, whose feast occurs at the 12th of March.

⁴ See Ordnance Survey Townland Maps of the county Donegal, sheet 38.

⁵ See Dr. O'Donovan's “Annals of the Four Masters,” vol. i., pp. 268, 269. Also Colgan's “Trias Thaumaturga,” Quinta Appendix ad Acta S. Columbe, cap. iv., p. 510.

⁶ See *ibid.*, pp. 318, 319, and n. (g).

ART. IV.—¹ Menologium Benedictinum Sanctorum Beatorum atque Illustrum Ejusdem Ordinis Virorum, accessit sacramum sive Reliquarium Benedictinum.

unsatisfactory.¹ The obscurity of his acts, however, is not the fault of this writer. Most probably St. Aidus was born about the middle or towards the close of the sixth century. From the *data* afforded us, it appears a matter of great difficulty to unveil the chief incidents of his life. In the "Martyrology of Tallagh,"² at the 4th of January, we find the entry of Aedin, a bishop.³ Various saints, bearing the names Aedh,⁴ or Aedhan,⁵ appear at different dates in our calendars. In the Feilire of Aengus not only is the present but every other native saint excluded at this date.⁶ By Marianus O'Gorman our saint is denominated Aidus; while by other calendarists and writers he is styled indifferently Aëdinus, Aëdus, and Aëdius. According to some accounts St. Aidus is stated to have been King of Leinster; yet this hardly seems reconcilable with our annalistic chronology.⁷ Following the pedigree of the Genealogic Menology,⁸ St. Aidus, the bishop, was son to Moelodran, son of Brocan, son to Corbmac, son of Diermeit, son to Eochad Guinech, son of Erc, son to Breacan, son of Fieg, son to Daire Barrigh, son of Catheir the Great.⁹ From all we are able to ascertain, it does not seem probable the present saint ever occupied the throne of Leinster; although Colgan thinks Aedh Cerr,¹⁰ who ruled over that province, and whose death is noted at A.D.

ART. I.—¹ See Colgan's "Acta Sanctorum Hiberniæ," 4 Januarii. Vita S. Aidi, p. 14, and Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sec. vii., and nn. 86, 87, pp. 33, 34.

² Edited by Rev. Dr. Kelly, p. xi.

³ After the introduction of eight foreign saints the Franciscan copy of the Tallagh Martyrology, extracted from the Book of Leinster, now in Trinity College Library, has *Aedon ep.*

⁴ Besides the present saint, whose name has been varied to Aoth in the table prefixed to the "Martyrology of Donegal" at the 4th of January, a St. Aedh was venerated respectively at the 25th of the same month; one at the 7th, 12th, and 16th of February; one at the 7th and 11th of April; one at the 10th of May; one at the 27th of June; one at the 8th and 10th of July; one at the 16th of August; one at the 22nd of September; one at the 6th and 29th of October; one at the 1st and 10th of November; and one at the 19th of December; in all, eighteen. See Dr. Todd's and Reeves' edition, pp. 356, 357.

⁵ The following Aedhans are enumerated:—Aedhan, at the 1st of January; the same name occurs at the 12th of February; at the 16th, 20th, and 29th of March; at the 1st and 8th of April; at the 2nd and 17th of June; at the 19th of July; at the 3rd, 7th, 27th, and 31st of August; at the 4th and 20th of September; at the 9th, 12th, and 20th of October; at the 2nd, 6th, and 21st of November; at the 25th of December; in all, twenty-three. See *ibid.* pp. 356 to 359.

⁶ The following Irish stanza and its English translation have been obligingly furnished by Mr. O'Longan:—

O. II. II. *bap cain Aquilini,*
 Combuidin ba balcu;

in fuit Cyrtus p̄ea cyrtu,
Do coemnaetar elachta.

The death of chaste Aquilinus,
 With a troop who was firm;
 In the blood of Christ
 They beautified garments.

—"Leabhar Breac," copy in the
 Royal Irish Academy.

⁷ Colgan had four different catalogues of the Leinster kings, showing the following result in a regular line. These I have taken the liberty to invert from Colgan's order. His accounts correspond pretty faithfully with chronology, contained in the "Annals of the Four Masters." Dunlang is said to have been twenty years in the sovereignty of Leinster. Olild, son to Dunlang, died in 526. Cormac, son to Olild, died in 535, after reigning nine years over Leinster. Cairbre, son to Cormac, King of Leinster, died in 546, after a reign of eleven years. Colman, son to Cairbre, King of Leinster, died in 576, after a reign of thirty years; whilst Aedh Cerr, King of Leinster, and son to Colman, died in the year 591. Ronan, son to Colman, King of Leinster, and brother to Aedh Cerr, is next named as successor to this latter, and he died A.D. 610, according to the "Annals of the Four Masters." Aedh Cerr had a son named Erc, the father of Nesson.

⁸ Cap. xx.

⁹ See Colgan's "Acta Sanctorum Hiberniæ," 4 Januarii, n. 2, p. 14.

¹⁰ He succeeded his father, Colman, and reigned fifteen years. If our saint be a different person from the aforesaid Aedh Cerr, Colgan thinks him to have been Aidus, son to Moelodran, being a descendant from the royal race of Leinster. His genealogy is traced to Cathair, King of Leinster, afterwards King of Ireland.

591," may have only died politically, to have lived forty-seven years subsequently in the religious state. But, besides the usual accurate phraseology of our annalists, and other irreconcilable circumstances, the different fathers of Aedh Cerr and of St. Aidan, the bishop, ought to have shown Colgan¹² how improbable must have been an identity between both. Another conjecture has been ventured upon, that perhaps Aedh Cerr had been a different person from this Saint Aidus, whose name perchance has been omitted from the catalogue of Leinster kings, because he reigned only for a short time, and abdicated a throne to the regret of his people. It seems more than likely, however, that as the present saint was descended from a right regal Leinster line, he may have been some minor potentate connected with that province rather than its chief ruler.¹³ It is said, that having abandoned his exalted position, he became a monk in Kildare Monastery. He seems to have been denominated "Dubh," "black," probably from some peculiarity of complexion. Greatly distinguished for his virtues and merits in the monastic profession, he was afterwards called to preside over the religious as abbot; but, furthermore, he was elevated to the episcopal dignity, and he ruled for some time over the see of Kildare. Although this see maintained a constant succession of zealous and pious prelates from the time of St. Conlath,¹⁴ yet until we come to this St. Aidus¹⁵ they do not figure on the pages of history with sufficient distinctiveness.¹⁶ Thus he was advanced to spiritual honors, having escaped from royal dignities. He died in the year 638,¹⁷ but we cannot ascertain the duration of his episcopacy. Whether the demise of St. Aidus occurred on a 4th of January, or on a 10th of May, is thought to be uncertain. Colgan has a few notices regarding him at the former date, yet he states, that it might be possible, the memory of St. Aidus had been celebrated on both days.¹⁸ At the 4th of January the "Martyrology of

¹² See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 208, 209, 214, 215.

¹³ His attempted explanation has been rejected on sufficient grounds in "Harris' Ware," vol. i., Bishops of Kildare, pp. 381, 382.

¹⁴ Dr. Lanigan observes, that in the early part of the seventh century there was not an Aidus sovereign of Leinster. King Aidus, who died in 591, according to the Four Masters, could not have been that bishop whose death they assign to A.D. 638. Therefore it is probable that some mistake has occurred with regard to the title given Aidus. Although belonging to the royal family of Leinster, he might not have been a king. Colgan conjectures he was the bishop, son to Moelodran, and a member of that house. See "Ecclesiastical History of Ireland," vol. iii., chap. xvii., sec. vii., n. 87, p. 34. It must be remarked, this latter is only a conditional and secondary supposition of Colgan.

¹⁵ He died on the 3rd of May, A.D. 519. The reader is referred to his life at that day.

¹⁶ It seems strange St. Aidus has been overlooked by Sir James Ware in his Catalogue of the Kildare Bishops.

¹⁷ See Sir James Ware, "De Prasulibus Lageniæ Episcopi Darense," p. 42.

¹⁸ At A.D. 638 we find the following record in O'Donovan's "Annals of the Four

Masters," vol. i., pp. 256, 257:—"Aedh Dubh, Abbot and Bishop of Cill-dara (Kildare), died. He had been at first King of Leinster." The Annals of Ulster and those of Clonmacnoise agree with this account. This Aedh Dubh must have been a different person from Aedh Cerr mentioned above, both owing to a difference of names and the circumstance that this latter was a parent, and ancestor to the sons of Nesson, as will be seen by referring to their Acts at the 15th of March. Yet the latter argument would not be conclusive, and the circumstance mentioned might not prevent his becoming a bishop; either because he might have embraced holy orders after the death of his wife, or owing to a mutual and voluntary engagement of celibacy, after the birth of children, had both parties been living.

¹⁹ A St. Aidus, bishop, is venerated on the 4th of January, according to the Martyrologies of Tallagh and Marianus O'Gorman. According to the same authorities, a St. Aidus, son to Cormac, was venerated on the 10th of May. The great-grandfather to Aidus, King of Leinster, who died A.D. 591, was named Cormac. As the name and episcopal dignity at the 4th of January would seem to indicate our saint, and as the name of Aidus, the aforesaid Cormac being his ancestor, is found at the 10th of May, hence Colgan confesses himself unable to decide whether the festival of this present saint

Donegal”¹⁹ simply enters Aedh, bishop. It has been well remarked, that the world knows little of its greatest men; and it seems strange that they should be almost forgotten or not sufficiently honoured, especially in their own country.

ARTICLE II.—ST. MAOLAN, OF ENAGH, PROBABLY IN THE PARISH OF CLONDERMOT, COUNTY OF LONDONDERRY. From the extreme north to the extreme south, and from points the most distant in the east or west, spots of former ecclesiastical interest and importance are to be found in Ireland. There is entered in the “Martyrology of Tallagh”¹ on the 4th of January the name Maolan, Eanaigh, more generally written Enagh.² Maolan, of Enach, occurs likewise in the “Martyrology of Donegal”³ on this day. It is quite probable this saint had his dwelling within the present parish of Glendermot, or Clondermot, in the barony of Tirkeeran, county of Londonderry. There, it would appear, considerable remains of old ecclesiastical foundations are yet visible; and at an early period, it is said Saints Patrick and Columbkille founded religious houses in this place. The ruins of Annagh, or Enagh, near one lough of this name, are very extensive.⁴ Many other places having a similar etymon are to be found in various parts of Ireland. If the conjecture of Colgan be admitted, it is possible the present saint may be identified with St. Moelchuo,⁵ son to Degill and Cumenia, sister to the great St. Columbkille. The words Moelchuo and Moelan have nearly the same signification in Irish. Except St. Melchuo, the nephew and disciple of St. Patrick, and who was bishop over Ardagh⁶ about the year 460, Colgan was not able to find the natalis of any saint similarly named in our calendars. Hence he seems inclined to conclude, that the St. Melchuo, nephew to St. Columbkille, may perchance be St. Maolan, of Enach;⁷ or, if not, St. Maellan,⁸ of Snamhluthair,⁹ now Slanore, in the county of Cavan.¹⁰ If the nephew of St. Columbkille can be identified with the present saint, then his period should be assigned to the close of the sixth or to the beginning of the seventh century. But it must be confessed the conjecture appears rather apocryphal. He may have lived at an earlier or a later date than the epoch noted. Enagh lies about two miles north-east of Derry;¹¹ and here formerly the O’Cahans

should be kept on the 4th of January or on the 10th of May. See “Acta Sanctorum Hiberniæ,” 4 Januarii, nn. 5, 6, p. 14.

¹⁹ Edited by Drs. Todd and Reeves, pp. 6, 7.

ART. II.—¹ Edited by the Rev. Dr. Kelly, p. xi. In the Franciscan copy *maelan* Enagh occurs.

² This is probably the old church of Enagh, pointed out by Dr. O’Donovan as situated between two loughs in the north of Clondermot parish, and near the present city of Londonderry, in the county bearing the same name. See “Annals of the Four Masters,” vol. iii., n. (q.), pp. 108, 109.

³ Edited by Drs. Todd and Reeves, pp. 6, 7.

⁴ See Lewis’ “Topographical Dictionary of Ireland,” vol. i., p. 661, 662, for a fuller description of this parish.

⁵ He is said to have had no less than six or seven holy brothers, whose names are set down in Colgan’s “Trias Thaumaturga,”

Quarta Appendix ad Acta S. Columbæ, cap. ii., pp. 478, 479.

⁶ See his life at the 6th of February.

⁷ This church, if not founded by, appears to have been dedicated to, a St. Columb Crag, who lived in the time of St. Columbkille, and who is venerated at the 22nd of September. See Dr. Reeves’ “Adamnan’s Life of St. Columba,” n. (d), p. 19.

⁸ See notices regarding him at the 27th of May.

⁹ Colgan mistakes by placing this in Connaught.

¹⁰ See Rev. William Reeves’ “Adamnan’s Life of St. Columba,” n. (f), pp. 173, 174.

¹¹ On the Ordnance Survey Townland Maps of the County of Londonderry, sheet 14, the site of a “Church in Ruins” is shown within a graveyard between the two lakes, Eastern and Western Lough Enagh, and in the townland of Enagh, Clondermot parish.

or O'Kanes had their chief residence ¹² in the castle of Enagh, situated on an island in Eastern Lough Enagh. From this family the whole tract from the Foyle to the Bann was called the O'Cahan country. The church ruins at this place are very extensive. They measure ninety-one by twenty-one feet, with a transept on the south twenty-three feet square. In the year 1197, Rotsel Piton¹³ violated the religious establishment here, and he was afterwards defeated on the strand of Faughanvale.¹⁴ In former times, Enagh was a chapel of Clondernot, in the corps of the deanery. It seems to have been well endowed by the O'Kanes, and to have been managed by a Herenach about the beginning of the seventeenth century.¹⁵ The exact period of St. Maolan's career upon earth yet remains in doubt. Out of life the faithful adorer of our Divine Lord passes to the embrace of Him who fills the soul with most delightful nourishment, with never-ending joy, and unclouded happiness.

ARTICLE III.—ST. MOCHUMMA, OR MACHOMMA, OF DRUM-AILCHE, PROBABLY DRUMMULLY, COUNTY FERMANAGH. Fancy can as little embellish as facts scantily supply the memoirs of many among our saints. We find a festival to Machomma, Droma Ailechi, recorded in the "Martyrology of Tal-lagh"¹ on the 4th day of January. Without the designation of that territory, in which some particular spot was situated, it is difficult to identify the places of many Irish saints. However, in the present instance, the "Martyrology of Donegal"² calls this saint Mochumma, of Drum-aileche, in Dartraigh. Hence it becomes possible to arrive at a solution. There was a Dartraighe-Oirghiall, or Dartraighe Coininse,³ which was the ancient denomination of the present barony of Dartry, in the south-western part of Monaghan county.⁴ There was likewise a Dartraighe Meg Flannchaidh,⁵ in West Breifne. Both of these Dartrys are frequently alluded to in our ancient records.⁶ We do not know of any other such likely place for identification with Drum Ailche as the present townland of Drummully,⁷ in the parish so called. It is situated in the barony of Coole, county of Fermanagh.⁸ It lies near the River Finn. A part of this parish is in the barony of Dartree, county of Monaghan.⁹ At Drummully we think it probable this saint lived and died at some early period.

¹² See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, n. 22, p. 373.

¹³ He was acting under the orders of John De Courcy and the English of Ulidia. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 106 to 109, and nn. (m, n, o, p, q, r, s, t).

¹⁴ In 1555 the castle of Enagh was demolished by Calvagh O'Donnell. It seems afterwards to have been re-edified, although at present the ruins do not exist. See *ibid.* vol. v., pp. 1540, 1541, and n. (h).

¹⁵ See Rev. William Reeves' edition of "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry," A.D. MCCCXCVII., n. (b), pp. 28, 29.

ART. III.—¹ Edited by Dr. Kelly, p. xi. The entry Mochomma Opoma Ailche is in the Franciscan copy.

² Edited by Drs. Todd and Reeves, pp. 6, 7.

³ The Muinter Baoigheallains, or people of the O'Boylans, inhabited it according to O'Dugan. See "Topographical Poems of John O'Dubhagain and Giolla na Naomh

O'Huidhrin," Edited by John O'Donovan, pp. 30, 31.

⁴ It adjoins Fermanagh. See Dr. O'Donovan's "Leabhar na g-Ceart," or "Book of Rights," n. (i), p. 153.

⁵ This was the ancient, and still the local, name for the present barony of Rosclogh, in the northern part of Leitrim county. The Meg-Flannchaidhs are now Anglicised Mac Clancy, or Clancy. See "Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," edited by Dr. O'Donovan, n. 268, p. xxxvii.

⁶ See Dr. O'Donovan's "Annals of the Four Masters," Index Locorum, vol. vii., p. 46.

⁷ There is a graveyard in the townland of Drummully, in the parish of Drummully, barony of Coole, and county of Fermanagh. See Ordnance Survey Townland Maps of the County Fermanagh, sheet 43.

⁸ See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 519.

⁹ See Ordnance Survey Townland Maps of the County of Monaghan, sheet 16.

ARTICLE IV.—ST. FIDNATAN, OR FIADHNAT, VIRGIN. Numberless females are found in society addicted to idle or frivolous pleasures. Their lives are spent as a taper that wastes away its substance, giving little or only a very flickering light. The name of Fidnatán, virgin, is mentioned in the “Martyrology of Tallagh,”¹ on the 4th of January. Besides this entry, Fiadhnat, the same virgin,² is recorded on this day in the “Martyrology of Donegal.”³ The distinction of sanctity accorded her proves the genuine merits of her well-ordered life.

ARTICLE V.—FEAST OF SAINTS BRIGID AND MAURA, SISTERS, VIRGINS AND MARTYRS. A feast instituted in honour of these holy sisters is set down at this day in some old Gallic Breviaries and Martyrologies, as also at the 13th of July. At this latter date, further notices are given regarding those saints.

Fifth Day of January.

ARTICLE I.—ST. CEARA, CIAR, CYRA, CIOR, OR CERA, VIRGIN, PATRONESS OF KILKEARY PARISH, COUNTY OF TIPPERARY.

[SEVENTH CENTURY.]

CHAPTER I.

INTRODUCTION—TIME WHEN ST. CIAR, OR CERA, LIVED—HER PARENTAGE AND FAMILY—HER EARLY YEARS—SHE FOUNDS A CONVENT AT KILKEARY—SHE THERE RULES OVER A RELIGIOUS COMMUNITY.

METHOD and order in the division of life-duties give a saint the power of producing preternatural work. From childhood this may have grown into a habit, improving with the increase of holiness. But usually the religious inmate effects her first great impressions within the convent walls. There frequently she continues them for long ages, when producing a work inspired by sublime ideas and sound spiritual teaching.

We find the name of this holy virgin variously written Ceara, Ciar, Cior, Cyra, and Cera¹ in the Irish Menologies.² Our national hagiographer, Colgan, has endeavoured to compile acts of this saint for the 5th of January;³ but it is probable he fell into mistakes during the process. According to his computation, she must have been born sometime about the middle of the sixth century. It seems more likely, however, that her birth took place about or after the commencement of the century succeeding. The father of

ART. IV.—¹ Edited by Rev. Dr. Kelly, p. xi. In the Franciscan copy of the “Tallagh Martyrology” I find an entry of this saint’s festival at the 4th of January as “*Fionatán. u.*”

² In a note by Dr. Todd he says, “There is added in a more recent hand, *acta as moling ina easparáirí, a bhfuigir benaig ar réo. For ar Cholmnaic asur ar Eamnat máear Eimín*: “whom Moling has in his prayer beginning, ‘O Brigit, bless our path;’ also in his verses on Colm-

nat and on Emhnat, mother of Emhlin.”

³ Edited by Drs. Todd and Reeves, pp. 6, 7.

ART. I.—CHAP. I.—¹ As in all words similarly initialed, and found in the Irish language, the C is pronounced like the English letter K.

² The Martyrologies of Tallagh, of Marianus O’Gorman, and of Donegal.

³ See “Acta Sanctorum Hiberniæ,” v. Januarii. Vita S. Cerae, with notes appended, pp. 14 to 16.

this holy virgin was named Duibhre.⁴ Her origin is derived from the royal race of Conor, King of Ireland.⁵ Both in this island and in Scotland many royal and saintly descendants from this monarch flourished.⁶ As founders of families and religious houses many of those personages are distinguished.⁷

St. Cera is said to have been a native of Muscraidhe Thire;⁸ but in what particular part of the present baronies of Upper and Lower Ormond, in Tipperary county, she was born has not transpired. As she grew, however, the fame of her sanctity and miracles became widely known. A miracle having reference to her is introduced by Colgan, in which it is stated,⁹ that at the request of St. Brendan, patron of Clonfert, this holy virgin, St. Cera, by her prayers extinguished a pestiferous fire¹⁰ which had broken out in the region of Muscraidhe Thire.¹¹ Her reputation for piety soon drew many virtuous persons to imitate her example. She was then induced to erect a nunnery, which took the name of Cill Ceire from her.¹² It is now known as Kilkeary,

⁴ He is also called Duibhrea by St. Ængus, the Martyrology of Tallagh, the Annals of Clonmacnoise, and those of the Four Masters.

⁵ The Genealogical Menology, in the 17th chapter, as also the Calendar of Cashel, at the 16th of October, and Maguire, who by some is called Ængus' Commentator, at the 5th of January, thus draw his pedigree:—This Conor the First immediately succeeded in the sovereignty of Ireland the celebrated Conn of the Hundred Battles, to whose daughter, Saraid, he had been married. Conor the First reigned from A.D. 158 to 165; and by Saraid he had three sons, viz., 1—Cairbre Musc, 2—Cairbre Baschacín, and 3—Cairbre Riada. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 106, 107.

⁶ From his son Cairbre Musc descended the tribes of Muscraige Breogain, now the barony of Clanwilliam, in the south-west of Tipperary county; the tribes of Muscraige-Mitine, now the barony of Muskerry, county of Cork; and the tribes of Muscraige-Thire, now the baronies of Upper and Lower Ormond, in Tipperary county. See *ibid.*, n. (t), p. 106, and O'Flaherty's "Ogygia," pars. iii., cap. lxiii., p. 322. From his son Cairbre Baschacín descended the Corca Baiscinn, a people who inhabited a district in the south-west of Clare, now comprised in the baronies of Moyarta and of Clonderalaw. From his son Cairbre Riada descended the Dalriads, a tribe who dwelt in the north of the present Antrim county. This tribe is long extinct or unknown there; but a more illustrious tribe of the Dalriads settled in Scotland, as mentioned by the Venerable Bede. "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. i.

⁷ Colgan names several of these as saints. See "Acta Sanctorum Hiberniæ," n. 5, p. 15.

⁸ The Church of Cill Cheire, now Kilkeary (near the town of Nenagh), and Leatricha, now Latteragh (about eight miles south of the same town), are mentioned as

being situated in this territory. It is stated in a letter written by Sir Charles O'Carroll to the Lord Deputy in 1585, and preserved in the Lambeth Library (Carew Collection, No. 608, fol. 15), that the name Lower Ormond was then lately imposed upon "Muskry-heery" by the usurpation of the contemporaneous Earl of Ormond. See Dr. O'Donovan's "Leabhar na g-Ceart," or "Book of Rights," n. (e), p. 29.

⁹ This is found in a MS. called the Codex Kilkenniensis, towards the end of St. Brendan's Acts.

¹⁰ See an account of this miracle in the first "Vita S. Brendani," cap. xxiii., p. 21, published among the "Acta S. Brendani," original Latin documents connected with the Life of St. Brendan, Patron of Kerry and Clonfert, edited by Right Rev. Patrick Moran, D.D., Bishop of Ossory.

¹¹ The Irish word "Muscraige" is said to have been derived from "Musc," the name of a hero, and from "trogh," which signifies a progeny or race, or, according to others, from "rige," which signifies a kingdom or region. This territory and the Muscraige family derive their name and origin from Carbery Musc, son to Conor, King of Ireland. The initial letter T is sometimes elided and sometimes retained, as in Kiaroghe Alt roighe, Dart roighe, Coenroighe, Muscroighe, Bentroighe.

¹² Colgan certainly mistakes when he places it in the county and diocese of Cork. See n. 6, p. 15. Kilcrea Abbey, in the latter county, was dedicated to St. Brigid, and founded for the Franciscan Order in the fifteenth century by Cormac Mac Carthy, chief of Muscraige Mitine. See O'Donovan's "Annals of the Four Masters," vol. iv., pp. 1038 to 1040, and notes (y, z). A St. Credh also had a nunnery here at an early period, but the exact time has not transpired. She appears to have been confounded with this present saint by Colgan. A very exquisite poem, called, "The Monks of Kilcrea," anonymously published, admirably describes its scenic beauties.

near Nenagh, in the barony of Upper Ormond, county Tipperary. Here she governed a community of nuns, but not so early as the sixth century.¹³ There appears to be no sufficient reason for supposing she lived contemporaneously with St. Brendan of Clonfert;¹⁴ and the story to which allusion has been already made may rest only on popular rumour, or have reference to some other St. Cera. Perhaps, indeed, as we shall see hereafter, she may have lived in the time of a St. Brendan,¹⁵ who was quite a different person; and in the case of homonymous saints, it may often be doubted, if legends prevailing and attributed to one of them may not rather be ascribed to some other, and to a totally distinct person.¹⁶ Moreover, for want of correct information, or because sufficient inquiry had not been instituted, it is to be suspected that various irreconcilable and chronological inaccuracies have been allowed by the writers of saint legends to find place in their compositions.¹⁷

CHAPTER II.

ST. CERA TRAVELS TOWARDS ELY O'CARROLL—SHE FOUNDS A NUNNERY AT TEHELLY—RETURNS TO KILKEARY—HER DEATH, AND PLACE OF INTERMENT—FESTIVALS—CONCLUSION.

HAVING ruled over her religious establishment in Muscraighe Thire for some time with great prudence and sanctity, Cera found the number of her postulants daily on the increase. She then resolved on seeking another location where she might erect a second house. Accordingly, the holy woman left Kilkeary, in company with some of her religious. She directed her course,

¹³ Yet in "Harris' Ware," vol. ii., such a statement is to be found. See "Antiquities of Ireland," chap. xxxviii., p. 270. Archdall, too, places St. Cyra's foundation in the county of Cork. See "Monasticon Hibernicum," p. 72.

¹⁴ This anachronism is insisted on by Dr. Lanigan in his "Ecclesiastical History of Ireland," vol. iii., chap. xviii., § xii., n. 159, and pp. 129-131.

¹⁵ The Abbot of Birr, St. Brendan, died on the 29th of November, A.D. 571 or 572, according to our native annals, and therefore it would hardly seem he could have been the person. Brendan is sometimes written Brenainn; and there are no less than ten of the latter denomination found in our calendars. One is venerated at the 9th of January; one respectively at the 8th and 16th of May; one at the 27th of July; one respectively at the 1st, 3rd, and 29th of November; and one respectively at the 1st, 8th, and 13th of December.

¹⁶ Thus it seems hard to believe that St. Brendan of Clonfert, who died in 576, could have requested St. Cera, who died more than one hundred years later, to perform the miracle to which reference has been made in the text.

¹⁷ The following stanza, from the Leabhar Breac copy of the Feilire of St. Ængus, in Irish, at the Nones of January, with its

English translation, was obligingly furnished by Mr. O'Longan:—

C. n. *Ṭogairm Semeoin, rrotha,
Co Cuirte curch ponglea;
ba eam sṡuan sṡeit nua,
Ciar, ingen Duibrea.*

"The call of Semeoin, the sage,
To Christ of purest form;
A new transitory gentle sun was'
Ciar, the daughter of Duibrea."

According to this translation, the probable inference to be drawn from the foregoing would be that Ciar lived for a short time only, and yet her virtues shone brightly; while it is right to observe the commentator on this passage seemed to think she lived only a short time before St. Ængus wrote, for in a gloss to *sṡeit* he thus states:—
. 1. *ṡṡeair na sṡairte oṡo bui . 1. 1 Cill Cheri a Murcraide Thire ata asur do ril Conaire* *ṡi*—*i.e.*, "not long since, or short since, she was, *i.e.*, in Cill Cheri, in Muscraidhe Thire, and she is of the race of Conaire." The acceptance of either translation would apparently serve to remove her in point of time far from the age of St. Brendan of Clonfert. The Semeoin alluded to in the text was St. Simeon Stylites, venerated at the 5th of January.

it is said, towards Heli, or Ely O'Carroll country;¹ but it would appear she went beyond its bounds to the northern part of the King's County. From St. Fintan Munnu² she is said to have obtained the site for a nunnery, and at a place called Tech Telle.³ It is now known as Tehelly.⁴ There St. Fintan Munnu lived; but to St. Cera⁵ and to the five nuns who accompanied her he resigned that site. Here she is thought to have remained for some time;⁶ afterwards she returned to Kilkeary.⁷



Church Ruins at Kilkeary.

On the right side of the road, as the traveller proceeds from Nenagh to Burrisoleigh, are situated the ancient cemetery and ruined church of Kilkeary

CHAP. II.—‘The tribe name was derived from Eile, the seventh in descent from Cian, son to Olioll Olum, King of Ireland. According to O'h-Uidhrin this territory, situated in ancient Mumha, or Munster, had been divided into eight “tuatha,” ruled by eight petty chiefs, over whom O’Ceallbhall, or O’Carroll, was the king or head. Ancient Eile, or Ely, comprised the whole of Eile O’Carroll, included within the baronies of Clonlisk and Ballybritt, King’s County, as also the baronies of Ikerrin and Elyogarty, county of Tipperary. That portion of the King’s County belonging now to the diocese of Killaloe was comprised in Ely O’Carroll, and it originally belonged to Munster. On its northern line the boundary between the dioceses of Killaloe and Meath determines that between the ancient territories of Ely O’Carroll and Midhe or Meath. See Dr. O’Donovan’s “Leabhar na g-Ceart,” or “Book of Rights,” n. (i), pp. 78, 79.

¹ His feast occurs on the 21st of October, at which day some notices regarding him will be found.

² It was called from St. Telle, who obtained possession of it, as may be seen by referring to some notices of this saint at the 25th of June. Colgan has its situation in

the county of Westmeath.

⁴ This is stated to have been near Durrow, in a gloss to the Feilire of St. Engus, at the 25th of June, according to the Leabhar Breac copy. It lies within the present parish of Durrow, where St. Columbkille founded a celebrated monastery in the sixth century. See Dr. O’Donovan’s “Annals of the Four Masters,” vol. i., n. (u), p. 282, and n. (h), p. 319.

⁵ “She is stated to have been in that place before it was occupied by St. Telle. The only difficulty is that Telle flourished before the death, in 635, of Fintan Munnu. But St. Cera seems to have been young at the time she is said to have been there. Supposing that this was about 625, her having lived until 680 contains nothing contradictory or unchronological.” Dr. Langan’s “Ecclesiastical History of Ireland,” vol. iii., chap. xviii., § 12, n. 157, pp. 130, 131.

⁶ Treating of the religious houses in Westmeath County, Archdall incorrectly states that St. Cera built an abbey at Teagtelle some time before the year 570. See “Monasticon Hibernicum,” p. 728.

⁷ Marianus O’Gorman, in his Martyrology, and the Scholast on St. Engus, are authorities for this account.

parish, in the county of Tipperary.⁸ They lie in the middle of a very beautiful landscape and in a rich country, not far from Latteragh mountains and the hills of Templeclerry, being placed about three Irish miles from Nenagh. The Poor Law Guardians of Nenagh Union have lately enclosed the graveyard with a wall. None of the old church ruins remain, except the western gable, 23 feet in extent by 20 feet in height. This gable is richly mantled with ivy. A fine old hawthorn tree, near one corner, gives a picturesque appearance to the solemn scene. The church seems very ancient, and some of the old stones, which are scattered about the churchyard, are very long and broad. One of them measures 12 feet in length by 4 feet in width.⁹ All are covered over with moss. The foundations of the old walls at Kilkeary peep over the thick grass, and are moss-covered. They measure 72 feet in length, from the end of the gable represented in the sketch.¹⁰ This ancient burial-place contains the tombs of the D'Altons of Knuck D'Alton, and of the O'Carrolls of Ballycrennode and Tulla, a branch and sept of the O'Carrolls of Ely O'Carroll. The churchyard is kept in excellent order.

A learned writer supposes St. Cera's establishment was not formed at Kilkeary until after she had left Tech Telle; but for this opinion he assigns no valid reason.¹¹ At all events, in Kilkeary she spent many years, which were devoted to the exercises of penance and of a holy life. To reconcile his conjecture that St. Cera lived before the death of St. Brendan the Navigator,¹² Colgan maintains that she must have attained the extraordinary age of 120 or 130 years.¹³ This holy virgin resigned her pure soul to the Creator on the 5th day of January, A.D. 679,¹⁴ but another festival to her memory is held on the 16th of October. The "Martyrology of Tallagh,"¹⁵ the "Calendar of Cashel," Marianus O'Gorman, and the "Martyrology of

⁸ This description has been taken from notes written by Maurice Lenihan, Esq., M.R.I.A., to whom the writer is specially indebted for a visit to the ruins, two distinct sketches, and the notices here embodied.

⁹ It lies near Lieutenant-General Sir William Parker's monument.

¹⁰ Taken on the spot by Maurice Lenihan, Esq., M.R.I.A., in September, 1873. The engraving is by George A. Hanlon, 37 College-green, Dublin.

¹¹ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., §. 12, p. 129.

¹² He died, it is supposed, as Patron of Clonfert and of Ardferd A.D. 576, while St. Cera died A.D. 679. An opinion now prevails, however, that St. Brendan the Navigator was a distinct person from St. Brendan of Clonfert, and identical with St. Brendan of Ardferd, in the county of Kerry. The present writer had long suspected that such might have been the case; but in July, 1871, chancing to meet a very intelligent old man, and an excellent Irish scholar, Mr. Andrew O'Sullivan, at Cahirciveen, in the county of Kerry, he was very positive in the assertion that the native St. Brendan of Ardferd was the Navigator, and that Brendan of Clonfert was altogether a different saint. William K. Sullivan, M.R.I.A., irrespective and independently of the information already furnished, has assured me

that he entertained a firm conviction that not only were both saints distinct, but that one considerably preceded the other in the order of time. Yet it seems difficult to reconcile this matter with the long prevailing traditions of two separate dioceses; the coincidence of their respective patrons being styled Abbot, and their festival having been set down at the same day, not to mention the almost universally created opinion, founded on ancient records, that to St. Brendan of Clonfert are attributed the Acts of St. Brendan the Navigator, said to have been a native of Kerry. For a further consideration of these questions the reader is referred to the 16th of May.

¹³ He adds, that as compared with the extraordinary longevity of other persons mentioned in his "Acta Sanctorum Hiberniæ," these years of St. Cera do not exceed the bounds of credibility.

¹⁴ "The age of Christ 679. The sixth year of Finshneacta. St. Ciar, virgin, daughter of Duibhrea, died on the 5th of January." O'Donovan's "Annals of the Four Masters," vol. i., p. 287.

¹⁵ In the edition of Dr. Kelly, p. 11, "Ciar ingen Duibhrea" is noted. In the copy belonging to the Franciscan Library *Ciar ingen Duibhrea ingula* is read at the Nones or 5th of January. It is difficult to account for the adjunct, *ingula*.

Donegal,"¹⁶ commemorate a Ceara on both these days. This latter feast, however, may have reference to a different saint of the name, for we find her called Ceara, of Maghascadh.¹⁷ Yet it is expressly stated by Marianus O'Gorman and Charles Maguire that the present St. Cera's body was buried in the Church of Magh-ascadh. It seems doubtful enough if this can be identical with the Church of Kill-chere, where the "Calendar of Cashel" and other authorities state that her remains repose. Some confusion seems to have arisen, for there are different saints of this name represented as having been assigned to various days in our Menologies.¹⁸ It is conjectured by Colgan¹⁹ that the 5th of January²⁰ must have been her natalis,²¹ or the date for St. Cera's death;²² while the 16th of October must refer to some other commemoration or solemnity, probably to a translation of her relics.

Altogether independently of that periodical delight the phenomena and vicissitudes of the year convey to the mind of a naturalist, the return of festive days and various rites and ceremonies connected with them have a special interest for every Christian people.²³ Those antiquities relating to the days of the calendar are like landmarks on the great road of life. They remind a palmer of progress he is making, at the same time, they point out what is to be done on the way. They become salutary mementoes of mortality, and useful excitements to vigilance. Year by year as they pass, fewer are the opportunities afforded for making our election secure.

ARTICLE II.—ST. CIARAN MAC AEDA, OR SON OF AEDH. It would seem that Colgan fell into an error in identifying by a possible conjecture the present saint with St. Kieran, son of Tulchan, thus making him the brother of St. Fintan Munnu, and of St. Conchenna.¹ This saint is entered in the Martyrology of Tallagh² as Ciaran mac Aedh; while in the Martyrology of Donegal,³ at this same day, his name is entered as Ciaran, son of Aedh. His

¹⁶ See Dr. Todd's and Dr. Reeves' edition, pp. 6, 7. In a note Dr. Todd says, at this word, "In the margin is this note in a more recent hand, *i.e.*, 'Cill Crée, nomen per corruptionem;' but this note is incorrect, for the church is still called Kilkeare." *Ibid.*

¹⁷ See the "Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 278, 279.

¹⁸ We learn, besides the present St. Cera, that St. Ængus, the Martyrologies of Tallagh and Marianus O'Gorman state a St. Cera, at Rath Mointich, was venerated on the 5th of February; another St. Cera, virgin, at the 8th of February; besides a third at the 9th of September. I do not find this latter entered in Drs. Todd's and Reeves' edition of the "Martyrology of Donegal" at that date; but an additional St. Ceara, of Magh-ascadh occurs at the 16th of October.

¹⁹ See "Acta Sanctorum Hiberniæ," § 4, and n. 14, pp. 15, 16.

²⁰ The Festilogium of Ængus, the Commentator on St. Ængus, the Calendars of Tallagh, of Cashel, and of Donegal have her feast at this date.

²¹ In the table appended to the "Martyrology of Donegal," within brackets, some notes are written in Irish under this saint's

name at the 5th of January. The English translation on the opposite page reads as follows—["Ciar and Iassar, virgins, patrons of the parish church of Domhnachmoin, of the diocese of Clochar, in the country of Mac Mathghamhna."] See Dr. Todd's and Dr. Reeves' edition, pp. 376, 377.

²² The Irish Annals support this statement.

²³ See "Circles of the Seasons," preface, p. 6. This work, published anonymously, appears to be the work of a devout Catholic.

ART. II.—¹ See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbe, cap. iii., p. 482.

² Edited by Rev. Dr. Kelly, p. vi. After the entry of thirteen foreign saints in the Franciscan copy of the Tallagh Martyrology, we have five distinct entries of Irish saints, at the Nones, or 5th of January. These commence with Ciaran mac Aeda. In the published copy we find, Colman Mac Iach-tach joined with the foregoing, at this day; but there is no such entry in the Franciscan copy.

³ See Dr. Todd's and Dr. Reeves' edition, pp. 6, 7.

place and the period when he flourished are alike unknown to the writer. Allusion is made to a certain Kieran, in the Acts of St. Fintan, Abbot of Clonenagh.⁴ This will not solve the question, however, in reference to his being identical with the present saint. In the published Martyrology of Tal-lagh, Colman mac Eachtach has his name joined incorrectly with that of St. Ciaran, and at this same day.⁵ There is a manifest error, occasioned through the misapprehension of a copyist, who confounds the present saint's father with the progenitor of a holy man, whose commemoration we have next to record.

ARTICLE III.—ST. MAC COGE OR MACCOIGE OF ROSINVER, COUNTY OF LEITRIM. A great deal of misunderstanding, in reference to the identification of the present saintly personage, has been exhibited by some of the best authorities on Irish history. With St. Moedoc, the great Patron of Ferns, he has been confounded by Colgan,¹ Dudley Mac Firbis,² Dr. O'Donovan,³ and various other native writers. Although the parentage of the present saint, called Mac Ogi, mac Eachdach, in the published Martyrology of Tal-lagh,⁴ and noticed as Maccoige, son of Eochaidh, in the published Martyrology of Donegal,⁵ be sufficiently confused; yet, all the genealogies and his acts agree in calling St. Moedoc of Ferns, the son of Setna or Sedna. Many a distinguished person in our annals had been designated only as the son of a well-known father; and a similar peculiarity is occasionally noticeable in our calendars, when calling holy individuals in a patronymic fashion. By Colgan,⁶ the denomination Maccoige has been converted into Maidoc. The latter may have been this present saint's peculiar name, and he might be regarded as the son of Coge or Coige. However it seems altogether as likely that Maccoige was his proper appellation. The different modes of spelling his father's name must prove somewhat embarrassing to those who undertake to resolve his genealogy. This present saint may be identified with St. Aidan Mogue, or Moeg, who is said to have been the patron of a once famous abbey church, now in ruins, at Rossinver.⁷ Anciently it was written Rosinbhir, near Lough Melghe, now Lough Melvin. It is a parish in the barony of Rossclougher and in the county of Leitrim. This foundation of St. Mogue dates from the sixth century, as supposed. A

⁴ See Colgan's "Acta Sanctorum Hiberniæ," xvii. Februarii. Vita S. Fintani, n. 16. p. 354.

⁵ See Rev. Dr. Kelly's edition, p. xi.

ART. III.—¹ See "Acta Sanctorum Hiberniæ," xxxi. Januarii. Vita S. Maidoci. Appendix, cap. v., p. 223. Yet in a previous cap. i., p. 221, Colgan clearly distinguished St. Maidoc of Ferns, from the present saint, called Maidoc, son of Eochod, who was venerated at Lough Melge, in Connaught, on the 5th of January.

² See "Leabhar Genealach Mhíe Fhírbhisich." Professor O'Curry's copy, transcribed in 1837 from the original manuscript in possession of the Earl of Roden. Thus we read: *maodoc o fearna moir, o rosinber, o opumleatan*. "Maodoc of Ferns Mor, of Rosinver, and of Drumlane," p. 714. R.I.A.

³ See "Annals of the Four Masters," vol. i., n. (p), p. 247.

⁴ Edited by Rev. Dr. Kelly. p. xi. At the 5th of January, we there find recorded, Airendan, mac Ogi, mac Eachdach. It is easy to perceive, that duplicated saints are introduced, under this single entry. In the Franciscan copy *Αἰρινδαν* is kept quite distinct from *Μακ Κογε μακ Ετραχ*, as written down at the Nones of January.

⁵ Edited by Drs. Todd and Reeves, pp. 6. 7.

⁶ See "Acta Sanctorum Hiberniæ," xxxi. Januarii. Appendix ad Acta S. Maidoci, cap. i., pp. 220, 221.

⁷ Here Red Hugh O'Donnell encamped for one night in the month of April, A.D. 1595. See Dr. O'Donovan's "Annals of the Four Masters," vol. vi., pp. 1964, 1965.

metrical composition has this statement. It probably conveys the pith of local traditions.

"Here temples rose and idols fell ; in islands green the pealing
Was listened of the Sabbath-bell, while hosts to Heaven were kneeling.
In smiling vale of silver streams (the ruins still respected),
St. Moeg's holy abbey gleams, by angel hands erected."⁸

St. Mogue is thought to have built a church—the time has not been ascertained—at this place ; but in the Irish Ordnance Survey Records, the founder is incorrectly supposed to have been identical with Mogue, the Patron Saint of Ferns.⁹ Near the church there is a well called after him.¹⁰ And not far removed, there is another well dedicated to St. Caillin.¹¹



Rossinver Church Ruins, county of Leitrim.

A considerable portion of Rossinver's crumbling pile, as altered or rebuilt during the middle ages, yet remains. It constitutes a very picturesque ruin. The style was "Decorated ;" however, at present, little work of an ornamental character may there be found. A part of the west end seems intended to have been used for a dwelling. Within the churchyard bounds some curious headstones appear. A very early *luc* or flag-stone, bearing an ancient Irish cross, and perhaps referable to St. Moeg's time, may be observed. At a little distance from the church, near its south-eastern angle,¹² this object will be found.

⁸ See lines, written by Mr. P. Magennis, and published in that admirable Guide Book of W. F. Wakeman, "Lough Erne, Enniskillen, Belleek, Ballyshannon, and Bundoran," &c. Third Excursion, pp. 88, 89.

⁹ Venerated on the 31st of January, where his life will be found.

¹⁰ See "Letters containing information relative to the Antiquities of the Counties of Cavan and Leitrim (Breifny), collected dur-

ing the progress of the Ordnance Survey in 1836," p. 249.

¹¹ See *ibid.* This must have been the patron saint of Fenagh.

¹² See *ibid.* The accompanying engraving by George A. Haulon is copied from a drawing on wood by William F. Wakeman, who took a careful and correct drawing, on the spot, in October, 1873.

In Killybeg townland, about three miles inland from Garrison, and in a wild district, unapproachable to all but a pedestrian, there was formerly another foundation of St. Moeg. Here, according to Colgan, as noticed by the Rev. Dr. Reeves, there was a "miraculous stone," which had been called *Lac-Maedhoc*, or "Meedoc's stone." Unless this can be identified with a curious oboliscal *dallan*, which stands upon an eminence near the centre of the townland, no trace of the monument at present remains. The neighbouring peasantry call it "Fion Mac Cumhal's Finger-stone." An interesting collection of "giant's graves" surrounds it. That object is minutely described by W. F. Wakeman. He considers it to have formed a purely pagan monument, and not to have been the *Lac-Maedhoc* of Colgan.¹³

Dr. O'Donovan says the western part of Rossinver parish was dedicated to St. Mogue, whose coarbs were the O'Ferguses.¹⁴ One of this family living there in 1836 was said to have had in his possession a Life of St. Mogue. This information, however, was found to have been incorrect; but a Mr. Ward then dwelling near Lough Melvin had a modern copy of it, from an old manuscript. A native of Fermanagh, James Maguire, wrote a more ancient copy. This was in possession of Myles John O'Reilly, Esq., who lent it to Dr. O'Donovan. From this curious legend, many historical facts may be inferred. Besides the veneration paid to the present saint, at these places already mentioned, it would appear that his memory had been respected in another locality. Solitude and beauty were to be found connected with the various localities. Under the head of Lis-Gabhail, Duald Mac Firbis enters, Aedh, bishop, from Lis-Gobhail,¹⁵ on Loch Erne, for January 5th.¹⁶ This Aedh seems to have been identical with the present saint. The illustrious St. Bernard said to the monks of Citeaux, that they might find something far greater in the woods, than they could find in books. Stones and trees might teach them that which they could never learn from masters. "Think you not," he says, "you can suck honey from the rock, and oil from the flinty rock? Do not the mountains drop sweetness, the hills run with milk and honey, and the valleys stand thick with corn?"¹⁷ Such pious resignation in a life of solitude, and such a communing with the great Creator's works, led the contemplative to the real object of his heart's desire.

ARTICLE IV.—ST. JOSEPH, BISHOP OF TALLAGH, COUNTY OF DUBLIN. Many old scenes of monastic life in Ireland are yet venerable and still endeared to popular recollection. Within the walled and enclosed graveyard of Tallagh, where, on a gentle eminence, stands the present Protestant church, the tall tower of a more ancient religious edifice may be seen. This formed the west entrance and porch to the more ancient church, the very foundations of which are now quite obliterated; although early in the present century the building itself had been used for Protestant services.¹ The tower contains in the second story a bell; but above it are opes, in which probably a peal of

¹³ See *ibid.* p. 90. There is an interesting description of Rossinver in Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 536, 537. On the eastern shore of Lough Melvin are the ruins of Rossinver's ancient church.

¹⁴ "Ordnance Survey Letters for the County of Leitrim," pp. 227, b. 228.

¹⁵ Now Lisgoole, in the county of Fermanagh, as identified by William M. Hennessy, M.R.I.A.

¹⁶ See "Proceedings of the Royal Irish Academy" Irish MSS. Series, vol. i., part i., pp. 118, 119.

¹⁷ S. Bernardi "Opera Omnia." Epistola, 106.

ART. IV.—¹ The sexton—not a very old man in May, 1873—told the writer, he recollected the pulling down of the old church, the materials of which were used in constructing the new one.

three small bells had formerly been placed. It is connected by a covered passage with the Protestant church, the vestry of which is the under-part of this old tower.² Not far from the site of the obliterated church, and on the southern side of the cemetery, is shown the pedestal of an old stone cross, bedded in the earth, and at the head of a high grave are the arms of an old granite cross, which at one time surmounted the plinth. The intermediate shaft seems to have been broken, nor are its fragments discoverable. Here, it is said, St. Melruan,³ the patron of Tallagh, lies interred. Every year, on the 7th of July, at Tallagh, and from time immemorial, the inhabitants have been accustomed to walk from the adjoining village in procession, bearing a long pole, crowned with natural flowers, to the site of St. Melruan's grave. The standard-bearer carries what is locally called "the garland," seven times in a walking circuit around the grave: then all the processionists return to the



Old Tower of St. Melruan's Church, Tallagh.

village, after prayers have been said at the spot. The pole is carefully set aside, until required for floral decoration the following year. This custom is probably but the remnant of an ancient processional and solemn religious service in memory of St. Melruan. The site of his grave is held to be sacred, and no person is allowed to be interred there. The people are accustomed to measure their family places of interment, as being so many feet or so many yards from the grave of Tallagh's holy patron.⁴

Few other antique monuments are now to be seen, although there is a

² The accompanying engraving by Mrs. Millard is copied from a sketch taken by the author in July, 1855.

³ See his Life at the 7th of July.

⁴ Lying in the open cemetery there is a fine old granite font, in a solid mass, of exceedingly large dimensions. The hollowed part is in a horse-shoe shape, cut down from

the upper edge to a depth of 15 inches. At the bottom it measures 4 feet 6 inches in length by 4 feet 3 inches in width. This font is yet very perfect, although the granite of which it is composed has become a little disintegrated, owing to the effects of atmospheric action and long exposure. The trough may have been an ancient lavatory.

tradition, that very ancient Irish inscriptions had been read on tombs and crosses there during the last century. These have all disappeared, but many are probably buried in the soil beneath.

This day the published Martyrology of Tallagh⁵ registers a festival in honor of Joseph, Bishop of Tamlachtan. In addition to this entry of the calendar, having its origin at his own locality, we read in the Martyrology of Donegal,⁶ that Joseph, Bishop of Tamlacht-Maelruain,⁷ set down on this day, was venerated among our national saints. This name was no unusual one, in the early period of our Christian history.⁸ It is pleasing to discover, that the chaste spouse of the Immaculate Blessed Virgin Mary gave name to this holy man.

Under the heading of Tamlacht,⁹ Duaid Mac Firbis enters the present Joseph, Bishop of Tamlacht Maolruain, for January the 5th.¹⁰ In the Irish Ordnance Survey Extracts for Dublin County his name occurs.¹¹

Another distinguished ecclesiastic of this name is found in our Annals.¹² Under the head of Clauin-uais,¹³ Duaid Mac Firbis and the Four Masters enter Joseph of Ros-mor,¹⁴ who was an eminent bishop and scribe of Cluain-uais. He died in 839.¹⁵ He presided over other churches.

ARTICLE V.—ST. ARENANUS, AIRENANUS, AIRENDAN, OR AIRINDAIN. In every affair of life we ought to begin with God, and consult Him in everything that concerns us. To view Him as the author of all our blessings and all our hopes, as our best friend and our eternal protection, is the good advice given to Christians by a devout writer.¹ Such was ever the practice that guided great saints. We find Arenanus² registered in the Martyrology of Donegal,³ on this day. The name is enclosed within brackets. As we have already noticed, Airendan occurs in the published Martyrology of Tallagh,⁴ at this date. Nearly the same spelling of the name is found in the Franciscan copy.⁵ Further notices of this saint, his place, and the period when he flourished, seem to have escaped the searches of our writers.

⁵ Edited by Rev. Dr. Kelly, p. xi. In the Franciscan copy it is only possible to decipher *topep epr tam*. . . .

⁶ Edited by Drs. Todd and Reeves, p. 7.

⁷ Dr. Todd in a note says at this word, *Tamlacht Maelruain*, "There is added in a more recent hand, 'Fit dicipulus vel socius sancti Albini Flacci cujus extat epistola, 19 p. 53 ad S. Colcum ad Scholarcham in Hibernia. Anno 795.'" Then are we referred to Ussher's *Sylloge*, Ep. 18. Works vol. iv., p. 466. This, however, appears to be a groundless conjecture. The Joseph there noted cannot be proved identical with this saint.

⁸ See Dr. O'Donovan's "Annals of the Four Masters" at A.D. 780, 789, 811, 828, 839, 899, 936, 963, 1022.

⁹ See Irish MSS. Series, vol. i., part i., pp. 128, 129.

¹⁰ See "Proceedings of the Royal Irish Academy."

¹¹ See I. O. S. Records, p. 130. These are now preserved in the Library of the Royal Irish Academy.

¹² See O'Donovan's "Annals of the Four Masters," vol. i., pp. 458 to 460, and n. (b).

¹³ *Clauin-uais*; the same as Cluain-Eois, now Clones, county of Monaghan.

¹⁴ "The Great Wood." This is the place in the county Monaghan, whence Lord Rosmore derives his title.

¹⁵ "See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 102, 103. This is the date for his death in the Annals of Ulster. At 837 it is entered in the Annals of Clonmacnoise. These also call him an anchorite.

ART. V.—¹ See "Star of Bethlehem."

² In a note Dr. Todd says at the word, *Arenanus*, "This name is inserted in a more recent hand, and not in Irish characters." It is possible, in my opinion, that the writer may have intended it, to supply the omission of the name Airendan—to which the aforesaid name bears a resemblance—as Maccoise had only been written in a previous line.

³ Edited by Drs. Todd and Reeves, p. 7.

⁴ Edited by Rev. Dr. Kelly, p. xi.

⁵ In it the name is written *ΔΙΠΙΝΩΑΙΝ*.

Sixth Day of January.

ARTICLE I.—ST. DIMAN, DIMAUS, OR DIMA, DUBH, BISHOP OF CONNOR.

[SIXTH AND SEVENTH CENTURIES.]

CHAPTER I.

INTRODUCTION.—ST. DIMAN'S OR DIMA'S RESIDENT—EDUCATED BY ST. COLMAN ELO—EARLY STUDIES AND VIRTUES—ANECDOTE REGARDING ST. CRONAN'S LOOK OF GOSPELS—ST. DIMAN BECOMES AN ABBOT—AFTERWARDS CALLED TO GOVERN THE CHURCH AND DIOCESE OF CONNOR.

OUR Divine Lord, who was the Prince of Peace, blessed all those who promoted peace, regarding them as the children of God.¹ Through our Redeemer, Jesus Christ, St. Paul admonished the faithful to have peace with God², and again to be perfect, to take exhortation, to have one mind, and to be at peace, so that the God of peace and of love should be with them.³ The same illustrious Apostle desired his flock, that they should be careful to keep the unity of the spirit in the bond of peace.⁴ Thus are Christians sure to be joined in a fraternity of faith and hope, believing in one Lord, one Baptism, while serving one God, the common Father of all created beings.⁵

This holy man was born in the sixth, and he flourished in Ireland after the beginning of the seventh century.⁶ St. Diman, or as he is sometime called, Dima, was son to Angus. The pedigree proves his respectable origin and connexions. He descended from the royal line of the Dalcassian family.⁷ Diman was born, probably, during the latter half of the sixth century. Owing to the colour of his hair or complexion he had been denominated, Dubh, or "black."⁸

ART. I.—CHAP. I.—¹ St. Matt. v. 9. ² Rom. v. 1. ³ 2 Cor. xiii. 11. ⁴ Ephes. iv. 3. ⁵ *Ibid.*, 4, 5, 6.

⁶ This may be collected from the Life of St. Colman Elo, whose disciple he was, and who died A.D. 610. St. Diman Dubh died in the year 638, at a very advanced age. Wherefore, if he attained this very old age, he must have flourished at a period indicated in the text. See Colgan's "*Acta Sanctorum Hiberniæ*," vi. Januarii. Vita S. Dimani, n. 2, p. 16.

⁷ The Menologic Genealogy at chap. 35, thus makes out a pedigree for our saint: St. Dima Dubh, son of Angus, son to Catholon Finn, son of Blod, son to Cass. From the latter hero, the Dalcassian family had its name and origin. Cass was the son of Connall Eachluath. He belonged to the race of Cormac Cas, son to Oiholl Olum. See Drs. Todd's and Reeves' edition of "The Martyrology of Donegal," pp. 6, 7.

⁸ The Martyrologies of Tallagh, of Marianus O'Gorman, of Charles Maguire, or the commentator on Angus, treat about saints having such name, at the 1st and 20th of January; at the 9th and 22nd of March; at the 12th of May; at the 27th of June; at the 3rd, 9th, and 10th of November; and at the 10th of December. Although, sometimes, there is a distinction in Irish, between the words Dima and Diman, yet in Latin they are usually confounded. When he is called by Beke in his "*Historical History of England*," lib. ii., cap. 21, Dima; and by Wion, in "*English Venerabilium*," cap. 40, Dimas and Diman. By the latter Prince of Worcester, and Henry of Huntingdon, this saint is called Dima; but by other authors he is more correctly styled, at one time, Dima, and again Diman. See Colgan's "*Acta Sanctorum Hiberniæ*," vi. Januarii, n. 3, p. 17.

This designation distinguished him from many others saints similarly named. Having given indications of being called to a life of grace, and having been renowned for his many virtues, he became a monk under the direction of St. Colman Elo.⁹ At that time, or afterwards, the latter is said to have been Apostolic Legate for the whole of Ireland.¹⁰

At his school, the saint made great progress in science and ecclesiastical learning; while his virtues gave edification, as well to all his fellow-disciples as to his master. This latter renowned saint predicted his pupil's future greatness, promising Diman, moreover, a long life, which should be devoted to penitential and holy exercises. The master declared, likewise, that Dima's services should be employed in the interests of the Irish Church.¹¹ St. Colman-Elo required his disciple to partake of generous food, whilst under his care and direction. This was enjoined, with a view to strengthen his constitution for those labours in which he was afterwards destined to engage.¹²

An anecdote is related regarding our saint. He is said—incorrectly, however,—to have been required by St. Cronan, Abbot of Roscrea,¹³ to transcribe for him a book of Gospels. This manuscript had been preserved in a brass box, richly plated with silver. Thady O'Carroll, chief of Ely O'Carroll, who lived about the middle of the twelfth century, caused it to be gilt. Donald O'Cuanain, afterwards Bishop of Killaloe, and who is called O'Kenedy by Sir James Ware, renovated this most interesting relic about the year 1220. The MS. and box were preserved in the Abbey of Roscrea, until the dissolution of monasteries took place. Then they came into lay hands. At length they were bought by Henry Monck Mason, Esq., LL.D., M.R.I.A., from Dr. Harrison, of Nenagh, in Tipperary. From Mr. Mason, Sir William Betham purchased them. Mr. Mason exhibited them before the Society of Antiquaries in London. Afterwards, on the 24th of May, 1819, he laid them before the Royal Irish Academy.¹⁴ The scribe Dimma complied with St. Cronan's request, and he fulfilled it after the lapse of forty days. During this time, it is stated, the writer took neither food nor rest. But, this narrative—in its circumstances sufficiently dubious—would appear to have been applicable to some other scribe,¹⁵ bearing a similar name to that of our saint.¹⁶

While the compiler of St. Cronan's Life attributes this miracle to the efficacy of the merits possessed by the subject of his memoir; assuming our

⁹ See notices of this saint at the 26th of September.

¹⁰ In the 19th chapter of St. Colman Elo's Acts, which Colgan promised to give at the 26th of October—he must have meant September—our saint is said to have been his disciple. St. Adamnan, in his "Life of St. Columba," lib. i., cap. 5, alludes to this Colman-Elo. See Dr. Reeves' edition, p. 29. He is there called Columbanus. Jocelin, in his Life of St. Patrick, also says that this same Colman-Elo was Apostolic Legate. See Colgan's "Acta Sanctorum Hiberniæ," vi. Januarii, n. 6, p. 17. And "Trias Thaumaturga," Sexta Vita S. Patricii, cap. xvi., p. 87.

¹¹ For these statements, Colgan cites the nineteenth chapter of Colman-Elo's Acts.

¹² See Colgan's "Acta Sanctorum Hiberniæ," vi. Januarii. Vita S. Dimani, cap. i., ii., iii., p. 16.

¹³ See his Life at the 28th of April.

¹⁴ On this occasion he read an Essay, under

the following title:—"Description of a rich and antient box containing a Latin copy of the Gospels, which was found in a mountain in the county of Tipperary, and is now in the possession of Henry Monck Mason, Esq., LL.D., M.R.I.A." This Essay was afterwards published in the transactions of the Academy. See Sir William Betham's "Irish Antiquarian Researches," vol. i., pp. 43, 44. For some *fac-simile* illustrations of this book, the reader is referred to succeeding pages of the work quoted.

¹⁵ According to Sir William Betham, the author of this work "signs his name at the end of the book, '*Dimma Mac Nathi*,' *Dimma the son of Nathi*. He was a relation of St. Cronan, whose grandfather was also named Nathi."

¹⁶ Such is Dr. Lanigan's correct supposition in his "Ecclesiastical History of Ireland," vol. ii., chap. xv., sec. xi., n. 91, p. 412.

saint to be the writer, Colgan says he is inclined to refer its performance to those virtues and divine favours enjoyed by the Abbot of Roscrea, conjointly with St. Diman Dubh, Bishop of Connor.¹⁷ But he totally fails in identifying the scribe Dimma with this holy prelate.¹⁸ Nor is it likely he was the Dima to whom St. Declan¹⁹ was sent to be educated.²⁰ After a sufficient time spent in the exercise of subordinate monastic duties, our saint was appointed to preside as abbot over a religious establishment. This duty he discharged, with his usual prudence, piety, and learning, as also to the great spiritual progress of his community. After this promotion, Diman was called to govern the church and diocese of Connor. St. Lughaidh, Bishop of this See, died A.D. 537,²¹ but the present holy man does not seem to have become his immediate successor.

CHAPTER II.

THE PASCHAL CONTROVERSY—SUCCESSION OF SOVEREIGN PONTIFFS AT ROME—LETTER OF THE ROMAN DIGNITARIES TO THE IRISH ECCLESIASTICS—TRUE DATE AND SUBJECT OF THIS EPISTLE—ADDRESSED, AMONG OTHERS, TO DIMAN, BISHOP, IDENTICAL WITH THE PRESENT SAINT.

DURING the epoch of this saint, grave controversies had been excited among the Irish, regarding the right date for celebrating Easter.¹ After the death of Pope Honorius I., A.D. 638,² the secular powers had created great disturbances at Rome, and the consecration of Pope Severin had been delayed until the 29th of May, A.D. 640. This virtuous and amiable Pontiff governed the Church only for the brief term of two months and four days.³ During his Pontificate, however, a letter from the Scottish or Irish ecclesiastics had apparently come under his observation. But as Pope John IV.⁴ did not succeed Pope Severin until the month of December 640,⁵ the duty of replying to it devolved on the Roman clerics, Hilarus, the Archpresbyter, who seems to have been then the Vicar-Capitular, in trust of the Apostolic See, and holding the place for John,

¹⁷ Colgan thinks that Dimma mentioned in St. Cronan's Life must have been identical with our saint, for these following reasons. First. Because St. Cronan and St. Diman Dubh were contemporaries about the year 620. Secondly. Because both these saints lived in parts of the country bordering on Meath and Ely O'Carroll; and besides, St. Diman Dubh was descended from a Munster family—Ely also belonging to the southern province. Thirdly. The character of singular learning and wisdom attributed to St. Diman Dubh, is thought to indicate a skill in writing equal to that ascribed to the St. Dimma mentioned in St. Cronan's Life. The Life of this latter saint, he promised to give, at the 28th of April. See "*Acta Sanctorum Hiberniæ*," vi. Januarii. Vita S. Dimani, cap. iv., p. 16, and n. 9, p. 17.

¹⁸ His reasons are by no means conclusive, and they are still further invalidated by our learning the patronymics of both persons. For a fuller account of this incident here alluded to, the reader is referred to the Life of St. Cronan, Abbot of Roscrea, at the 28th of April.

¹⁹ See the Life of St. Declan at the 24th of July.

²⁰ This is a groundless conjecture of the

O'Clerys, who quote the Life of St. Declan, chap. 5, for confirmation of it. See "*The Martyrology of Donegal*," pp. 6, 7. Drs. Todd's and Reeves' edition.

²¹ See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 178, 179.

CHAP. II.—¹ About the year 630, a Synod had been assembled at Old Leighlin, when it had become the chief subject for discussion. An account of the proceedings there will be found under the Life of St. Lasarian, at the 18th of April.

² See Sir Harris Nicholas' "*Chronology of History*," p. 209.

³ He was interred, it is said, at St. Peter's, on the 2nd day of August, A.D. 640. He died on the 1st. See Rohrbacher's "*Histoire Universelle de l'Eglise Catholique*," tome x., liv., xlviii., p. 173.

⁴ Rohrbacher states he was consecrated on the 24th of December. See *ibid.* Others have the 31st of December.

⁵ He died on the 11th of October, A.D. 642. See Berti's "*Ecclesiastice Historie Breviarium*," pars prima. vii. sec., cap. i., p. 171. Rohrbacher has the 12th of October. See "*Histoire Universelle de l'Eglise Catholique*," tome x., liv., xlix., p. 185.

then a deacon, and elected to fill the office of Sovereign Pontiff. Allied with him was the latter, who is called Primicerius,⁶ and holding his position of being elect to the Apostolic See, together with another John, Consilarius of the same holy and Apostolic See.⁷ According to Ussher, this letter was written about the year 639;⁸ the true date for its writing, however, was the latter part of the year 640.

The beginning of this epistle seems to warn the Irish ecclesiastics against the efforts of some of their countrymen advocating the Jewish method for celebrating this great festival. Towards its conclusion the Irish ecclesiastics are admonished regarding the Pelagian heresy.⁹ This epistle specially addressed Dimaus, a probable form of our saint's name among the Bishops, Abbots, and Priests or Doctors of Ireland, in reference to the important Paschal controversy. The Irish, and more especially those belonging to the northern province, were strenuous advocates for the celebration of Easter, on the Sunday which occurred, according to their calculation, between the 14th and 20th day of the moon. A defender of such practice appears to have been our saint, with those other ecclesiastics, specially named, in this letter.

CHAPTER III.

BRIEF DISSERTATION ON THE APPLICABILITY OF THIS ROMAN EPISTLE TO THE IRISH SCOTS AND TO THE IRISH CLERICS MENTIONED IN IT—STATEMENT OF THE MATTER IN DISPUTE—THE IRISH ECCLESIASTICS NAMED WERE CONTEMPORARIES—TESTIMONIES OF BEDE AND BARONIUS—ST. DIMAN'S AUSTERITIES CONTINUED TOWARDS THE END OF HIS LIFE—THE DATE OF HIS DEATH.—CONCLUSION.

Two matters must be established, regarding which there is a divergence of opinion. *First*, that this epistle in question was addressed to the Irish, or to the Scots of Ireland; and not to the Scots of Albania.¹ Secondly, that the Diman, mentioned in this epistle, was the same person as our saint. The first matter is proved from the Ecclesiastical History of Venerable Bede. For Pope John wrote this letter to the same Scots to whom Archbishop Laurence wrote another epistle, mentioned by Bede in his Ecclesiastical History of the English Church.² Otherwise, this venerable historian would have used most intricate equivocation in pointing out the authors of a difference, between the Scots and Romans, in the celebration of Easter; and again, those, to whom Laurence wrote, were the principal authors of this difference. That Laurence directed to Scots inhabiting Ireland appears, when speaking of St. Laurence and his epistle already mentioned, Bede says,³ that Laurence not only devoted

⁶ This word means the *chief person in any place or office*.

⁷ This letter is partly given by Ussher in his *Veterum Epistolarum Hibernicarum Sylloge*. *Epist.* ix., pp. 22, 23. It is directed, "Doctissimis et Sanctissimis, Tomiano, Columbano, Cromano, Dimao, et Baithano, Episcopis; Cromano, Ernianoque, Laistrano, Scellano, et Segeno presbyteris; Sarano, ceterisque doctoribus sen Abbatibus Scotis: Hilarus archipresbyter et servans locum sanctæ sedis Apostolicæ, Johannes diaconus et in Dei nomine electus, item Johannes primicerius et servans locum sanctæ Sedis Apostolicæ, et Johannes servus Dei Consilarius ejusdem Apostolicæ Sedis." We must regret the omissions in this important historical document as published by

Ussher.

⁸ Ussher most probably followed the same computation as Baronius. See his "Annales Ecclesiastici" tomus viii., A.D. 639, where this epistle is mentioned. Secs. v., vi., vii., pp. 229, 300.

⁹ In Wilkins' "Concilia Magnæ Britanniæ et Hiberniæ," vol. i., p. 36, its date is thus given: "Papæ Rom. Johannes IV. 2 Archiep. Cantuar. Honorii 15. Anno Christi 640. Reg. Saxon. Edbald, 24. Imperat. Heracl. 30."

CHAP. III.—¹ This position some Scottish writers incorrectly maintain.

² See "Historia Ecclesiastica Gentis Anglorum," lib. ii., cap. 4, p. 118, Cambridge Edition of 1644. fol.

³ *Ibid.*

his pastoral solicitude to the Angli and ancient British congregations, but even to the Scots, who inhabited the Island of Hibernia, near Britain. In conjunction with his co-episcopates, Laurence wrote an admonitory letter. He besought the Irish Scots to preserve unity and peace in observing, with other Catholic churches throughout the world, the Easter festival, as generally kept, and not on that Sunday, which intervened between the 14th and the 20th day of the moon. To this latter practice and to some other disapproved matters of discipline, the Irish and the Britons were addicted.

Here it may clearly be seen, that the same island is called by the names, Hibernia and Scotia. This aforesaid epistle was addressed to the inhabitants of our island. Bede likewise says,⁴ that the southern part of the Scottish nation adopted a canonical and Roman rite for the celebration of Easter, by Apostolic admonition. However, the northern part did not receive it. The Scottish nation, thus divided into a northern and a southern part, could not have been Britannic Scotia, but Hibernia. This may be collected from these words of Venerable Bede,⁵ when treating of St. Aidan, an Irishman, he remarks, that the Northerners of the Scottish Province, and the Picts thought, at this time, they were following the laudable and edifying writings of Anatolius. The Southern Scots of Ireland are praised by Bede, because they had long before conformed to the more universal usage, and had learned to observe the canonical usage for celebrating Easter, as recommended by the Apostolic See.

If therefore the people, who dwelt in the southern part of the Island of Hibernia, learned to observe Easter, according to canonical rite in obedience to the Holy See, the people of those northern parts, who refused to observe it thus, were still inhabitants of the same island. In fine, Bede declares,⁶ that this nation of the Scots in Ireland, which had so long resisted, at length had been induced by St. Adamnan, an Irishman, to celebrate Easter after the canonical manner. It can be shown, that all those bishops and abbots, mentioned in the epistle of the Roman ecclesiastics, flourished in Ireland about A.D. 640, when this epistle had been written. Thus there were eleven named altogether, five being bishops; viz.: Thomianus,⁷ Columbanus,⁸ Cronanus,⁹ Dimanus,¹⁰ Baitanus;¹¹ five being Abbots or Priests, viz. Cronanus,¹² Hernanus,¹³ Lasrianus,¹⁴ Stellanus,¹⁵ Segianus,¹⁶ and one Saranus,¹⁷ who is called a Doctor.

⁴ See "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. 3, p. 166.

⁵ *Ibid.*

⁶ See "*Historia Ecclesiastica Gentis Anglorum*," lib. v., cap. 16, pp. 432, 433.

⁷ St. Thomianus, Archbishop of Armagh, who justly occupies a place on this list, died on the 10th of January, A.D. 660. ⁸ St. Columbanus O'Telduib, Bishop of Clonard, in Meath, died on the 8th of February, A.D. 652. ⁹ St. Cronan, Bishop of Aendrum, in Ulster, died A.D. 642. ¹⁰ St. Diman, Bishop of Connor, in Ulster, died on the 6th of January, A.D. 658. ¹¹ St. Baitan, the son of Cuanach, Bishop of Tegh-Baoithin, or of Arteach, in Connaught, flourished about A.D. 640. This saint was a disciple of St. Columba, and contemporary with St. Mochmoe, who died A.D. 655, as appears from a Life of this same Mochmoe. These accounts, regarding the Bishops, with the exception of what concerns St. Baitan, are taken from the Annals of Clonmacnoise, of All Saints, of the Island, and of Ulster. ¹² St.

Cronan, Abbot of Magbille, in Ulster, died A.D. 649, on the 7th of August. ¹³ St. Hernan, son to Colman, Abbas Foragiensis, in Ulster, flourished about A.D. 650, and St. Ernan, son to Aidus, flourished in the same province about A.D. 660, and died on the 16th of May, according to our Martyrologists. ¹⁴ St. Lasrianus, son to Nasch, Abbot, near Loch Laodh in Ulster, flourished about A.D. 650, and he died on the 25th of October. ¹⁵ St. Stellan, Abbot of Inisceltra, in Connaught, flourished about the same time, and he died on the 24th of May. ¹⁶ St. Segianus, son of Hua Cuinn, died on the 10th of September, A.D. 662. Likewise a St. Sigenius, son to Fachtna, Abbot of Huen, died on the 12th of August, A.D. 651. ¹⁷ St. Saran O'Crain died A.D. 661. These accounts are taken from the Annals already quoted; and they confirm Colgan's proofs, because it is evident the bearers of those several names lived in the northern part of Ireland, which then only resisted an introduction of the Roman rite.

The second point remaining to be proved, namely, that our saint is identical with Diman named in the epistle, thus receives its solution. It has been established, that the epistle in question was addressed to the northern Irish ; for Venerable Bede declares¹⁸ that the southern Irish had long before this time conformed to the Roman custom, whilst the northern were in opposition to it. St. Diman, at that time, was Bishop of Connor, in the northern part of Ireland, in which also flourished those other ten dignitaries named in the epistle. For all were connected with the provinces of Meath, Connaught, or Ulster. These were regarded as appertaining to Ireland's northern part ; our island being then usually divided into north and south. Wherefore, the epistle had been directed to residents in the north. Again, from the Life of St. Colman Elo,¹⁹ it had been predicted, that St. Diman should be a future aid and protector to all the Irish Churches ; and he was considered as such, because he defended their customs and ancient rites throughout this controversy.

If any objection be offered, that the persons named in the epistle were honoured as saints, and hence, that they could not have favoured a schism which arose, regarding the celebration of Easter, in opposition to customs observed and mandates issued by the Apostolic See ; it may easily be urged, that they, and many other saints, such as St. Columbanus of Luxeu, St. Dagan, St. Aidan, St. Finan, St. Colman of Lindisfarne, St. Munna, abbot, besides several other holy men, who are venerated as saints in our Church, yet were not regarded as schismatics, because they followed different rites for the celebration of Easter. For, as Bede states,²⁰ and as Baronius observes, at A.D. 634 and 664, they were not accustomed to celebrate Easter on the 14th day of the moon, after the manner of the Jews, and of other heretics, who were condemned by a council assembled at Nice ; but they held this feast on that Sunday which intervened between the 14th day of the moon unto the 20th, inclusively.²¹ Although the Irish were reprehensible in observing Easter after this manner, contrary to rites and mandates of the Apostolic See, and thus it happened, that on some occasions, they celebrated their Pasch on the same day with the Jews ; yet the Church judged it expedient to tolerate this practice for a time,²² because it was not observed with a schismatic intention. It was done through ignorance, and through a desire to adhere to the observances of St. Columba, with other saints and seniors of the Irish Church. Thus the error was a venial one until A.D. 716, when controversy on this subject ceased, in accordance with an Apostolic decree. The Irish then conformed to the Roman practice, as Baronius informs us.²³ St. Diman practised many austerities, and particularly towards the close of his career, which was prolonged beyond the usual course of human life. Full of virtues, as of years, he resigned his soul into his Creator's keeping on the 6th day of January.²⁴ He died in the year of Grace 658, according to our ancient annals.²⁵ Popular veneration succeeded. His feast was held with great

¹⁸ See "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. 3, p. 166.

¹⁹ Cap. xix.

²⁰ See "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. 17, p. 206.

²¹ See Baronius "*Annales Ecclesiastici*," tomus viii., A.D. 634. secs. xii., xiii., pp. 285, 286, and A.D. 664, secs. iv. to xvii., pp. 415 to 418, *ibid.* Baronius gives a full and clear statement of this whole controversy, which he extracts chiefly from the History of Venerable Bede.

²² Baronius "*Annales Ecclesiastici*," tomus ix., A.C. 716, sec. xi., pp. 7, 8.

²³ See "*Acta Sanctorum Hiberniæ*," vi. Januarii, n. 11, pp. 17, 18.

²⁴ At this date the published Martyrology of Tallagh has *Dimma Dubh*, p. xi., Dr. Kelly's edition. The Franciscan copy has *Dimmae Dub.*

²⁵ "The Age of Christ, 658. The second year of Diarmaid and Blathmac. Dima Dubh, Bishop of Connor, died on the 6th of January."—O'Donovan's "*Annals of the*

devotion, on the day of his demise,²⁶ in the church and diocese of Conner, over which he so faithfully and efficiently presided.²⁷ His Acts, if existing, did not come under Colgan's observation. This hagiologist has obtained all notices regarding him from other sources.²⁸

It is ever to be desired, that concord and charity should unite the members of Christ's mystical body, the Church. Even in general disciplinary rites and customs, this harmony is desirable. True peace is not to be found, however, in every kind of agreement or friendship that may exist in society, as St. Leo the Great well remarks; for there are wicked alliances, vicious pacts, and similarities of passion to unite men.²⁹ As those bonds are opposed to God's will, so they must not be dignified with the title of peace; nor can the love of what is evil agree with the love of God. Holy persons ardently aspire to be of one mind with their Divine Lord and Master, so that they may never dissent from His eternal law.

ARTICLE II.—ST. LASSAR, OF ACHADH-FODA. Among the many ancient names of Irish places now escaping the identification of our topographers and archæologists, the present denomination may be classed. Its English equivalent would mean "long field," and it is easy to understand how time and changes might combine to alter the object and its etymon. Lassar, of Achadh-foda, appears in the Martyrology of Donegal¹ this day.² Lassar signifying "a flame" or "brightness," is the name of a female, and she is sometimes found Latinized, *Lassara*, or *Lazara*. No less than fourteen distinct entries of holy women so named occur in this calendar.³ There is an Irish life of a St. Lassara, a Virgin, among the Burgundian MSS. in the

Four Masters." vol. i., pp. 268, 269. "A.D. 658. Dimmaingert, *Episcopus* Condire, et Cummine, *Episcopus* n. *Aendroma*, mortui sunt."—*Annales Ultonienses*. The Annals of Clonmacnoise, and of Roscrea, Marianus O'Gorman, and Charles Maguire, or the Commentator on St. Ængus, agree in the foregoing statements.

²⁶ To Brian O'Loony, Esq., M.R.I.A., Professor of Irish History and Archæology in the Catholic University, the writer is indebted for the following Irish stanza of the Felire of St. Ængus (extracted from the Leabhar Breac, p. 79, Vellum MSS. of the R.I.A.) with the accompanying English translation. As will be seen no Irish Saint's name has been introduced at this day, on which the great Festival of the Epiphany or Manifestation of Our Lord to the Gentiles takes place. It is most interesting to learn from this valuable old Irish Hymnology, that our forefathers in the Faith seem to have had a tradition that Our Divine Redeemer had been baptized by St. John on the 6th day of January. The Julian mentioned must be Julius the Martyr, who is commemorated on this day in the MS. Martyrology of St. Jerome. See "*Acta Sanctorum Januarii*," tomus i., p. 324.

F. viii. 10. Raith co apus pan co ga
Julian all n-glaine
ni olig rap plan ruba
baither map maic muile.

F. viii. id. "To his noble chosen king went forth

Julian of abounding purity
Tis not meet to asperse the perfect joy
Of the baptism of the great son of Mary."

²⁷ See Rev. William Reeves' "*Ecclesiastical Antiquities of Down, Connor, and Dro-more*," p. 240. Also calendar in the Appendix, p. 376.

²⁸ See "*Acta Sanctorum Hiberniæ*," vi. Januarii. Vita S. Dimani, cap. v. and n. 1, p. 16.

²⁹ Sancti Leonis Magni "*Sermones*," Sermo xcv. De Gradibus Ascensionis ad beatitudinem, sec. ix., pp. 425, 426. Roman Edition, 1849. 12mo.

ART. II.—¹ Edited by Drs. Todd and Reeves, pp. 8, 9.

² She is likewise entered in the Franciscan copy of the Martyrology of Tallagh, as Lappan Apcap.

³ Besides the present saint, there is a Lassar venerated at the 18th of February; at the 23rd and 29th of March; at the 18th of April; at the 7th, 11th, and 14th of May; at the 23rd and 27th of July; at 20th of August; at the 15th and 30th of September; and at the 13th of November. See "*Martyrology of Donegal*," pp. 430 to 433. The latter St. Lassar was venerated at Achavea, in the county of Fermanagh; and it seems

Library at Bruxelles.⁴ We cannot assert, however, that it treats regarding the present, or some other St. Lassara. Not having received a fuller description of the tract in question, we must be content to await that further publicity which the future may disclose. There is a parish called Killesher in the barony of Glenawley, county of Fermanagh. Water, mountain, and moorland, with cultivated tracts and plantations, lend diversity and interest to the surface of this extensive parish. The patron saint of this Killesher is Laisir, a Virgin. Her church lies in ruins, near the south-eastern extremity



Church Ruins at Killesher.

of Lough Mac Neane. There is a holy well near it which is called Tobar Laistreach.⁵ The ruins of St. Lassara's church are enclosed, and sheltered by some fine trees.⁶ The site is a beautiful one. The townland here gave name to the parish. Besides those objects already described, the cell of St. Lassara is pointed out, and within the townland of Killesher.⁷ There is another old church, called Tempulnafrin, "Church of the Mass," on a townland of the same name in the adjoining parish of Cleenish.⁸ It is charmingly situated on the northern bank of Lower Lough Mac Neane,⁹ which is the Loch-da-en of Irish history.

ARTICLE III.—ST. DIERMAID, BISHOP OF AIRINDH-INDAICH. From an early time, the zeal of our religious was manifested in those sacrifices made

possible she may have been the saint connected with Killesher, in that county.

⁴ It was transcribed by Michael O'Clery. See fol. 112.

⁵ See Dr. O'Donovan's letter, dated from Enniskillen, Nov. 10th, 1834—"Fermanagh Letters of I. O. S.," vol. 1., pp. 78, 79. MSS. in the R.I.A.

⁶ The accompanying view, drawn on the spot by William F. Wakeman in September, 1873, has been engraved by A. Appleton.

⁷ See "Ordnance Survey Townland Maps of the County of Fermanagh." Sheets 26, 32.

⁸ See "Ordnance Survey Townland Maps of Fermanagh." Sheet 25.

⁹ There is a tradition, it took name from the circumstance that two eagles built nests in one of its islands. See "Letters containing Information relative to the Antiquities of the County of Fermanagh, collected during the progress of the Ordnance Survey in 1834-5. R. I. A.," pp. 79, 80.

by them, to procure the salvation of souls. Were we to admit Colgan's conjecture, that the present saint might have been the companion of St. Columkille, when he journeyed from Ireland to Britain,¹ and the "ministrator" of that great saint, we should find little difficulty in fixing the period when he flourished. The identity of name, notwithstanding, will not determine this question.² St. Columba's companion, Diermaid, is frequently mentioned in Columkille's various Acts.³ That "minister" or servant, named Diermaid, appears to have been present at the death of his master,⁴ and to have lived after 597. Various saints, bearing the name of Diermaid or Diarmait, appear in our calendars.⁵ Most of those are clearly distinguishable from the companion of St. Columba; while it seems difficult, if not impossible, to identify any one of them with him. We find Eochod and Eachdach set down as the name of the present Diarmait's father; but few other distinctive particulars can be gleaned to clear the obscurity surrounding his Acts. However, the place of this saint is found written Airiudh-Ionduigh. This must have been the name of an ancient see; but William M. Hennessy says, it has not been yet identified.⁶ Diarmaid, Bishop of Airindh-Indaich, is set down in the Martyrology of Donegal⁷ on this day. His name is somewhat differently entered in the Martyrology of Tallagh,⁸ where he is called the son of Eachdach, and he is represented as having connexion with Airiud sin la Cerclac. When or in what rank of bishops this St. Diarmait lived is still involved in uncertainty. His place seems to have escaped the identification of our topographical investigators. In the Franciscan MS. copy of the Martyrology of Tallagh, the names of twenty foreign saints precede the entry of this saint's name, as the first on the list of nine distinct holy Irish persons. It may be observed, once for all, that the ancient Hieronymian Martyrology evidently furnished the chief authority for an insertion of various foreign saints in the Martyrology of Tallagh, and in the Felire of St. Aengus.

ARTICLE IV.—ST. CURNAN BEG, PATRON OF KILCORNAN, DIOCESE AND COUNTY OF LIMERICK. The Faith of old times has never flickered out from the hearts and homes of the faithful; but, on the contrary, it has acquired a new lustre, in its transmission to the present age, when inherited from the ministry of many a holy pastor, in many a secluded locality of Ireland. The present St. Curnan, styled Becc or Beg, "little,"—probably owing to his small stature—is found recorded in the Martyrology of Tallagh,¹ with a festival to his honour, at the 6th day of January. The later Martyrology of Donegal,² while noting the veneration paid to St. Curnan Beg on this

ART. III.—¹ See "Trias Thaumaturga," *Quarta Appendix ad Acta S. Columbæ*, cap. ix., p. 487. Also, Hector Boetius, "*Historia Scotorum*," lib. ix., p. 166; Lesleus, "*Historia Regum Scotorum*," p. 150. This voyage took place about A.D. 563.

² Nor indeed does Colgan decide anything on this point. See "*Trias Thaumaturga*," n. 42, p. 374.

³ See Rev. Dr. Reeves' Adamnan's "*Life of St. Columba*," lib. i., cap. 8, 12, 22, 25, 29, 30, 34; lib. ii., cap. 29, 30; lib. iii., cap. 11, 23.

⁴ See Colgan's "*Trias Thaumaturga*," *Cumineus* or *Vita Secunda S. Columbæ*, cap. xxxv., pp. 329, 330. Also O'Donnell's or *Quinta Vita S. Columbæ*, lib. iii., cap. liv., p. 440.

⁵ Besides the present saint, we find a

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Diarmait commemorated at the 10th, 15th, and 16th of January; at the 24th of April; at the 21st of June; at the 8th of July; at the 28th of September; at the 12th of October; and at the 12th and 20th of December.

⁶ See "*Proceedings of the Royal Irish Academy*," Irish MSS. Series, vol. i., part i., pp. 84, 85, n. 2.

⁷ Edited by Drs. Todd and Reeves, pp. 8, 9.

⁸ "*Diarmaid mac Eachdach o Airiud sin la Cerclac*." See Rev. Dr. Kelly's edition, p. xi. In the Franciscan copy, it is *Diarmaito . . . Ecclac*.

ART. IV.—¹ Edited by the Rev. Dr. Kelly, p. xi. In the Franciscan MS. copy, at this same date, we find simply *Caupnan*.

² Edited by Drs. Todd and Reeves, pp. 8, 9.

day, is more precise in giving his genealogy, and the exact place where he was revered as patron. The writer of this Calendar, O'Clery, remarks, that we find a Curnan—it is he assumed the present holy man—a son of Sinell, belonging to the race of Condri, son of Fearghus, son to Ross Ruadh, who was son of Rudhraighe. From this latter was derived the Clann-Rudhraighe. St. Curnan Beg is said to have belonged to Cill-Churnain, a place which doubtless derived its denomination from a church or cell there founded by him. There is a parish, known as Kilcormnan or Kilcoran, in the barony of Clanwilliam, and county of Tipperary.³ There an old church in ruins may yet be seen within an ancient burial-ground. The



Ruins of an Ancient Church at Killeen.

Cill-Churnan, with which our saint was connected, however, seems to be represented in the etymon of Kilcormnan parish, situated within the ancient district of Caenraighe, now the barony of Kenry, in the diocese and county of Luimneach or Limerick.⁴ Within this parish, and quite close to the beautiful demesne of Curragh Chase,⁵ are the ruins of an ancient church at

³ See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 72. Likewise "Ordnance Survey Townland Maps of the County of Tipperary." Sheet 58.

⁴ In a Table appended to the Martyrology of Donegal, St. Curnan Beg is noted as Patron of Cill Curnain parish in Cainraidho, in the county and diocese of Limerick. A fair and a holiday were held here, in the seventeenth century, as we may infer from the remarks of O'Clery. See pp. 392, 393. Since that time, the fair and holiday appear to have been abolished.

⁵ The residence of Aubrey De Vere, one of our distinguished Irish poets. In this family of the De Veres, poetic inspiration seems to have been hereditary—a circumstance not unusual, as we find in recurring to the bardic history of our Celtic tribes. The first settler in England of the family was Aubrey De Vere, a Norman baron, and a brother-in-law of William the Conqueror,

beside whom he fought at the battle of Hastings. The De Veres of Curragh Chase descend in the female line from the De Veres, Earls of Oxford. Edward De Vere, Earl of Oxford in the reign of Queen Elizabeth, was a poet, and he wrote several spirited songs. About two hundred years ago, the De Veres settled in Ireland. The late Sir Aubrey De Vere, baronet, father to the living Aubrey De Vere, was a highly-gifted writer of sonnets and other poems, for the most part descriptive of Irish scenery and historic events. His poems are chiefly to be found collected in his volumes, instituted, "A Song of Faith," and "Mary Tudor." In this latter, the last he wrote, is the fine poem designated "The Lamentation of Ireland." "The Search after Proserpine," "Julian the Apostate," with several dramatic and lyric compositions, are instinct with grace and feeling, while many shorter poems are justly popular.

Killeen.⁶ These vestiges and the old burial-ground most probably mark the former site of St. Curnan Beg's religious establishment. At all events, the writer is assured by Aubrey De Vere, Esq.,⁷ that he had never heard any tradition regarding any other church-site within the bounds of Kilcornan parish. The following are very nearly the dimensions of this old church. In length, it measures about forty-five feet; in breadth, it is about twenty-four feet; the height of the side-walls reaches to about fourteen feet; while the height of the gables is about twenty-two feet. The walls are about two feet nine inches in thickness. There are windows at both sides, three feet high, and six inches wide. There is a window at the east end. Under the gable, at the west end, there is a space about six feet by two—probably a window, or possibly the space for hanging a bell. The church does not appear to lie exactly east and west. In the northern wall, opposite the entrance, there is an arch, nearly filled up with masonry. This appears to have been, at one time, a second entrance: it is about seven feet and a-half foot in height, by about three feet in width. The entrance is at the southern side, and it consists of an arched opening, six feet by three feet. It stands on a gentle, grassy slope, about six feet high, and in a rough green field, with a few bushes and brambles overgrowing.⁸ The walls slant externally from about four feet near the foundations, while this circumstance imparts a character of solidity and dignity to the antique structure. It stands on an elevated slope of about twenty feet over the adjoining grounds.

The enjoyment of beautiful natural scenery is as much an acquirement as a faculty. It does not seem wanting to uneducated humanity, but it is most generally found in persons of refined tastes. On plain, on hill, in valley, and along the margins of our streams and lakes, the site of some old ruined fane is hardly even wanting to hallow the spot; and yet for lack of better information than most tourists possess, ignorance of its past associations and history deprives it of greatly additional interest. These remarks are applicable to the scenery and site of the places already mentioned.

ARTICLE V.—ST. LUGIDON, SON OF DECLAN, BISHOP. The name of a saint is often the only voice emitted from our Calendars to break a silence of many centuries. Here a patronymic is added. In the Martyrology of Donegal,¹ Lugidon, son of Declan, bishop, is recorded on this day. In the Martyrology of Tallagh,² he is mentioned, on the 6th of January, as Lugidon, Mac Declan. Under this form of the name, we cannot discover it in our Annals.

ARTICLE VI.—ST. DIGHDHI. In the Franciscan copy of the Tallagh Martyrology there is an entry, the latter portion of which is obliterated.

⁶ See "Ordnance Survey Townland Maps in the County of Limerick." Sheet 11.

⁷ In a letter headed Curragh Chase, Adare, Dec. 30th, 1873.

⁸ The foregoing descriptive particulars were communicated to the writer in a letter dated Curragh Chase, Adare, January 6th, 1874, from Aubrey De Vere, Esq., through whose kind instrumentality, a friend and neighbour, Mr. Taylor of Hollypark, sur-

nished a very elegant and correct sketch of the ruin. This has been drawn on wood by William F. Wakeman and engraved by George A. Hanlon.

ART. V.—¹ Edited by Drs. Todd and Reeves, pp. 8, 9.

² Edited by Rev. Dr. Kelly, p. xi. At this day, the viii. touz, the Franciscan copy has *Lugroon me* . . .

This regards a Saint Digdi Cercl...¹ In the published Martyrology,² there is no such entry—at least under the foregoing form. In the Martyrology of Donegal,³ at the 6th of January, we find a St. Dighdhi simply written.

ARTICLE VII.—A REPUTED ST. CEARCLACH. The name of a St. Cearclach is set down, at this day, without further designation, in the Martyrology of Donegal.¹ We suspect some error in the application of such name to a person, regarding whom we have no other account. The form, in which the word occurs in a preceding entry, at this date, renders it very dubious in application, except possibly to some place.

ARTICLE VIII.—ST. DIANARCH OR DIANACH, BISHOP. The Franciscan MS. copy of the Martyrology of Tallagh enters a Dianarch, bishop,¹ at this day. In the published copies of this Calendar,² we have Dianach a bishop. In the Martyrology of Donegal,³ there is no mention of such a saint at this day. Yet, there is a St. Dianach, Bishop of Domhnach Mor-Muighe-Ene, at the 16th of this month.⁴ It is not possible to state with certainty whether the present holy prelate must be distinguished from him.

ARTICLE IX.—ST. MUADHNAT, VIRGIN, OF CAILLE, DRUMCLIFFE, COUNTY SLIGO. [*Sixth Century.*] In numerous instances, we find it was customary in the Irish Church to venerate, on the same day, saints of a particular family, community, or place. Nor is it probable, that all such persons could have died on that particular festival. It rather appears to have been a matter of convenience, thus to classify and unite them, for various good reasons. The present holy woman, and the other two virgins, who follow in order, are said to have been the daughters of Naidfraic, and sisters to St. Molaissius, Abbot of Devenish.¹ The Martyrologies of Tallagh and of Marianus O'Gorman, as also a Commentator on St. Ængus, place the festivals of those pious sisters at the 6th of January. They were venerated at a place called Enac-ard.² We find that Caille is said to have been the name of St. Muadhnat's habitation. It seems to have been situated in Cairbre, and near Drum-cliabh.³ This was probably her natal place. It is now known as Drum-cliffe, a parish in the barony of Lower Carbery, and county of Sligo.⁴ It lies near the sea-shore, a little to the north of Sligo, and it is situated within the diocese of Elphin. A portion of its round tower here remains, as a proof of its ancient consequence.⁵ St. Columkille is said to have been the first founder of a religious establishment, at this place.⁶ From the sixth century, Drumcliffe had its abbatial succession,

ART. VI.—¹ In the original it is *Diḡoi Cepel.*

² Edited by the Rev. Dr. Kelly, p. xi.

³ Edited by the Rev. Drs. Todd and Reeves, pp. 8, 9.

ART. VII.—¹ Edited by Drs. Todd and Reeves, pp. 8, 9.

ART. VIII.—¹ in the original it is *Dianape ep.*

² Edited by the Rev. Dr. Kelly, p. xi.

³ Edited by Drs. Todd and Reeves.

⁴ See *ibid.*, pp. 18, 19.

ART. IX.—¹ See his Life at the 12th of September.

² See Colgan's "*Acta Sanctorum Hiber-*

niac," xv. Februarii. Vita S. Farannani, n. 36, pp. 339, 340.

³ There is a description of Drumcliff by Thomas O'Connor in the "*Letters Containing Information relative to the County of Sligo, collected during the Progress of the Ordnance Survey in 1836.*" R. I. A., pp. 83 to 131, and subsequently to p. 401.

⁴ See "*Ordnance Survey Townland Maps of the County of Sligo.*" Sheet 8.

⁵ The annexed engraving by Mrs. Millard is from a photograph taken by Frederick H. Mares, 79 Grafton St., Dublin.

⁶ See Colgan's "*Trias Thaumaturga*," Quinta Vita S. Columbæ (O'Donell's), lib. i., cap. lx., p. 399.

and the herenachy of the Church became limited in the eleventh century to the family of O'Beollain or O'Boland.⁷ To St. Columkille is attributed the poetic sentiment of attachment to this spot:—

Beloved to my heart also in the West—
Drumcliffe at Culcinne's strand.⁸

Its situation is one of great attractiveness to the tourist, and yet in a district but little frequented.

The present Protestant church stands on the site of an ancient religious establishment; while many relics of the past are observable throughout the parish.⁹ We are told,¹⁰ that a religious house had been founded here by a St. Fintan, a disciple of St. Columba, at a place called Cailleavinde.¹¹ This was probably the Caille, where St. Muadhnat's Convent stood. St. Muadhnat is mentioned in the Martyrology of Donngal,¹² as having had a festival on this day. She lived in the sixth century. In the table appended, she is also called Muaghneat, *i.e.*, Mo-Aignes.¹³ In the published Martyrology of Tallagh,¹⁴ we find a notice at the 6th



Drumcliffe Round Tower, County Sligo.

of January, Ingen Natfraich, in Enach-airdd. There is probably a mistake

⁷ See Rev. William Reeves' Adamnan's "Life of St. Columba." Additional Notes, G. p. 279, and O. pp. 393, 394, 399, 400.

⁸ See *ibid.*, p. 289. Allusion is made to "rich Drumcliff," in that wonderful poem of James Clarence Mangan, "most musical, most melancholy." It is well known as "The Lament of the Princes." See Hayes' "Ballads of Ireland," vol. i., p. 147.

⁹ See Lewis' "Topographical Dictionary of Ireland," vol. i., pp. 266, 512, 513.

¹⁰ *Ibid.*, p. 513.

¹¹ A little to the north and north-west of Drumcliffe Round Tower are the denominations of Cullaghmore and Cullaghbeg. Here it is likely the present holy woman had her

residence. See "Ordnance Survey Townland Maps of the County of Sligo," Sheet 8.

¹² Edited by Drs. Todd and Reeves, pp. 8, 9.

¹³ In a marginal note, Dr. Reeves here says, "The name Agnes is written in the margin opposite this entry; meaning that Agnes is the Latin of Aignes, who is in the Irish Calendar called Mo-Aignes, My Agnes or Muaghneat. This however cannot be the St. Agnes of the Roman Calendar, as her commemoration is Jan. 21 and 28. Molanus has two other Agneses at 2 and 16 Sept." See *ibid.*, pp. 454, 455.

¹⁴ Edited by Dr. Kelly, p. xi. In the Franciscan MS. copy, we can only decipher,

for Ingena, the plural form, and which relates to the festival of Natfraich's daughters. Likewise, incorrectly joined, there is an entry together with St. Diarmaid, whose feast occurs this same day.

ARTICLE X.—ST. TALLULLA OR TULLILACH, VIRGIN, AND ABBESS OF KILDARE, COUNTY OF KILDARE. [*Sixth Century.*] The spouse of Christ leaves her home with its comforts, its joys, and its happy associations, as the bird leaves earth beneath it, soaring upward towards the skies, where it feels exposed to less danger and enjoys truer liberty. A sister to the fore-mentioned holy Virgin was St. Tallulla or Tullilach. By Archdall¹ she is incorrectly called Falulla, and apparently without authority he assigns her rule over a community to A.D. 580. Tallulla, Abbess of Cill-Dara, or Kildare, occurs in the Martyrologies of Marianus O'Gorman and of Donegal,² on this day. The epithet, Virgin, is affixed to a nearly similar entry in the Martyrology of Tallagh³ at the 6th of January. Here she is called Tuililatha.⁴ It cannot be ascertained, whether she preceded or succeeded St. Comnat⁵ in the government of nuns at Kildare;⁶ for we only learn that the present holy abbess flourished about the year 590.⁷

ARTICLE XI.—ST. OSNAT OR OSNATA, VIRGIN, OF GLEANN DALLAIN, PATRONESS OF THE PARISH OF KILLASNET, COUNTY OF LEITRIM. [*Sixth Century.*] This saint was the daughter of Nadfraic. She appears to have lived in retirement, and within that romantic valley, known as Glendallain, or Dallen's glen, in the parish of Killasnet, barony of Rossclougher, and county of Leitrim. It is now generally called Glencar.¹ Colgan erroneously placed this saint's church in Carbury.² It is true, the valley extends into the barony of Carbury, in the county of Sligo. The church of St. Osnata, Anglicised to Killasnet, and called after the patron, is situated in that part of the glen³ which belongs to the present county of Leitrim.⁴ Now Glencar extends for about five miles in length. There was a tradition among the people, that the old church in this parish was first built in Castletown townland; but that it was afterwards removed and built in one night, where the old churchyard, called Killasnat, is now situated.⁵ In this parish, there is another old cemetery, where a church formerly stood, and this gives name

ingen natfraich i Ennaic.

ART. X.—¹ See "Monasticon Hibernicum," p. 323.

² Edited by Drs. Todd and Reeves, pp. 8, 9.

³ Edited by Rev. Dr. Kelly, p. xi.

⁴ The Franciscan copy, at this day, has Tullilach.

⁵ See some notices of her already at the 1st of this month.

⁶ The abbey or cathedral church and round tower of Kildare, drawn by Dr. Wynne, will be found engraved in Grose's "Antiquities of Ireland," vol. i., pp. 25, 26.

⁷ See Colgan's "Trias Thaumaturga," Appendix Quinta ad Acta S. Brigidæ, cap. ii., p. 629.

ART. XI.—¹ From O'Rourke's Castle, called Caislean a' Chartha.

² See "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Farannani, cap. vii., p. 336. Read by the comment, the Irish Life

should have Breffny for Carbury. See n. 36, p. 339.

³ See "Ordnance Survey Townland Maps of the County of Leitrim." Sheets 6, 7.

⁴ See Dr. O'Donovan's "Annals of the Four Masters," vol. v., pp. 1462 to 1465. A fortified Crannog and a village were on the eastern side of Glenn-Dallain Lough. In A.D. 1541, this stronghold was the subject of a contest between the O'Rourkes. Through Glenn-Dallain, the host of Red Hugh O'Donnell marched A.D. 1595; and in 1597, he again encamped for a short time, south-west of this place. See *ibid.*, vol. vi., pp. 1976, 1977, 2036, 2037.

⁵ Hence it was thought by the people, the church ought to have got for its name, Killastair, "the church of the journey." This however, is a worthless tradition, which only serves to obscure the real origin of the name; although Irish local traditions are in the main highly valuable.

to the townland of Killroose. There was also a church called Killmhinorach; but Dr. O'Donovan was unable to learn in what townland it was situated.⁶

The name of Osnat, Virgin, is enrolled in the Martyrology of Donegal.⁷ But afterwards we find added: "These three were the three sisters of Molaisse of Damhinish."⁸ Reference is made, of course, to the previous saints, Muadnuat and Tallula, venerated on this same day.⁹ The present St. Osnata is supposed to have visited St. Farannan,¹⁰ at Drumcliff. She is thought likewise to have belonged to Gleann Dallain, said to have been situated in the territory of Carbury.¹¹ This appears, however, to be a mistake of Colgan. This saint lived in the sixth century; but the date of her death does not seem to be on record.

ARTICLE XII.—REPUTED FEAST OF ST. ERHARD, BISHOP OF RATISBON, BAVARIA. [*Eighth Century.*] In Father Stephen White's work,¹ the Feast of St. Erhard, Bishop of Ratisbon, in Bavaria, is assigned to the 6th of January. This seems to have been an error. The Acts of this saint will be found at the 8th of this month.

Seventh Day of January.

ARTICLE I.—ST. CEDDA, CHAD, CHEADDAN, OR CEDD, BISHOP OF LONDON, AND APOSTLE AMONG THE MIDLAND ENGLISH, AND EAST SAXONS.

[SEVENTH CENTURY.]

CHAPTER I.

INTRODUCTION—IRISH SCHOOLS—ST. CHAD'S BIRTH AND EDUCATION—HIS MISSION TO THE MIDLAND ENGLISH AND EAST SAXONS—HE RETURNS TO LINDISFARNE—CONSECRATED BISHOP, AND CHARGED WITH THE ECCLESIASTICAL GOVERNMENT OF THE EAST SAXONS.

DURING the seventh century, as the Venerable Bede states, numbers of the English nobles and persons of the middle class left their homes, for the purpose of pursuing sacred studies, or of leading religious lives, in Ireland, or under Irish directors. Many embraced the monastic profession. Others again went their rounds to the cells of the most celebrated masters, who instructed them in learning. It was an age, when education was gratuitously obtained in

⁶ See "Letters containing information relative to the Antiquities of the Counties of Cavan and Leitrim (Breifney), collected during the Progress of the Ordnance Survey in 1836," p. 256.

⁷ Edited by Drs. Todd and Reeves, pp. 8, 9.

⁸ In a note appended to the foregoing word in the text, Dr. Todd remarks, that a more recent hand has added here in the original record, "Sed Marianus non precedentes sed sequentes dicit esse sorores S. Molassii." This appears however to be a mistake; for Marianus or Maolmaire O'Gor-

man says nothing of the sort.

⁹ In the Bruxelles MS. of Marianus' Martyrology, the corresponding gloss on the name of this present saint agrees with that comment in the text. It states that Muadhnat, Tallula, and Osnat, were the three sisters to Molaisse of Damhinish.

¹⁰ See his Acts at the 15th of February.

¹¹ See Colgan's "Acta Sanctorum Hiberniæ," xv. Februarii. Vita S. Farannani, § vii., 337, and n. 36, p. 339.

ART. XII.—¹ See "Apologia pro Hibernia," cap. iv., p. 44.

Ireland. Willingly did the Irish receive their Anglo-Saxon and British visitors: daily food was given to these without cost; books they received without payment; and masters were provided to teach them without fees.¹

For biographical and historical notices regarding this distinguished prelate and missionary, we are chiefly indebted to Venerable Bede.²

The Acts of St. Cedd or Chad more properly are found connected with England, and noted in English martyrologies and records. The educational direction of this saint's mind was received, however, from Irishmen, and in Irish-founded schools.³ Ceadda or Cedda is variously called Cedd and Ceddus,⁴ as also Chad, Chada, and Cheaddan.⁵ Probably, he first saw the light about the beginning of the seventh century. This saint was a native of the Kingdom of Northumbria; but Cressy says he was born at London, in East Anglia.⁶ His earliest education was received in the famous Monastery of Lindisfarne or Holy Island. This establishment had been founded by the great Saint Aidan,⁷ an Irishman. Retired from the noise and distractions of this world, here St. Chadd learned from that excellent master the science of the saints. He was, in course of time, esteemed worthy to attain the priestly dignity. Among so many other servants of God, who then flourished in the Kingdom of Northumbria, St. Cedd was selected as most eligible to be sent as a missionary, first to the Midland English,⁸ and afterwards to the East Saxons.⁹ These latter inhabited Essex and Middlesex.

To the former of these missions St. Chad was sent, together with three other holy priests, Adda,¹⁰ Betti,¹¹ and Diuma,¹² after King Peada had embraced the Christian faith.¹³ This prince was baptized by St. Finan,¹⁴ Bishop of Lindisfarne. All the King's companions, his soldiers, and their servants, that came along with him, were regenerated at Atwell, or Walton.¹⁵ This was the country residence of Oswy, King of Northumbria.¹⁶ For their erudition and godliness of life the missionaries already named were esteemed

ART. I.—CHAP. I.—¹ "See *Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. 27, pp. 240, 241. Cambridge edition, 1644, fol.

² See "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. 21, 22, 23, 25, 26.; lib. iv., cap. 3.

³ In the collection of Irish Saints, by a Cistercian monk, we find mentioned, St. Cedd, Bishop of London, at this date. See pp. 32, 33.

⁴ His acts are given by Colgan, in "*Acta Sanctorum Hiberniæ*," vii. Januarii. Vita S. Ceddæ sive Cediti Episcopi, §§ i. to xvi., pp. 18 to 20.

⁵ See *ibid.*, nn. 2, 3, p. 20.

⁶ See "*Church History of Brittany under the Saxon Heptarchy*," book xv., chap. xvii., p. 368.

⁷ See his Life at the 31st of August.

⁸ The Midland English or Middelengli, as called by Venerable Bede, are distinguished by this historian from the Mercians. The former inhabited Leicestershire, according to Ussher. Perhaps, too, they occupied some other adjacent countries. At this time, King Peada had transferred them as subjects to his son Peada.

⁹ See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. i., pp. 91, 92.

¹⁰ The Bollandists give his Acts at the 17th

of January.

¹¹ Camerarius tells us, but without citing authority, that his feast was held on the 11th of February.

¹² Some writers state his festival was held on the 22nd of February, and others on the 19th of July.

¹³ His father was Penda, King of the Mercians, and he was killed A.D. 655. Then Oswy, King of Northumbria, ruled over them; but he generously bestowed the southern part of Mercia on Peada, son to King Penda. Peada is said to have been murdered through the treachery of his own wife A.D. 657. The River Trent separated the Northern from the Southern Mercians. See Matthew of Westminster, "*Flores Historiarum*," pp. 230 to 232.

¹⁴ See his Life at the 9th of January.

¹⁵ This was near the great northern wall built by the Romans.

¹⁶ He succeeded his brother St. Oswald, killed 5th of August, A.D. 644, by Penda, King of the Mercians. Oswy is said to have reigned twenty-eight years over the Kingdom of the Bernici, and to have died A.D. 670. See Matthew of Westminster, "*Flores Historiarum*," pp. 224, 235. Oswy's daughter, Alchfleda, became the wife of Peada.

fit to teach and baptize Peada's nation of the Midland English. This potentate returned home with much joy to prepare for the reception of those priests. Diuma, the last-named, was a Scot,¹⁷ while the others belonged to the Angli race. Arriving in the province, with the Prince, these holy missionaries diligently preached the Gospel.¹⁸ They were willingly hearkened to by the people. The nobility and the humbler inhabitants, renouncing the filth of idolatry, were daily baptized in great numbers.¹⁹ Nor did King Penda offer any obstruction to their preaching the Word among his people, the Mercians, if any of these were willing to hear it.²⁰ But he hated and despised such as had received the Gospel of Christ, yet who did not live up to their faith. He most truly declared, that these wretches deserved to be despised, when they would not obey their God, in whom they professed to believe.²¹

Saint Cedd was labouring with great success on his midland field of duty, when called away to be sent upon another holy expedition. His next destination was to the Eastern Saxons.²² For Sigbercht or Sigebert,²³ the monarch of that province, had visited Oswy, King of Northumbria.²⁴ This religious prince, omitting no opportunity for exhorting his friends to embrace the true way of salvation, had induced his guest to accept the sweet yoke of the Christian faith.²⁵ Sigebert was baptized by Bishop Finan.²⁶ Having now become a citizen of the Eternal Kingdom, Sigebert returned to the seat of his temporal kingdom, and requested King Oswy that he would despatch teachers, who might convert his nation to the faith of Christ. Leaving the province of the Midland English, the man of God, Cedda, obtained another priest for his companion.²⁷ These went as preachers to the nation of the East Saxons.²⁸ After travelling through all the country, when they had gathered a numerous Church to our Lord, Cedda returned to Lindisfarne Church to confer with Bishop Finan.²⁹ Finding how successful he had been in the work of the Gospel, after the year 652, Finan constituted him bishop over the Church of the East Saxons, while calling two other bishops to assist at the consecration.³⁰ Having received the episcopal degree, Cedd returned to his province. Pursuing the work he had begun with more ample authority,

¹⁷ This Venerable Bede states expressly, yet Dr. Lingard calls the four missionaries Northumbrian priests. See "History and Antiquities of the Anglo-Saxon Church," chap. i.

¹⁸ Ingulph, Abbot of Croyland, states, that this prince was disposed to found a monastery at Medishamsted, but his untimely death frustrated his purpose. See "Historia," p. 850. *Rerum Anglicarum Scriptores post Bedam Præcipui.*

¹⁹ See Bishop Challoner's "Britannia Sancta," part i., p. 11.

²⁰ See Dr. Lingard's "History of England," vol. i., chap. ii., A.D. 651., p. 95. Edition, 1837.

²¹ See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xxi., pp. 218, 219.

²² St. Mellitus, in the beginning of the seventh century, had partially succeeded in bringing many of them to the true Faith. On the death of their King Sebert, about A.D. 616, his sons banished this holy first bishop of London, and many of the converts lapsed into paganism. St. Mellitus is vene-

rated on the 24th of April. See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other principal Saints," vol. iv., April xxiv.

²³ Sigebert, surnamed the Little, the son of Siward, reigned over the East Saxons A.D. 623, according to Matthew of Westminster, "Flores Historiarum," p. 215.

²⁴ See *ibid.*, p. 225.

²⁵ See Bishop Challoner's "Britannia Sancta," part i., p. 11.

²⁶ Matthew of Westminster assigns these events to A.D. 649. See "Flores Historiarum," p. 225.

²⁷ See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 22., pp. 221, 222.

²⁸ In "The Circle of the Seasons," at the 7th of January, p. 7, occurs "St. Cedd, Bishop of London."

²⁹ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xv., sec. xv., p. 428.

³⁰ Camden has fallen into an error, in assigning to A.D. 630 the conversion of the East Saxons. Now King Oswy did not

the newly-appointed prelate built churches in several places.³¹ He also ordained priests and deacons to assist him in preaching the Word, and in administering baptism, more especially in that city called by the Saxons Ythancester.³² This was formerly denominated Othona, once a town of note, but now swallowed up by encroachment of the sea.³³ It was seated on the bank of a river, named Pante, now Froshwell. His mission was prosecuted, likewise, in another city called Tillaburg, now Tilbury,³⁴ near the River Thames.³⁵ In both of these places, St. Chad gathered communities of devout servants to our Lord.³⁶ These he instructed in the discipline of a regular life, so far as those rude people, lately reclaimed from paganism, were then capable of learning.

CHAPTER II.

ST. CHAD FREQUENTLY VISITED NORTHUMBRIA—KING ETHELWALD GRANTED HIM LAND, WHEREON TO ERECT A MONASTERY—AUSTERITIES PRACTISED THEREIN—THE RELIGIOUS INSTITUTES OF LINDISFARNE INTRODUCED AT LÆSTINGA OR LESTINGAN—THE HOLY PRELATE RETURNS TO THE EAST SAXONS.

OUR saint did not confine his apostolic labours, however, to the province of the East Saxons, or to his diocese of London,¹ the capital of that province.² He went several times, as we learn from St. Bede, to visit and exhort his countrymen, living on the north side of the Humber river. Here, Ethelwald, son to King Oswald, who reigned among the Deire, in Yorkshire, finding him to be a holy and a wise man, desired him to accept of some landed possessions, on which to build a monastery. There, the King desired to resort, to offer his pious prayers and to hear the Word of God. There he wished to be buried when he died, firmly believing he should receive much benefit from the prayers of those who were to serve God in that place. The King had with him Celin, a brother of the same holy prelate. Celin was a man of great piety, and being a priest, he administered frequently to the King and to his family, the Word of God and the Sacraments of Faith. Through his means, King Ethelwald chiefly came to know and love the bishop. Wherefore, complying with the King's desires, St. Cedd choose a place to build his monastery. He selected a site among the craggy and remote mountains. These seemed to be a fitter retreat for robbers, or a lurking place for wild beasts, than a suitable habitation for men. The ser-

begin his reign until 642, and before the year 652, St. Finan had not been consecrated bishop.

³¹ See Matthew of Westminster, "*Flores Historiarum*," p. 225.

³² It is situated on the Blackwater. An old chapel marks the site, and there are numerous traces of an ancient settlement. It is in the parish of Bradwell. See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. i., p. 91, note.

³³ See Rev. Alban Butler's "*Lives of the Fathers, Martyrs, and other principal Saints*," vol. i., January 7.

³⁴ Cressy maintains, however, that the seat of St. Cedd's bishopric among the East Saxons was not at Tilbury, as Camden imagines, but at London, the Metropolis of the kingdom. See "*Church History of*

Brittany," book xv., chap. xvii., p. 369.

³⁵ The monasteries of Ythancester and Tilbury, in all appearance, were destroyed by the Danes, about the ninth century. We find no further mention of them in history.

³⁶ See Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. 22. pp. 222, 223.

CHAP. II.—¹ Colgan remarks, that this saint is called Bishop of London in the English Martyrology, by William of Malmsbury and by other writers, as it was the chief city of the East Saxons. See "*Acta Sanctorum Hiberniæ*," vii., Januarii, n. 14, p. 21.

² See Wharton's "*Historia Episcoporum London.*" and Polydore Virgil *Urbinitis* "*Anglicæ Historiæ*," lib. xxvii., lib. iv., p. 71.

vant of God desired by prayers and fasting to cleanse this place from crimes, formerly committed there, and thus he prepared to erect a monastic foundation. He requested the King, that there he might be permitted to abide in prayer, during the whole of an approaching Lent. This request was granted. According to Ecclesiastical custom, St. Cedd kept fast until the evening every day, except on Sundays. Then he was content with a small piece of bread, one egg, and a little milk, mingled with water. Such he stated was anciently the custom of those,³ from whom he had learned a rule of regular discipline.⁴ They consecrated first to the Lord by prayers and fasting those places, which were given them for the building of monasteries or churches. When only ten days of the Lent remained, a person came inviting St. Cedd to pay a visit to the King. That so religious a work should not be intermitted, even to regulate the King's important affairs, Cedd desired his priest, and his own brother, Cynibil, to continue there those devotions which he had piously begun. Cynibil most willingly consented.

The full time for prayer and fasting having been completed, St. Cedd there built a monastery, which was called Læstinga.⁵ His disciples were furnished with such religious institutes as were observed at Lindisfarne, where he had been trained. After this, the holy Prelate returned to his bishopric among the East Saxons.⁶ There he diligently carried on God's works, yet so as to keep superintendence over Lestingan Monastery. He placed superiors to govern it, and he visited it from time to time.⁷

CHAPTER III.

KING SIGEBERT REJOICES AT THE GOOD BISHOP'S WORK—EXCOMMUNICATION OF A NOBLE, AND TRAGIC DEATH OF THE KING—SUIDHELM SUCCEEDS HIM—ST. CHAD ASSISTS AT THE SYNOD OF STREANESHALCH—ON A VISIT TO LESTINGA, HE IS SEIZED WITH HIS LAST ILLNESS—HIS DEATH AND BURIAL—HOLY BROTHERS OF THIS SAINT—REMARKABLE DEVOTEDNESS OF THE RELIGIOUS OF ESSEX—FEAST OF ST. CHAD—CONCLUSION.

KING SIGEBERT saw with joy the great progress which the Gospel made among his people, owing to the preaching of St. Cedd. Yet by instigation of the common enemy to all good deeds, Sigebert was basely murdered by two of his own kinsmen. The murderers could allege no other reason for what they had done than a hatred towards him, because he was too mercifully inclined, and too easily induced to forgive his enemies.¹ Sigebert's death might have entitled the King to some share in the martyr's glory, had there not been a former fault, which drew on him this punishment from Divine justice.

³ St. Columba's disciples, under whose rule he had received his first education at Lindisfarne. Besides the fast days in each week, there were three particular portions of each year, during which a solemn fast was formerly kept in Ireland. See Rev. P. J. Carew's "Ecclesiastical History of Ireland," chap. viii., p. 309, note.

⁴ See Bishop Challoner's "Britannia Sancta," part i., p. 13.

⁵ This place is sometimes written Lestingau, and Lestinghen. In the Breviary of Sarum it is said to have belonged to the Isle of Lindisfarne. According to Cressy, this island did not pertain to the Deiri province,

but to the Bernicians. See "The Church History of Brittany under the Saxon Hierarchy," book xvi., chap. xii., p. 393.

⁶ This people first received the faith in 604, according to the Chronicler, Ethelwerd. See "Chronicon Ethelwerd," lib. iv., lib. ii., cap. i., p. 836. Rerum Anglicarum Scriptores post Bedam Præcipui.

⁷ See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 23, pp. 225, 226.

CAP. III.—¹ See Henry of Huntingdon's "Historiarum," libri viii., lib. iii., p. 333. Rerum Anglicarum Scriptores post Bedam Præcipui.

Venerable Bede thus relates the circumstance. One of those Earls, who murdered him, had contracted an unlawful marriage. Not being able to prevent or correct this irregularity, St. Chad excommunicated the noble, and forbade all under his charge to enter the nobleman's house. On returning, the holy bishop met the King, who began to tremble on seeing St. Cedd. Alighting from his horse, Sigebert prostrated himself at the bishop's feet, and begged a pardon for his offence. St. Cedd in like manner alighting from the horse he rode touched the King, as he lay thus prostrate, with a rod which he held. With episcopal authority Cedd spoke these words: "I tell thee, O King, because thou wouldst not refrain from the house of that wicked excommunicated person, thou shalt die in that very house." Thus it happened, that the bishop's words were fulfilled.²

Sigebert was succeeded in the kingdom by Suidhelm, son to Sexbald, in 661. St. Cedd had regenerated him to Christ through the sacrament of Baptism.³ Ethilwald,⁴ King of the East Angles,⁵ as sponsor, received Suidhelm, when arising⁶ from the sacred font.⁷

St. Cedd continued his apostolic labours, during this reign, and until 664. He was present at the famous conference or synod of Streaneshalch,⁸ where was discussed the canonical observation of Easter.⁹ St. Cedd, with all the rest of the English, conformed to the more general church usage, upon hearing the arguments of St. Wilfrid. Notwithstanding, he had been brought up in the Irish or Scottish mode of observing that festival, as followed at that time by the Lindisfarne monks.¹⁰

Our saint does not seem to have long survived this synod. A great plague soon succeeded.¹¹ Going to visit his beloved solitude of Lestinga,

² See Nicholas Harpsfeld's "*Historia Anglicana Ecclesiastica*," sec. vii., cap. xiii., p. 69.

³ He was baptized at a place called Rendlesham, *i.e.*, "The Mansion of Rendil." It is in Suffolk.

⁴ He was brother to King Anna. See Cressy's "*Church History of Brittany*," book xvi., chap. xii., p. 394. King Anna was killed by Penda, King of the Mercians, A.D. 654.

⁵ He began to reign A.D. 655, and he died A.D. 664, according to Florence of Worcester.

⁶ The word "ascendentem" is introduced between brackets.

⁷ See Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. 22, pp. 223, 224.

⁸ Held in 663, according to Matthew of Westminster, "*Flores Historiarum*," p. 233.

⁹ There is a very full account of these transactions in Cressy's "*Church History of Brittany*," book xvi., chap. xvi., xvii., xviii., xix., pp. 397 to 404.

¹⁰ See Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. 25, 26, pp. 233 to 239.

¹¹ This seems to have been a form of the Buidhe Connail, which devastated Ireland in 664. It swept over Leinster, and again specially affected that portion of the south now denominated Cork. We have likewise references to its devastations on the sea coast of Ulster, and we read that it even

spread inland to the heart of Connaught. The contemporaneous notices of this second outbreak of the great "yellow plague" are chiefly confined to its ravages in Great Britain. The advent of the disease in Ireland was characterized by peculiar cosmical phenomena, of which the most remarkable were a great fall of snow, the turning of water into blood (as it has been termed), and a very notable eclipse, mentioned in no less than five Irish annals, and which has also been described by Bede. It is confirmed by the calculations given in *L'Art de Verifier les Dates*, as having occurred upon the 1st of May, 664, while its conclusion was marked by a heavy fall of snow. The second great emigration from Ireland was caused by this pestilence. Sir William Wilde has very ably treated on this subject in "*The Reports of the Irish Census for 1851*," part v. He thus writes:—"By all accounts this yellow plague spread both epidemically and by infection; and as it raged in Great Britain, at least contemporaneously with, if not before that island was attacked, we are not surprised to find that it commenced in the county of Wexford, a portion of Ireland which then appears to have been in more direct intercourse with England than other parts of Leinster. It seems to have been particularly fatal to persons of rank and ecclesiastics; but, that the mortality must have been very great among all classes may be learned from several entries, but particularly from that in which St. Col-

St. Cedd was there seized with the contagion.¹² This put an end to his mortal career, and set his holy soul loose from the prison of the body. In the regions of eternal light and peace, he was then received. At first, his body was buried without the church. In process of time, a church of stone was built, in connexion with the monastery, which was dedicated in honour of the Blessed Virgin, the Mother of our Lord. Thither his body was removed, and laid at the right-hand side of the altar.

This saint had three brothers, eminent for sanctity, and all of these were ordained priests. They were named, Celin, Cynebil and Chad.¹³ This other, St. Chad, governed the Monastery of Læstinga after the death of his brother and namesake. Afterwards, the holy man was created bishop. On the 2nd of March, the Church venerates his memory.

The religious, whom St. Cedd had left behind him in the province of Essex, soon heard that their holy father was dead. About thirty of them, leaving their native country, repaired to the Monastery of Læstinga. These felt desirous to live and die where he had died, and to be buried with him. Willingly were they received by their brethren at Læstinga. These monks did not long survive their holy father. They were all carried off by the same frightful pestilence, which at that time caused great havoc in all places. It was constantly believed, that one little boy had been preserved from death, owing to the prayers of St. Cedd; for, it was afterwards found, that boy had not been baptized. This made his preservation seem the more remarkable, because he had been delivered from an eternal as well as from a temporal death. He lived to be a holy priest. Through his labours and preaching afterwards, he brought many souls to God.¹⁴ The Monastery of Læstinga, founded by St. Cedd, flourished in venerable repute for some time. Subsequently, it was destroyed by the Pagan Danes,¹⁵ when they ravaged these parts. At present the place where it stood is not well known. St. Cedd, it is stated, died on the 26th of October.¹⁶ But his festival is marked in the English Martyrology, at the 7th of January.¹⁷

Those apostolic husbandmen, who go forth as sowers of that seed, which is the word of God, find consolation, when it falls on good soil, and produces fruit abundant, according to the pious dispositions of various souls. Sometimes the seed falls on the wayside, to be picked up by birds, and sometimes on the rock, where it takes no root. Sometimes the thorns choke its growth.¹⁸ Thus the difficulties, the obstinacy, the cares and passions of human life impede those men of good-will. But when multitudes hear the word of God, and understand it, Divine grace often moves the hearts and

man Ua Cluasaigh states that this great plague 'left only every third person in Ireland alive.'" See p. 50.

¹² In his translation of Venerable Bede's account, Cressy speaks of St. Cedd, as having administered for many years the bishopric of London, in the province of the East Saxons. See "Church History of Britany," book xvi., chap. xxii., p. 406. The whole of this passage we do not find in the original.

¹³ See Rev. S. Baring-Gould's "Lives of the Saints," vol. i., p. 94.

¹⁴ See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 23, pp. 226, 227.

¹⁵ See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," vol. i., January vii.

¹⁶ This is the date assigned for his festival by the Bollandists. See "Acta Sanctorum, Januarii," tomus i., vii. Januarii. Acta S. Ceddæ, pp. 373 to 376. The English Martyrology, Florence of Worcester, Ralph of Chester, Harpsfeld "Historia Anglicana Ecclesiastica," sæc. vii., cap. xiii., William of Malmesbury, "De Gestis Regum Anglorum," cap. vi., p. 35, "De Gestis Pontificum Anglorum," lib. ii., p. 235. See "Rerum Anglicarum Scriptores." John Capgrave, "Legende Sanctorum Britannie," as also Arnold Wion, "Lignum Vitæ," treat about this saint and his death.

¹⁷ Florence of Worcester has his death "Septimo Calend. Novemb." Annales ad A.D. 664.

¹⁸ St. Matt. xiii.

minds of unbelievers to sincere conversion. They bring forth fruit with patience, and thus crown the work of their spiritual labourers.

ARTICLE II.—ST. KENTIGERNA OR CENTIGERNA, WIDOW AND RECLUSE IN SCOTLAND. [*Probably in the Eighth Century.*] This holy woman is called variedly Quentigerna,¹ Kentigerna,² Centigerna,³ She was daughter to Kellenus.⁴ He was a man of noble birth, who derived his origin from the Leinster regal family.⁵ The Scottish writer, Camerarius, incorrectly calls her father Tyreus.⁶ St. Kentigerna was sister to St. Comgan of Turreff.⁷ In her youth, she married a chieftain, named Feredach,⁸ by whom she had a numerous offspring.⁹ To the religious training of her children she devoted herself, with untiring assiduity, until she had the happiness of seeing them grow up in God's service, thus fully rewarding her maternal care and protection.¹⁰ Among her children and the saints of his country, Foilan¹¹ was particularly distinguished.¹²

ART. II.—¹ Quentigerna is the name given to her by Ferrains and Dempster.

² Kentigerna she is called by Camerarius, and more correctly; for, according to the Irish idiom, Kentigerna or Coentigerna is the true form.

³ The Irish vary the diphthong at one time to Caentigerna and again to Coentigerna. See Colgan's "*Acta Sanctorum Hiberniæ*," vii. Januarii. Vita S. Kentigernæ, n. 1., p. 22.

⁴ Dempster, Camerarius, a Scotch priest, and some other modern Scoto-British writers, not content with the honour accruing to their country, by possessing the remains and tomb of this holy woman, have sought to deprive the Irish of a claim to her nativity in their island. They try to conceal the place of her birth. But Camerarius betrays this claim of the Irish in these words, "*Fuit, S. Kentigerna Tyrei Lageniensium Reguli filia*," &c. His Dumferline authorities must have stated this before him. See "*De Statu Hominis, Veteris simul ac Novæ Ecclesiæ et Infidelium Conversione et Sancti Regni Scotiæ*," lib. i., pars ii., cap. iii., sec. 2, p. 120.

⁵ Until the Scotch can transfer to their country or appropriate Lagenia, a large Irish province, they must be satisfied to allow our country the honour of St. Kentigerna's birth.

⁶ There is no monarch, bearing this name, to be found in the catalogue of Leinster Kings. The name was rather Kelleus or Kellach, whose death is recorded in the "*Annals of the Four Masters*," at A.D. 713, thus, "*Ceallach Cualann, son of Gerrtide, King of Leinster died*." Colgan also says, that in the "*Annals of Donegall*"—a title by which he designates those of the Four Masters—we read of our saint's death thus recorded, "*Anno 728 Coentigerna, filia Kellei Cualann, obiit*." Now, in Mr. O'Donovan's edition of the "*Annals of the Four Masters*," there is no such entry at A.D. 728; but at the Year 738, we there read, "*Coincheann, daughter of Ceallach*."

Colgan remarks, that instead of Girtheus, her grandfather, Camerarius seems to have read Tyreus, when he calls her the daughter of Tyreus. See "*Acta Sanctorum Hiberniæ*," vii. Januarii, nn. 2, 7, p. 22. Also Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 312, 313 and 340, 341.

⁷ According to the Breviary of Aberdeen. The same authority makes her "*Laynensium reguli filia*." *Laynensium*, denoting the Leinster people, is a corruption *Lageniensium*. Muirenn, another of his daughters, died A.D. 748. Cellach Cualann, father of the present saint and King of Leinster, is said to have died A.D. 715. See Dr. Reeves' "*Adamnan's Life of St. Columba*." Additional Notes [O] n. (h), p. 384.

⁸ The Chronicle of Paisley, Camerarius, and other writers, in the Life of St. Foilan, son to St. Kentigerna, thus name him. Camerarius, however, wrongly calls him Feriath. The Irish always have the name written Feradach, as may be seen in the Acts of St. Foillan, at the 9th of January. See Colgan's "*Acta Sanctorum Hiberniæ*," vii. Januarii, n. 3, p. 22.

⁹ St. Ængus, in his Martyrology, at the 23rd of March, names the Natalis of Feradach's daughters, so likewise state the Martyrology of Marianus Gorman and the Scholiast of Ængus. The "*Martyrology of Tal-lagh*" has a commemoration of them in the month of January. The "*Genealogical Menology of Irish Saints*," at cap. 29, commemorates a St. Mundus, a son of Feradach. See Colgan's "*Acta Sanctorum Hiberniæ*," vii. Januarii, n. iv., p. 22.

¹⁰ Camerarius "*De Statu Hominis Veteris simul ac Novæ Ecclesiæ et Infidelium Conversione et Sancti Regni Scotiæ*," lib. i., pars. ii., cap. ii., sec. 2, p. 120.

¹¹ See the Life of St. Foilan or Fillan, at the 9th of January.

¹² Speaking of St. Kentigern, at the 7th of January, she is compared by a French writer in her green widowhood to a laurel, "*un arbre dans le habit de penitence, une*

As St. Kentigerna cultivated a most tender devotion towards the Mother of God, and towards her Angel Guardian, she also taught her children the great importance of cherishing such religious sentiments.¹³ At length, being deprived of her husband, this pious matron resolved on renouncing other ties of the world, in order more securely to practise devout prayer and contemplation. For this purpose, she left her native island,¹⁴ and went over to Scotland. Here she found a resting-place, in the Island of Inchelroiche, situated on the waters of the romantic Loch Lomond.¹⁵ From the Breviary of Aberdeen, we learn, that St. Kentigerna lived here, towards the close of her life.¹⁶ Adam King likewise commemorates her in his Kalendar.

St. Kentigerna or Caintigern wrought many miracles, during her sojourn on Inchelroiche Island. Thence she departed to a brighter world, on the 7th day of January¹⁷—according to the Scottish accounts—and in the year 728, fifteen years after the death of her father.¹⁸ Elsewhere, however, we find her death placed at A.D. 734.¹⁹

A parish church, dedicated to this holy matron's memory, and bearing her name, formerly stood upon Inchelroiche. While living there, the holy matron had not probably the travelling experiences of one possessing great gifts of genius,²⁰ who spent his early life near the beautiful Loch Lomond, and who declared for its enchanting scenery his preference of it over the more celebrated lakes of Switzerland or Italy. But we may suppose, likewise, that St. Kentigerna loved to repose her eyes on the sublime and picturesque beauties of its shores and islands, while she prayed and meditated on Inchelroiche. There she forgot almost the attractions of home and friends, in the island of her birth; and most probably she enjoyed the companionship of some religious women, who found refuge, like herself, from the deceitful snares of this world.²¹

ARTICLE III.—ST. CRONAN BEG, BISHOP OF NENDRUM, COUNTY OF DOWN. [*Seventh Century.*] This prelate obtained his cognomen, probably owing to his being under the middle size. Cronan Beg, or "the little," bishop over the ancient Aendrum, had a festival on this day, according to

ombre à son petit fils Felan, contre les orages de l'adversité." Flor. D. A. 7. See "Circle of the Seasons," p. 7.

¹³ Camerarius "De Pietate Scotorum," lib. iii.

¹⁴ See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other principal Saints," January vii.

¹⁵ "Loch Lomond, which was called in former times Loch Leven, is perhaps with its numerous islands the most picturesque and beautiful of any lake in Great Britain. This fine lake is about 23 miles long, and near the south end of it is five miles broad, but the breadth of the middle and northern part, is only about one mile." See "Caledonia," vol. iii., chap. viii., sec. iii., p. 859.

¹⁶ See Bishop Forbes' "Kalendar of Scottish Saints," p. 361.

¹⁷ Camerarius, Dempster, in his "Historia Ecclesiastica Gentis Scotorum," and Ferrarius, in his "Catalogus Generalis Sanctorum," record the festival of St. Kentigerna, at this day.

¹⁸ Colgan says, that this saint had a sister, named Conchennia, whose death is recorded in the "Annals of the Four Masters," at A.D. 738. The Martyrology of Tallagh places the festival of St. Conchennia at the 28th of April, and Marianus O'Gorman, at the 20th of August. See "Acta Sanctorum Hiberniæ," vii. Januarii, n. 8, p. 22.

¹⁹ See Dr. Reeves' Adamnan's "Life of St. Columba." Additional Notes (O), p. 384.

²⁰ Tobias Smollett. In the preface to Thos. Roscoe's edition of his "Miscellaneous Works," p. viii.

²¹ To such a holy state aptly apply the beautiful lines of the minstrel, who is introduced by Sir Walter Scott, as inviting strangers to repose in an adjoining islet of Loch Katrine:—

"Waste not a sigh on fortune changed,
On thankless courts, or friends estranged,
But come where kindred worth shall smile,
To greet thee in the lonely isle."

—*Lady of the Lake*, canto ii., § ii.

the Martyrology of Donegal¹ The Martyrology of Tallagh² simply registers Cronan, bishop, at the 7th of January. His place is now distinguished as Inis Mahee,³ in the county of Down.⁴ It is a portion of Tullynakill parish,⁵ and it lies about a quarter of a mile from the shore in Strangford Lough.⁶ This island is situated about thirteen miles N.N.E. from Downpatrick.⁷ The name of this present bishop will be found in a letter, written from Rome, A.D. 640,⁸ on the subject of the Pascal Controversy.⁹ In his tract on some of the Irish bishops, Duaid Mac Fírbis says, that perhaps this is he with whom Caendruim is placed;¹⁰ and his remark seems to have reference to a subsequent entry regarding the rest of Cronan, Bishop of Caendruim,¹¹ who died about the year 639. Other, and more reliable, authorities place his demise at the 7th of January, A.D. 642.¹² As may be seen, this date is only a little over a year later than the date of the epistle from Rome, addressed to him in common with other Irish bishops. Some very interesting remains of antiquity are yet traceable on Mahee Island.¹³

ARTICLE IV.—ST. CORCAN, BISHOP. To the hagiographer it is particularly disappointing to be unable to connect a holy bishop with his proper see. Corcan, without any other designation, is entered in the Martyrology of Tallagh,¹ at the 7th of January. The place with which he was connected does not appear to be known. The Martyrology of Donegal² mentions Corcan, bishop, as having a feast at this date. This prelate seems to be distinguishable from another saint, bearing a like name, and revered on the present day.

ARTICLE V.—ST. BRIGH, OF COIRPRE, OR OF ANNAGHDOWN, COUNTY GALWAY. About this saint's identity, a considerable amount of doubt must yet be entertained.¹ We find simply entered, in the Martyrology of Donegal,² on this day, Brigh, of Coirpre. The life of Brenann, son of Flinnlogh of Cluain-Ferta,³ proclaims that he had a sister named Brigh; but the same life states,⁴ that she was of Enach-Duin. The present saint is recorded, in

ART. III.—¹ Edited by Drs. Todd and Reeves, pp. 8, 9.

² Edited by Rev. Dr. Kelly, p. xi.

³ It is pictured on the Ordnance Survey Townland Maps for the County of Down. Sheet 17.

⁴ After the entry of seventeen foreign saints at the Seventh of the Ides, in the Franciscan copy of the Martyrology of Tallagh, the following is the first entry of an Irish Saint, Cronan Epí.

⁵ The site of an old town is figured on the Ordnance Survey Map of Mahee Island.

⁶ See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore," p. 10, n. (c).

⁷ *Ibid.*, p. 147, and Calendar in the Appendix, p. 376.

⁸ See Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. ii., cap. 19, p. 154.

⁹ Dr. O'Connor very properly cites this incident to prove the accuracy of entries in our Irish Annals.

¹⁰ Such is also the opinion of William M. Hennessy, who tells us, moreover, that Caendruim was one of the ancient names of the hill of Tara. See "Proceedings of the

Royal Irish Academy." Irish MSS. Series, vol. i., part i., pp. 84, 85, 92, 93, and nn. 24, 8, 9, *ibid.*

¹¹ *Forté*, Aondruim, is added by Duaid MacFírbis, pp. 92, 93, *ibid.*

¹² See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 258, 259. The Ulster Annals and those of Clonmacnois agree in this date.

¹³ See "Papers read before the Down and Connor and Dromore Church Architecture Society, during the year 1844."—A Description of Nendrum, commonly called Mahee Island, by the Rev. William Reeves, pp. 23 to 39.

ART. IV.—¹ Edited by Rev. Dr. Kelly, p. xi.

² Edited by Drs. Todd and Reeves, pp. 8, 9.

ART. V.—¹ Colgan's conjecture, that she may have been one of Fergna's daughters, venerated on this day, seems extremely far-fetched. See "Trias Thaumaturga," Vita Septima S. Patricii, n. 33, p. 185.

² Edited by Drs. Todd and Reeves, pp. 8, 9.

³ Cap. vi.

⁴ Cap. lxi.

the Martyrology of Tallagh,⁵ at the 7th of January, as being Brige, Corpre. Annaghdown is in the county of Galway, and here there are yet extant several interesting vestiges of antiquity.⁶

ARTICLE VI.—ST. DIMMA. In the published Martyrology of Tallagh,¹ St. Dimma's name is joined with the former saint at this date. Although much obliterated in the Franciscan copy, there is likewise note of a Dimma venerated on this day.²

ARTICLE VII.—ST. MODICHU OR MODICUS. As the smallest and least observable mosaic has its proper place to complete a setting, so has even the single entry of a saint's name. A festival in honour of Modichu is recorded in the published Martyrology of Tallagh,¹ at the 7th of January. The name seems to be Latinized Modicus.² Nothing more appears to be known about him.

ARTICLE VIII.—CORMAC, BISHOP. St. Cormac, bishop, is entered in the published Martyrology of Tallagh,¹ at the 7th of January. There is a like record in the Franciscan MS. copy.² Regarding his place we are uninformed.

ARTICLE IX.—ST. DALUA OF DUN-TIGHE-BRETAN, NOW PROBABLY TIBRADDEN, COUNTY OF DUBLIN. [*Possibly in the Fifth Century.*] A certain Mo-luan is said to have flourished in the time of St. Patrick. He is also called the Foreigner, and Colgan thinks he may be the saint whose festival is here celebrated, and whose church was called Tegh Bretan, "the house of the Britons." Dalua of Dun-tighe-Bretan occurs in the Martyrology of Donegal,¹ on this day. A nearly similar entry, Dalua Tighi Bretan, is made in the Martyrology of Tallagh,² on the 7th of January. In the Acts of St. Patrick, the Irish Apostle is said to have built the celebrated church of Druim-Inisclainn,³ in the territory of Delbna. Here were placed two of his disciples, namely Daluanus of Croebheach, and Lugadius, son to Ængus Naitfraich, Prince of Munster.⁴ Colgan does not think, however, that Daluanus of Craebhaigh can be identical with the present saint.⁵

The only Irish townland denomination, I can find, at all corresponding with Tigh or Tegh Bretan, is Tibradden, in the parish of Cruagh, barony of Upper Cross, in the county of Dublin. Within the townland of Tibradden proper, there does not appear to have been left any trace of a burial-ground; but in the townland of Cruagh or Creevy, immediately adjoining, are the ruins of a very ancient church within a graveyard.⁶ Now the question has to

⁵ Edited by the Rev. Dr. Kelly, p. xi. In the Franciscan copy we read *Opige Copp*.

⁶ See "Ordnance Survey Townland Maps of the County of Galway." Sheet 69.

ART. VI.—¹ Edited by Rev. Dr. Kelly, p. xi.

² It is written *Dimme* or *Omme*.

ART. VII.—¹ Edited by Rev. Dr. Kelly, p. xi.

² In the Franciscan copy, we read, *modici*, at this date.

ART. VIII.—¹ Edited by Rev. Dr. Kelly, p. xi.

² Thus written *Cormac Ep*.

ART. IX.—¹ Edited by Drs. Todd and Reeves, pp. 8, 9.

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² Edited by Rev. Dr. Kelly, p. xi. In the Franciscan copy we have *Dalae Tighi Opeate*.

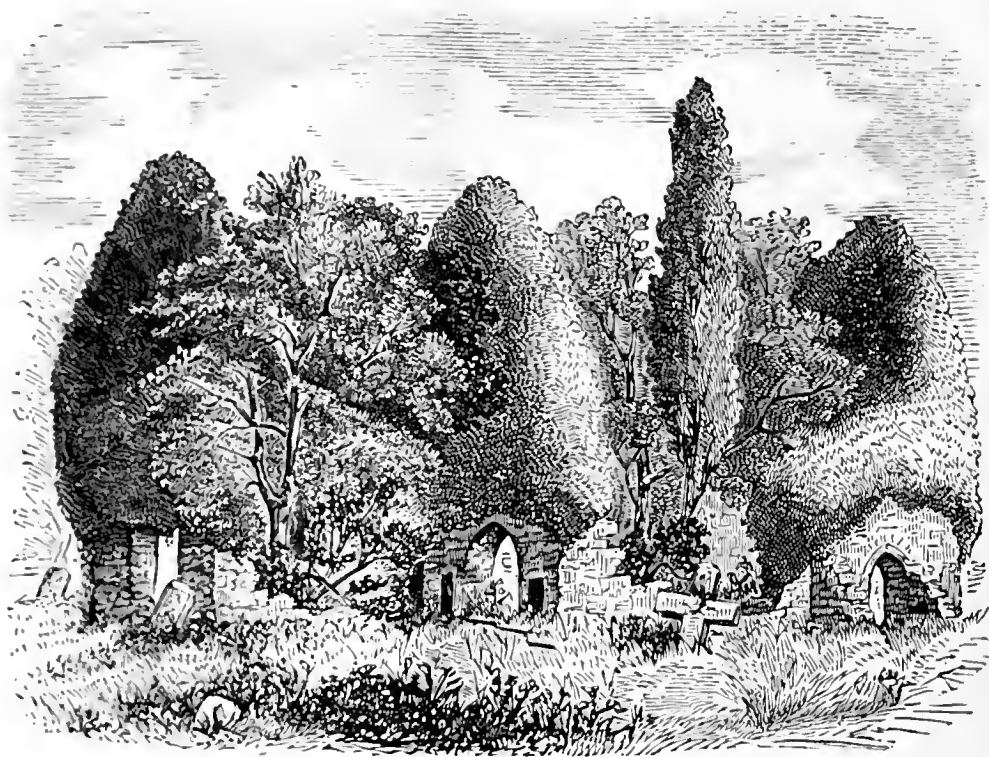
³ Now Dromiskin, a parish in the barony and county of Louth. See "Ordnance Survey Townland Maps for the County of Louth." Sheet 12.

⁴ See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, lib. ii., cap. xii., p. 131. See likewise p. 266.

⁵ See *ibid.*, n. 40, p. 174.

⁶ The proximity of both places will be apparent from a glance at the "Ordnance Survey Townland Maps for the County of Dublin." Sheet 25. It must be observed that Dunbretan, "the mount of the Bri-

be solved, can Daluanus of Croebheach (Creevy), be the Dalua of Tigh Bretan (Tibradden), as the proper names of the persons correspond, and as the places named are not only in juxtaposition, but actually within the bounds of the same parish? The upper lands of Cruagh ascend the Dublin mountain slopes, whence glorious views of the metropolis of Ireland, and its incomparable surroundings may be obtained. In the townland and parish of Whitechurch, in the barony of Rathdown, which lie immediately to the north of Tibradden, there is a very old burial-ground,⁷ in every way corresponding with the idea of an ancient Dun, as does Cruagh or Creevy graveyard, likewise,—but making all due allowance for the rather modern innovation of enclosing old cemeteries with stone walls. It does not appear, that although Daluanus of Creevy had been placed over Drumiskin, that the place, from which he was called, held any proximate position to it. Of over one hundred townland denominations, called Creeve or Creevy,⁸ in its various combinations, we do not find any one marked on the Ordnance Survey Maps for the County of Louth. Tibradden is also written Tibroden, *alias*, Kill-



Whitechurch, County Dublin.

nasantan Beg.⁹ Whitechurch was anciently called the Church of Balgeeth, and sometimes it is found Latinized, "*Ecclesia Alba*." Occasionally it was styled "the Church of the Marches" during the middle ages.¹⁰ Its situation is a very delightful one, and the verdure of the shady trees surrounding it gives it an imposing appearance. Three gable walls are yet standing, and thickly mantled over with ivy. The central gable wall divided the nave from

tons," as Dunbarton in Scotland was formerly called, must certainly be distinguished from the present saint's place of Tigh Bretan or Dun Tighe Bretan. Dunbrettan is mentioned in Jocelin's or Sexta Vita S. Patricii, cap. xi., p. 67, and n. 12, p. 109, Colgan's "*Trias Thaumaturga*."

⁷ See "Ordnance Survey Townland Maps

of the County of Dublin." Sheet 22.

⁸ See "General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland," pp. 325 to 327.

⁹ See D'Alton's "History of the County of Dublin," p. 796.

¹⁰ Its history is given by Mr. Dalton, *ibid.*, pp. 790 to 794.

the choir. The nave is about thirty feet in length, by fifteen in breadth. The choir is twenty-one feet in length, by fifteen in width. The side walls, in a great measure, have disappeared. A choir-arch is to be seen in the central gable wall, with additional loop-hole windows, one on either side of the choir-arch. The old graveyard is crowded with graves, and it is greatly elevated over the ground and the roads which bound it.¹¹ Dank and matted grass and nettles covered the graves, at a season when visited by the writer. It has been a long time since the prayers of worshippers were heard under the roof of the present mediæval church, which has yet a melancholy interest attaching to its "voiceless aisles."

ARTICLE X.—ST. CORCAN. Unnoted by further designation, it seems difficult to determine this holy man's place in history. Another saint, bearing the name of Corcan, is entered in the Martyrologies of Tallagh¹ and of Donegal,² on this day. In the Tripartite Life of St. Patrick after leaving Cashel, the Apostle of Ireland is represented as having visited Musc-righe Breogain,³ where he converted many to the Faith. Here he is said to have erected various cells and churches. While washing his hands and face at a certain river, one of his teeth being loose fell into the water. Some of his disciples knowing the circumstance searched for it a long time during the absence of the aged Apostle, who was seated on a mountain that was near. At length they found it shining like a bright star through the limpid water. They brought it as a relic with great reverence to an adjoining church, which afterwards got the name Kilfiacra, "the Church of the Tooth."⁴ Their action was permitted by St. Patrick, and he allowed four of his disciples, Curcneus, Loscan, Cailech, and Beoan to remain there. These were greatly rejoiced to possess and guard such a precious relic.⁵ Assuming the foregoing disciples to be classed among the saints, Colgan thinks it possible,⁶ Curcneus might be easily resolvable into Corcanus⁷ or Corcnatanus.⁸ Two Corcans are noted at this day. But the conjectural identity of names and events here noticed must be received with caution and hesitancy.

ARTICLE XI.—ST. DONNAN, PRIEST OF INIS-AINGIN, NOW HARE ISLAND, LOUGH REE, PARISH OF BUNOWN, COUNTY WESTMEATH. [*Sixth Century.*] This holy man's course of life seems to have sped in the sixth age. The Martyrology of Donegal¹ mentions a feast on this day, to a St. Donnan, priest. He was connected with Inis-Aingin, in Loch-Ribh, or Ree. The life of Ciaran of Cluain or Clonmacnois states,² that he was the son of Senan's brother.³ This is the account it gives: Donnan the son of Senan's brother came to Ciaran, to Inis-Aingin. He and Senan had the same mother. St. Ciaran⁴ left him the island, "and also his Gospel and its true bearer,

¹¹ The annexed engraving by Mrs. Millard, from a sketch taken by the author in August, 1873, represents the present state of the ruined building.

ART. X.—¹ Edited by Rev. Dr. Kelly, p. xi. The Franciscan MS. copy has *Copcam*, at this day.

² Edited by Drs. Todd and Reeves, pp. 8, 9.

³ Now the barony of Clanwilliam, in the south-west of the county of Tipperary.

⁴ This is now the parish of Kilfeacle, in the diocese of Cashel.

⁵ See Colgan's "*Trias Thaumaturga*," Septima Vita S. Patricii, pars. iii., cap. xxxii.,

p. 156.

⁶ See *ibid.*, n. 59, p. 186. And Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

⁷ There is a St. Corcan venerated at the 30th of September, and a St. Corcan at the 8th of October.

⁸ There is a St. Corcnutan of Doire-cidhnech venerated at the 3rd of November.

ART. XI.—¹ Edited by Drs. Todd and Reeves, pp. 8, 9.

² Cap. xxxvi.

³ See the Acts of St. Senan at the 8th of March.

⁴ See his Acts at the 9th of September.

Maelodhrain." The Martyrology of Tallagh⁵ registers St. Donnan, on the 7th of January, as Donnan of Inse Angin. This saint is also called Adonnan, and he governed for many years the monastery at Inis-Aingin or Inchinneen, also known as Hare Island. Respecting the names of his successors, we possess no record, except that of Toicthinch, who died A.D. 895. This monastery was plundered or profaned in A.D. 843, 894, and 895, and also in 920, 922, 929, 937, and 1089. The old church of St. Ciaran on Hare Island measures 49 feet 8 inches, by 15 feet 4 inches; and here there is a tomb with an Irish inscription, asking a prayer for Tuathal Hua Hurain.⁶ The old church lies on the south shore of this romantic island, which owes as much to its beautiful position and outlines, as it does to the care of Lord Ashtown, whose residence there is surrounded with noble woods and fine pleasure-grounds.⁷

The scenery along Lough Ree and the River Shannon is truly charming, and in many cases very sublime. In Lough Ree, besides Inis-Aingin, known also as Inchinneen, and now called Hare Island, may be enumerated Inishmore or Inchmore, "the great Island," Inch-turk, Nuns' Island, and Inishboffin. All of them belong to the union of Kilkenny West, in the deanery of Clara. In all of those islets, we are told, were churches or monasteries. The bracing air, which encounters the tourist, on the lake's placid or ruffled waters; the numerous islands which dot its horizon; the extensive prospect of wood and water; the stillness and solemnity around; the boats or yachts that scud along the surface of the lake; the crumbling walls and ivy-mantled ruins of ancient hermitages, monasteries, and churches; these all lend an unrivalled charm to the panorama. The invalid, the artist, and the antiquary may draw their several sources of comfort, inspiration, and pleasure amidst the hills, shores, islands and waters of the wide-spreading Lough Ree.⁸ When its surface is unruffled by high winds and waves, nothing can be conceived more enjoyable, than a sail to its various haunts of "pleasaunce."

ARTICLE XII.—ST. MOLACCA OF LIFEACHAR. The name of a holy man called Molacca, of Lifeachar, occurs in the Martyrology of Donegal,¹ on this day. At the 7th of January, a nearly similar entry, Moloca Liphechair, is recorded in the Martyrology of Tallagh.² It seems from the epithet, postfixed to his proper name, that his former place of residence must have been adjoining some part of the River Liffey.

ARTICLE XIII.—ST. ELITHER OR AILITRI, ABBOT. It is entered in the Martyrology of Donegal,¹ that Elither, abbot, was venerated on this day. In the table appended to this Martyrology his name is Latinized, Elutherius.² The name of Ailitri occurs in the Martyrology of Tallagh,³ at the 7th of January. In this latter record, he is also styled abbot.

⁵ Edited by Rev. Dr. Kelly, p. xi. The Franciscan MS. copy has, at this day, Donnán inpe angin.

⁶ See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxx., pp. 571, 572.

⁷ See "Ordnance Survey Townland Maps for the County of Westmeath." Sheet 22.

⁸ See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xix., p. 527.

ART. XII.—¹ Edited by Drs. Todd and Reeves, p. 8, 9.

² Edited by Rev. Dr. Kelly, p. xi. In the Franciscan copy the entry is molocae liphechair.

ART. XIII.—¹ Edited by Drs. Todd and Reeves, pp. 8, 9.

² See *ibid.*, pp. 406, 407.

³ Edited by Rev. Dr. Kelly, p. xi. In the Franciscan MS. copy the entry is ailitri ab.

ARTICLE XIV.—ST. EIMHIN OR EMIN, OR EMENUS. The soul of the just man is tranquil, and nevertheless it yearns for that rest which cannot be obtained on this side of the grave. In the Martyrology of Donegal,¹ we find the name Eimhin, simply recorded, at this day. And again we have a plain entry of Emin Sci, which occurs in the published Martyrology of Tallagh,² on the 7th of January. The name is Latinized Eminus or Emenus.

ARTICLE XV.—THE DAUGHTERS OF FERGHNA. We find merely the entry of Ingen-Fergna, in the published Martyrology of Tallagh,¹ on the 7th of January.² In an English rendering, the “Daughters of Fearghna” are mentioned in the Martyrology of Donegal,³ as having a feast on this day. From these entries, it has been conjectured,⁴ that one of these daughters may have been the pious matron Briga, the daughter of Fergna, son to Cobtach,⁵ and who warned St. Patrick regarding the plot laid against him by the people, as he approached the confines of Leix.⁶ This lady belonged to the Hy-Erchon tribe, and on her, on her relations, and on the people of that district, St. Patrick bestowed a special blessing.⁶ In the Life of the great Irish Apostle,⁷ this incident is more fully related.

ARTICLE XVI.—ST. INNA. Within brackets, the etymon [Inna] thus appears in the Martyrology of Donegal,¹ on this day.² For whom it is meant, we have no means for determining.

ARTICLE XVII.—BEGINNING OF THE LENT OF JESUS. A penitential observance began on this day, in the ancient Irish Church; and probably it continued for several days afterwards. In the Felire of St. Ængus, we find:

5. uii. 10. *martra luciani*
 Co rloig mar bairne
 imporour is uairne
 Torrach coisair i ru.

The following is a literal English version:

G. uii. id. The martyrdom of Luciani
 With a great devoted host
 I celebrate a still more noble [feast]
 The beginning of the Lent of Jesus.¹

The Rule of St. Francis of Assisi also enjoins certain prescriptions in reference to this observance, after stating, that the brethren shall fast from the feast of All Saints to the Nativity of our Lord. It invokes a blessing on those monks, who willingly observe the holy Lent, which begins from the Feast of the Epiphany, and continues for forty days, and which the Lord

ART. XIV.—¹ Edited by Drs. Todd and Reeves, pp. 10, 11.

² Edited by Rev. Dr. Kelly, p. xi. In the Franciscan MS. copy it is noted Ement Sci.

ART. XV.—¹ Edited by Rev. Dr. Kelly, p. xi.

² In the Franciscan copy we read Ingena fergne.

³ Edited by Drs. Todd and Reeves, p. 11.

⁴ See Colgan's "Trias Thaumaturga," Vita Septima S. Patricii, part iii., cap. xix, n. 33, pp. 152, 185.

⁵ This district of Leix is called Laighis mic-finn, where the marshy or boggy land lay, and which was called Moin-cholum, at

a time when the Tripartite Life of St. Patrick had been written.

⁶ See *ibid.*, and n. 34.

⁷ At the 17th of March.

ART. XVI.—¹ Edited by Drs. Todd and Reeves, pp. 10, 11.

² In a note Dr. Todd says, that the name, "Inna," is added in a more recent hand, and not in Irish characters.

ART. XVII.—¹ The original stanza in Irish, and the English translation, were furnished by Professor O'Looney of the Catholic University, from the Leabhar Breac copy, in the R. I. A.

consecrated by His holy Fast. Those, who were unwilling to do so, are not obliged to this fast, according to the Franciscan Rule. However, it is expressly stated, that the Fast before the Resurrection of the Lord must be strictly observed.²

Eighth Day of January.

ARTICLE I.—ST. ALBERT, BISHOP AND PATRON OF THE ARCHDIOCESE
OF CASHEL AND OF THE DIOCESE OF EMLY.

[SEVENTH CENTURY.]

CHAPTER I.

INTRODUCTION—FEAST AND ACTS OF ST. ALBERT—HIS NAME AND ORIGIN—SUPPOSED
TO HAVE BEEN CREATED BISHOP OF CASHEL OR OF EMLY—DESCRIPTIVE, HISTORICAL
AND ECCLESIASTICAL PARTICULARS REGARDING CASHEL.

A CELEBRATED German writer¹ has observed, that while the flames of war were blazing around her, the Green Isle enjoyed the sweets of repose. When looking into the ecclesiastical life of her people, we are almost tempted to believe, that some potent spirits had transported over the sea the cells of the valley of the Nile, with all their hermits ; its monasteries, with all their inmates ; and had settled them down in the Western Isle. In the lapse of three centuries, our island, it is very insufficiently reported, gave eight hundred and fifty saints to the Church, won over to Christianity the north of Britain, and soon after a large portion of the yet pagan Germany. It devoted, meantime, the utmost attention to the sciences, and cultivated, with especial care, mystical contemplation in religious communities, as well as in the saints whom they produced. Yet however eulogistic such statements may be ; neither abroad nor at home have historic researches yet spread out the entire rolls, destined at some future time to extend much wider the true fame of Ireland.

The festival of St. Albert, Bishop and Confessor, is celebrated in the united dioceses of Cashel and Emlý on this day.² It is kept as a double of the first class, with an octave. Colgan was unable to procure St. Albert's Acts ; and yet, he understood, they had been preserved in Bavaria, at the time he wrote. This author treats about our saint, at the 8th of January ; not, indeed, because he knew the day of St. Albert's death, or even that on which his memory had been venerated, but on account of its having being the festival of St. Erard. This holy man had been Albert's companion, during a considerable period of their respective lives.³ The German writers, treating about them,⁴ usually associate those sainted personages as

² See the Rule of St. Francis, chapter iii., p. 172. B. P. Francisci Assisiatis "Opuscula," per Fr. Lucam Waddingum, vol. ii.

ART. I.—CHAP. I.—¹ Professor Gorres.

² See Father Stephen White's "Apologia pro Hibernia," cap. iv., p. 43. Bollandus treats "De SS. Episcopis Erardo et Alberto" at the 8th of January. See "Acta Sanctorum Januarii," tomus i., pp. 533 to 546.

³ In his "Catalogus Aliquorum Sanctorum Hiberniæ" Henry Fitzsimon enters St. Albert's name, but without specifying the date for his festival. We may presume, as an authority, reference is made to the "Cronicon Bavariæ."

⁴ Conrad de Montepuellarum calls Albert, by the name Adalbert.

brothers.⁵ Such close relationship, however, does not appear to be very certain. Our Irish hagiographer sums up St. Albert's Acts, in a few paragraphs.⁶ Moreover, their substance has been collected from the works of various authors, who have alluded to this saint, and to his companions.

By some writers, Albert is called Adalbert. He is supposed by others to have been called Albeus, or Ailbe, in his native country. This is generally regarded as having been Ireland. The proper name of Ailbe was not such an unusual one among Irish families. It is supposed, a transition from it to the form of Albert, a well-known name in Germany, might be both easy and natural, among the people of that country. There are similar changes, regarding the names of Irish Saints and Doctors, who, in olden times, resorted to the Continent.⁷ Most likely St. Albert's original Irish name cannot now be revealed. This holy man is said to have been a brother—or at least a companion—of St. Erard,⁸ and of St. Hildulph or Hidulf.⁹ He is thought, therefore, to have been descended from a noble, if not from royal parentage, in old Scotia or Hibernia. These holy men were associated, it is assumed, not alone by family ties, but by a holy emulation in the desire of becoming



Rock of Cashel.

perfect. Being anxious to imitate their Divine Master, in his contempt for worldly honours, they abandoned all comforts, derivable from their birth and possessions. They were renowned, as well for their learning as for their piety.

⁵ Such has not been done, however, by Conrad de Montepuellarum.

⁶ To these he has added a few critical notes.

⁷ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., § viii., and n. 102, pp. 110, 111, 112, and Colgan's "Acta Sanctorum Hibernie," viii. Januarii. Vita St. Alberti, nn. 1, 2, pp. 40, 41.

⁸ For a further elucidation of St. Albert's Acts, see the Life of St. Erard, which follows, on this same day.

⁹ The reader is referred, likewise, to the Life of St. Hildulph at the 11th of July, the day of his feast. After all, the proper explanation of the word "brother" or "brothers" as applied to those saints may signify, that they were merely brethren in religion, and not in kindred.

Hence it happened, that they were compelled, in a measure, to accept episcopal consecration. Hildulph became Bishop of Treves in Germany. Living in their native country, as we are told, Erard had been appointed Bishop of Ardagh, while Albert became Archbishop of Cashel.¹⁰ This latter place is now a decaying old town, yet rich in the imperishable associations of its renowned "Rock," with former regal and archiepiscopal honours.¹¹ Even still it is crowned with ruins, denoting a past history of chequered events, and preserving some interesting memorials of a by-gone splendour.¹²

The relics of architectural magnificence at Cashel have frequently obtained admirable pictorial and historic illustration.¹³ The poets of a past and present generation have made those relics the theme for inspiration.¹⁴

Cashel seems to have been the royal seat of the Munster Kings, long before St. Patrick preached the Gospel in Ireland.¹⁵ However distinguished, afterwards, as a regal residence of the Christian Monarchs, who ruled in North Munster; yet Emly¹⁶ seems, so far as we can learn, to have been the first seat of the southern provincial bishops.¹⁷ This continued probably for a long period, for until the time of Cormac M'Cuoillín, who is noted in our annals, both as King and Bishop of Cashel,¹⁸ no clear trace of an episcopal predecessor at the place, and in the pastoral office, can be discovered.¹⁹

Tradition has it, that King Áengus built the first church on the Rock, in

¹⁰ See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Januarii. Vita S. Alberti, §§ i., ii., pp. 38, 39.

¹¹ The annexed engraving, by A. Appleton, is copied from a photograph, by F. W. Mares, Dublin.

¹² There is an engraved ground plan, and a view of the ruins on the Rock of Cashel, drawn by Dr. Wynne, in Grose's "*Antiquities of Ireland*," vol. i., pp. 72, 73. There is likewise an engraving of the old Franciscan Abbey ruins at Cashel, from an original drawing by Barralet. See vol. ii., pp. 47, 48.

¹³ Among these pictures and descriptions may be quoted the "*Dublin Penny Journal*," vol. ii., No. 66, pp. 105, 106, 108; No. 71, p. 148. But the most elegant engravings are the steel plates in Bartlett's "*Scenery and Antiquities of Ireland*," vol. i., § xvi., pp. 138 to 149.

¹⁴ One of the most beautiful among poems—pathetically elegiac in sentiment, if not in form—and written by Very Rev. Patrick Murray, D.D., Maynooth College, on "*The Rock of Cashel*," will long perpetuate undying memories of its former celebrity. This sad and musical series of stanzas thus opens:

"Fair was that eve, as if from earth away
All trace of sin and sorrow

Passed, in the light of the eternal day,
That knows nor night nor morrow."

See Edward Hayes' "*Ballads of Ireland*," vol. i., pp. 37 to 40.

¹⁵ According to Aubrey De Vere, the Apostle

"turned and fired by love that
mocks at rest,
Through raging storm pushed on the
whole night long,

Intent the Annunciation Feast to hold

At Cashel of the Kings."—See "*Legends of St. Patrick*," by Aubrey De Vere, p. 95.

¹⁶ About A.D. 500, Emly, now a poor village, was the spot on which St. Ailbe erected his first cathedral, or bishop's church. It is fourteen miles west of Cashel, in the south of Ireland. Towards the close of the sixth century, a sort of university is said to have been established here. Until the city was plundered and burnt by the Danes, in the ninth century, it afforded accommodation, as recorded by some writers, for fifteen hundred students at a time. "Here," says Pepper, "is still to be seen a wilderness of architectural ruins, worthy the pen of a Byron, or the pencil of a Rosa."

¹⁷ See Sir James Ware, "*Archiepiscoporum, Casseliensium et Tuamensium Vitæ*," pp. 1, 2.

¹⁸ Sir Aubrey De Vere has penned these beautiful lines, in a sonnet, frequently quoted:—

"Royal and saintly Cashel ! I would gaze
Upon the wreck of thy departed powers
Not in the dewy light of matin hours,
Nor the meridian pomp of summer's
blaze,
But at the close of dim autumnal days.
* * * * At such a time, methinks,
There breathes from thy lone courts and
voiceless aisles
A melancholy moral, such as sinks
On the lone traveller's heart amid the
piles
Of vast Persepolis on her mountain
stand,
Or Thebes half buried in the desert land."
¹⁹ See Harris' Ware, vol. i., "*Arch-*
bishops of Cashel," pp. 463 to 467.

St. Patrick's time.²⁰ It is possible, accordingly, that Cashel had been erected into a separate see, long before the commencement of the tenth century.²¹ A tradition regarding the prelate, whose feast is commemorated this day, having ruled there as bishop, may be well founded, although our hitherto published annals are silent on the subject.

Cashel is now the Metropolitan See of Munster, anciently called Momonia. This is the southern province of Ireland. Ten suffragan sees were under Cashel in Colgan's time.²² He tells us, that owing either to the avarice of certain persons, or to the ravages of time, many additional episcopates existed in this province, at an earlier period, but these had then disappeared. It is a difficult task to name with accuracy the first bishop of Cashel, even although historians mention St. Albert, called Archbishop of this See, and who is said to have abdicated it about the seventh or eighth century. We are informed, that the people of Cashel, for four hundred and sixty years, were subject to the jurisdiction of St. Ailbe, and to his successors.²³ This assertion, however, may admit of very considerable modification, when all historic sources are better explored.

CHAPTER II.

EARLY ARCHIEPISCOPACY IN IRELAND—ST. ALBERT'S SEE—HE LEAVES IT AND GOES ON A PILGRIMAGE TO FRANCE, GERMANY, AND ROME—THE PERIOD OF THIS PILGRIMAGE—HE RETURNS TO GERMANY, AND AFTERWARDS VISITS THE HOLY LAND.

GIRALDUS CAMBRENSIS maintains, that there were no Archbishops in Ireland, until A.D. 1152, when Cardinal John Paparo brought four palls for the Sees of Armagh, Cashel, Dublin, and Tuam.¹ As subsequent writers followed this statement, and as it might thence be inferred, that St. Albert could not have been Archbishop of Cashel, about the seventh or eighth century, Colgan premises that Giraldus wrote this account, as also many other remarks about our island, neither from a personal knowledge, nor from authentic information. Besides the Prelates of Armagh, who were constantly called Archbishops and Prelates, there were others called Archbishops in Ireland, although they had not received palls. Nor was the title of Archbishop always assigned to a fixed see. The other three provinces had a bishop, who presided over suffragans.² For the most part, the Archbishop's title had been derived from the province in which he resided, and it did not belong to any particular see. Thus, he who would have been called Archbishop of Cashel, or of Dublin, or of Tuam, in more modern times, was then usually called Archbishop or Bishop of Munster, or of Leinster, or of Connaught, in the early Christian ages. From among the bishops of each province, one distinguished for his virtues or merits was usually selected to preside over other resident bishops. This dignity was not affixed to any particular diocese; but the bishop, who was so distinguished, remained attached to his own place. Yet, he was often designated Archbishop of the whole province. The case of St. Maidoc, or

²⁰ St. Patrick is said to have left his blessing on the King, people and kingdom at Cashel. He enjoined the building

"Here on this Rock, high place of idols once,

A kingly church to God."—See Aubrey De Vere's "Legends of St. Patrick," p. 103.

²¹ See Miss M. St. John Neville's

"Historical and Legendary Recollections of the Rock of Cashel," pp. 12, 13.

²² See "Acta Sanctorum Hiberniæ, viii. Januarii, n. 2, p. 40.

²³ Sir James Ware, "Archiepiscoporum Casseliensium et Tuamensium Vita," p. 1.

CHAP. II.—"Topographia Hiberniæ," dist. iii., cap. xvii.

² According to Colgan.

Aidan,³ who died A.D. 642 ; St. Moling,⁴ called Bishop of Ferns, and Archbishop of Leinster, who died 696 ; St. Jarlath,⁵ Bishop of Tuam, and Archbishop of Connaught, who flourished in the year 530 ; as also one of his successors, Aidus O'Hoissin, Archbishop of Connaught, who died 1085 ; St. Ailbe,⁶ appointed Archbishop of Munster, before the year 490, by St. Patrick ; Maillbrighde, Archbishop of Munster, who died 895 ;⁷ and Cormac,⁸ who is called Archbishop of Cashel, as also King of Munster, and who was killed in the year 903—all of these instances are relied on to prove Colgan's statements. Again he refers us to notes, annexed to his life of St. Maidoc,⁹ for further pertinent remarks, respecting this subject.¹⁰

At the dates to which allusion is made, it must be observed, that the title of Archbishop will not be found severally applied in the Annals of the Four Masters.¹¹ Our readers are also referred for further accounts, on this matter, to different lives of the saints already named, and to where their acts are written, in other parts of this work, under the dates of their respective festivals.



Ruins on Rock of Cashel.

By some, it is thought, that to Emly, as being a more ancient see than Cashel, must rather be assigned the former superintendence of St. Albert.¹² It has been conjectured, however, by most of our ecclesiastical writers, that our present saint was called Archbishop of Cashel, not because this see had been erected in the time of Albert, but that when afterwards erected, it was re-

³ Venerated the 31st of January. ⁴ Venerated the 17th of June. ⁵ See his Life at the 6th of June. ⁶ See his Life at the 12th of September.

⁷ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 552, 553.

⁸ See his Life at the 14th of September.

⁹ At the 31st of January.

¹⁰ See "Acta Sanctorum Hiberniæ," viii. Januarii, n. 2, p. 40.

¹¹ See Dr. O'Donovan's edition, vols. i., ii.

¹² See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., § viii., p. III.

cognised as the chief see, within the Munster province. It has been maintained, there was neither a bishop nor an archbishop over Cashel in the eighth century—most likely his time was the seventh—when Albert is thought to have flourished.

The title, Archbishop of Munster, having been first annexed to Emly, was afterwards, it has been asserted, transferred to Cashel. Hence, although Albert or Ailbe might have been only bishop over Emly—the prelates of which see had sometimes been called Archbishops—he may thus have acquired the title Archprelate of Munster, or of Cashel, when this city was recognised as Metropolitan for the province.¹³

Cashel obtained its ecclesiastical distinction, it is asserted, only about the close of the ninth century. Hence, certain writers, referred to by Colgan, in his acts of St. Albert, might suppose him to have deserved the title, Archbishop over Cashel,¹⁴ during his life-time, thus anticipating a subsequent formation of this see.

In order to divest themselves of all temporal honours, St. Albert, with his companions, Erhard and Hildulph,¹⁵ resolved on emigrating to a distant country, where they might remain unknown to their kindred. We are told, that St. Erhard, Bishop of Ardagh,¹⁶ in the territory of Teffia,¹⁷ St. Albert, Archbishop of Cashel, and St. Hildulph, associated with themselves nineteen other holy companions. Their missionary tour seems referable to the seventh century. Those Irish missionaries, including our saint, all set out on their travels. Through France and Germany they passed,¹⁸ nor did they rest until they had arrived at Rome, the parent and nurse of our holy religion. Here, according to the custom of our country, and of the time, these pious pilgrims acknowledged with reverence its apostolic privileges, as highly distinguishing this city among other cities of the world.¹⁹

It appears to us, that we must regard the missionary tour to the Continent, by St. Albert, St. Erard, and St. Hildulph, as the consequence of a close companionship and friendship in Ireland among these holy men. Even, if divided by distant stations, they were resolved to engage in a holy and adventurous career for the sake of Christ. However conflicting are accounts

¹³ Colgan gives parallel cases, regarding similar titular applications on the Continent. The accompanying engraving, by Messrs. Jacquet et Bisson, Paris, is copied from a photograph, by Frederick W. Mares, Dublin.

¹⁴ See "*Acta Sanctorum Hiberniæ*," viii. Januarii. Vita St. Alberti, n. 2, p. 41. Also, Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. iii., chap. xviii., § viii., n. 103, p. 112.

¹⁵ Hildulph is said, by some writers, to have been a younger brother to both Erhard and Albert.

¹⁶ This see is situated in the county of Longford, and it was founded by St. Mel, a Briton, in the fifth century. See his Life at the 6th of February.

¹⁷ In St. Patrick's time this was a large territory, extending into the present counties of Westmeath and Longford. The river Ethne, now the Inny, divided it into two parts, north and south; the former included the greater part of Longford county, and the latter, the western half of Westmeath. See "*Topographical Poems of*

O'Dubhegain and O'Huidhrin," edited by Dr. O'Donovan, n. 35, p. ix.

¹⁸ Rader, the Bavarian writer, seems to have regarded the Blessed Albertus as St. Erhard's companion, and moreover as a kinsman. But the historian is of opinion, that both changed the darkness of Scotia for the light of Germany. We are told, that Albert did not remain very long until he went to Rome. See "*Bavaria Sancta*," tomus i., p. 63. The Jesuit, Matthew Rader, wrote "*Bavaria Sancta*," in three folio vols. It was published A.D. 1615-27, with 60, 44 and 20 plates of Raph. Sadeler. He also published the work "*Bavaria Pia*," in a fol. vol., A.D. 1628, with 16 plates of Raph. Sadeler. These were issued at Monaci. A Munich edition of the foregoing works in four vols. contains inferior proofs. See Jacques-Charles Brunet's "*Manuel Du Libraire et de l'Amateur de Livres*," tome iv. See also Dr. Hoefler's "*Nouvelle Biographie*," tome xli., pp. 443, 444. "Rader" Art.

¹⁹ See Colgan's "*Acta Sanctorum Hiberniæ*" viii. Januarii. Vita S. Alberti, §

regarding them, some few circumstances transpire, which serve nearly to determine the period of their mission. Nor does it seem to be very clearly ascertained, that all three left Ireland, at the same time, although they were afterwards associated on the Continent. Indeed it would rather appear, that Hildulph preceded Erard;²⁰ for we learn, that Hildulph had attained some marked distinction, when visited in Germany, by St. Albert and St. Erard. Again, St. Hildulph is said to have lived seven years and six months with St. Deodatus, in the valley of Galilee. Now this companionship at latest must have preceded A.D. 679²¹ or 680, when Deodatus died in the arms of St. Hildulph,²² who survived him for twenty-eight years. The latter departed to Christ, A.D. 707.²³ Again, it is related, that Arbogast, Florentius, Hildulph and Deodatus came together from Scotia, or Ireland, in the time of King Dagobert I.²⁴ It would appear, that this band of apostolic men had preached the Gospel, both in France and Germany, long before the illustrious St. Boniface²⁵ had been able to reach the theatre of his zeal and labours.²⁶ Dagobert I., at the age of twenty-five or twenty-six years,²⁷ began his reign A.D. 628. He died at the age of thirty-five years, about the year 638, and with him ended the glory of the Mérovingian Kings. During his time, Hildulph was Bishop of Treves, according to an ancient manuscript life of the saint.²⁸ Besides, we are informed, that Aldaricus Ethiconus, or Atticonus, who flourished in the time of Childeric II., King of France,²⁹ had been married to Berswinda, a sister to the Queen, and this marriage must have taken place before the monarch's death, about the year 673.³⁰ Erard, the contemporary both of Albert and Hildulph, baptized Odilia, the daughter of Ethicus and Berswinda. Therefore, the most probable conjecture, to be drawn from historic accounts, favours a supposition, that as St. Odilia flourished about the beginning of the eighth century,³¹ so St. Albert, St. Erard,

iii., p. 39.

²⁰ See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Januarii. Vita St. Erardi, authore Paulo, lib. i., cap. II, p. 24, and Vita St. Erardi, authore Conrado, cap. II, p. 30. Conrad erred very considerably, in his estimate of the time, when these holy men flourished on the Continent. He places Hildulph as Bishop of Triers, during the Pontificate of Leo III. Hildulph was dead long before this period. Even Pepin, and and his two sons Charlemagne and Charles flourished long after Hildulph's time. Pope Leo III. ruled from A.D. 796 to 816. His Pontificate occupies a considerable number of pages in Baronius' "*Annales Ecclesiastici*," tomus ix., pp. 408 to 563.

²¹ See the Life of St. Deodatus, Bishop of Nevers, at the 19th of June, in Surius, "*De Probatis Sanctorum Vitis*," tomus vi., pp. 275 to 279. This is further confirmed, by a Carthusian manuscript of Cologne.

²² See Rev. Alban Butler's "*Lives of the Fathers, Martyrs and other Principal Saints*," vol. vi., June xix.

²³ This is stated by Claudius Robertus, "*In Catalogo Episcoporum Ecclesiæ Nivernensis*," and in Grassius, "*Compendium Surii*," as also in Menard's "*Observationes*," at the xi. of July, the day of his feast.

²⁴ Such is the statement, contained in a Life of Florentius, at the 7th of November.

It is to be found, in the pages of Surius' "*De Probatis Sanctorum Vitis*," tomus ix., p. 184, and of Lippeloo.

²⁵ His feast occurs at the 5th of June.

²⁶ This did not happen until about the year 716. See Baronius' "*Annales Ecclesiastici*," tomus ix., p. 9.

²⁷ See Anquetil's "*Histoire de France*," Première Race dite des Mérovingiens, § v., p. 52. Also Mascon's "*History of the Ancient Germans*," translated by Thomas Lediard, vol. ii., book xv., §§ iii. to vii., pp. 243 to 249.

²⁸ This Colgan promised to publish at the 11th of July. See "*Acta Sanctorum Hiberniæ*," viii. Januarii. Appendix ad Vitas S. Erardi, cap. iii., pp. 35, 36.

²⁹ This is confirmed by the fragment of a MS. Life of St. Odilia, published in Du-Chesne's "*Historiæ Francorum Scriptores*," tomus i., as also in a Preface to the "*Chronicon*" of Albert of Strasburg. The author of the latter fragment is not known.

³⁰ Aldaricus Ethico was the son of Lundesius, the son of Ercheonald, who died about the year 660. See "*Acta Sanctorum Januarii*," tomus i., viii. Januarii. Vita S. Erhardi. Commentarius Prævius, § 8, p. 534.

³¹ Such is the opinion of Miræus, "*In Fastis Belgicis et Burgundicis*." See likewise Cornelius Grassius, "*Compendium Surii*," at the 13th of December.

and St. Hildulph lived contemporaneously in France or Germany, towards the close of the seventh century.

An anonymous writer of St. Erard's Acts³² has greatly erred, and confused contemporaneous chronology, when he asserts, that the subject of his memoir flourished in the time of Pepin and his son Charlemagne, as also in the time of Pope Leo IX. Now Pepin died A.D. 768, whereas Pope Leo IX.³³ did not sit in the Apostolic See until A.D. 1049. The latter Pontiff died A.D. 1054.³⁴

Both Paul and Conrad, the mediæval writers of St. Erard's Acts, labour under a mistake, when they bring Erard, Hildulph and Albert or Adalbert to the Continent, in the time of Pepin or Pípen, the father of Charlemagne.³⁵ Likewise, it is stated, that a missionary army of holy men, adorned with all virtues, contended in the Lord's warfare, throughout the wide extent of dominion, established by those Christian potentates. Then serenely amid the clash of arms and the storms of battle, many holy men from Hibernia, known as the Major Scotia,³⁶ dispersed themselves over points the most distant in France and Germany. To the most inhospitable climates, and among the rudest people, they travelled, opening their eyes to the light of Faith, and dispelling the errors and shadows of barbarism. St. Albert and St. Erard were associates in this good work, and when it had been happily prosecuted, the latter directed his course to Norica,³⁷ so called, owing to its westward situation, or as Colgan thinks, eastward. Because the language and style of its people were regarded as uncouth, it was called Bavaria.³⁸

³² See the Second Life of St. Erard, published by Bollandus at the 8th of January. "Acta Sanctorum Januarii," tomus i., pp. 539 to 541. The Bollandist writer calls this "turpissimus contra chronologiam error," n. (a), p. 540.

³³ Conrad de Montepuellarum, who takes this writer to task, also mistakes St. Erard's period, and while he corrects certain chronological errors, he falls into others, as for instance making Henry III., Emperor of Germany, the immediate successor of Otho III. Henry II. succeeded the last-named potentate, A.D. 1003. See Guinefolle's "Histoire d'Allemagne, depuis les Temps les plus reculés jusqu'à l'année 1838," par Kohlrausch. Quatrième Époque, pp. 117, 118.

³⁴ And on the 19th of April. See Berti's "Historiæ Ecclesiasticæ Breviarium," pars. ii, sæc. xi., cap. i., p. 46.

³⁵ On account of his religious zeal and magnanimous virtues, Charlemagne is classed among the saints. Molanus, Miræus and others assign his feast to the 28th of January. He is venerated at Aix la Chapelle, near the Rhine, in Northern Germany. One of the most learned and interesting biographies ever written is Capefigue's "Charlemagne." See, likewise, Greenwood's "First Book of the History of the Germans," chap. xiv. § iii., pp. 856 to 873.

³⁶ These are remarks borrowed from the mediæval writer, Conrad de Montepuellarum.

³⁷ This province was formerly included in Bavaria. It lay to the south of Bavaria

Proper, according to the "Atlas Classica." The river Danube seems to have been the boundary between both provinces. See the map "Romanum Imperium," No. 48. It seems strange, that the German historian, Kohlrausch, when treating about the introduction of Christianity into Germany, forgets altogether the earlier apostleship of St. Albert and St. Erard, when introducing the names of Saints Kilian, Emmeran, Rupert, Boniface and Willibrod, as among the first missionaries in that country. "Histoire d'Allemagne, depuis les Temps les plus reculés jusqu'à l'année 1838," par Kohlrausch, traduite de l'Allemand sur la onzième édition, par A. Guinefolle. Deuxième Époque, pp. 77, 78.

³⁸ The Boii, afterwards called Boiarii, were the ancient inhabitants of that country about modern Bavaria. See, on this subject, that very learned work of Philippus Cluverius, "Germaniæ Antiquæ Libri Tres," lib. iii., cap. xxx., pp. 612 to 616; as also in the additions to it "Vindelicia et Norica," cap. iii., pp. 727, 728. Also, Æneus Sylvius, "Historia Bohemica," pp. 126 to 217, in the fine collection of Chronicles intitled "Witichindi Saxonis Rerum ab Henrico et Ottone I. Imp. Gestarum libri iii., una cum aliis quibusdam raris et antehac non lectis diversorum autorum historiis ab anno salutis 1000., usque ad præsentem ætatem: quorum catalogus proxima patebit pagina." This folio volume was printed at Basle, A.D. 1532. John Aventinus wrote the Annals of Bavaria. But the first edition printed in folio at Ingolstadt A.D.

Then taking leave of St. Albert, his fellow-labourer, to spread the orthodox Faith, Erard visited the square-formed city³⁹ of Ratisbon,⁴⁰ vulgarly called Imbriopolis, from the river Imbre or Regen,⁴¹ on which it was built.

A certain writer⁴² states, that St. Albert was the companion of St. Erhard, and not his brother. St. Albert is called by this author a bishop of As-sadensis—but most likely the introduction of this word is a mistake for Casselensis.⁴³ It is stated by Hundius, that these brothers came to Rome about the time when Pope Adrian or Pope Leo III. occupied the Apostolic See. Their visit to the Eternal City should therefore be placed between A.D. 772, and A.D. 816.⁴⁴ By other writers, however, it is thought they must have lived, at least a century before that period, and this latter opinion seems altogether more probable.

Having received the Pope's benediction and necessary faculties to preach the Gospel among the people of their special mission, these brothers, we are told, directed their course towards Germany. Here the younger brother, Hildulph, is said to have been elected to the Archiepiscopal See of Treves.

1554 is imperfect. That published at Basil. Regis. A.D. 1580, 1615 in folio is preferred; as also that issued at Frankfort 1627 in folio. Some abridgments and versions in German have appeared; but the texts both in Latin and German differ much from the manuscripts left by Aventin. The best edition is that of Leipsic A.D. 1710 in folio. It is intitled *Aventinus, Jo. "Annalium Bojorum L. VII., item ejus abacus atque vetustiss. Latinorum per digitos numerandi consuetudo. cum pref. N. Hi. Gundling."* See Jean George Théodore Graesse's "*Trésor de Livres Rares et Précieux ou Nouveau Dictionnaire Bibliographique*," tome i., pp. 260, 261.

³⁹ Georgius Branus in tomus i. "*Theatri Urbium*," calls it "*urbem quartanorum*." Aventinus thinks it was called "*civitas quadrata*," after the Fourth Legion. A very exact idea of this city and its public buildings, as existing in the seventeenth century, will be found in the fine copper-plate engravings, and description given in German by Math. Zeiller "*Topographiæ Beschreibung und Abbildung der vornehmsten Oerter*," vol. ii., pp. 44 to 58.

⁴⁰ An opinion has been advanced, that the city was so named, from trading rafts there collected; but others are not satisfied with such a derivation. Thus Conrad has it "*Ratisposita*," on account of its strength, and the beauty of its buildings. The whole of this matter, about which so much difference of opinion prevails, is ably reviewed in the notes of Bollandus (t. v. x. y.), "*Acta Sanctorum Januarii*," tomus i., viii. Januarii., p. 543.

⁴¹ The German name of this city is Regensburgh—Regen signifying "rain," and Burgh "a city:" but most likely, as being placed on the river Regen, which there flows into the Danube, it is so called. The "*Notitia Imperii*" terms it "*Castra Regina*." See the position of the Dukedom and Palatinate of Bavaria, in the "*Topographia Bavaricæ*."

It may be found well represented in two maps prefixed to this second volume of Zeiller's "*Topographiæ*."

⁴² Hund "*In Syllabo Ratisbonensi*." Wiguleus Hund, who lived from 1514 to 1588, published "*Metropolis Salisburgensis continens primordia Christianæ Religionis per Bojariam et loca quædam vicina*." It first appeared in folio at Ingolstadt, A.D. 1582; next it was issued at Munich, A.D. 1620, with additions by Gewold, in three volumes; and again at Ratisbon, A.D. 1719, in three folio volumes—this latter edition, however, is incorrect. This writer also left in manuscript, "*Geographisch-Politische Beschreibung von Baiern*"—an historical and a political description of Bavaria. See M. le Dr. Hoefer's "*Nouvelle Biographie Générale depuis les Temps les plus reculés jusqu'à nos jours*," tome xxv., p. 549.

⁴³ A Latin composition, in metre, is to be found in Rader's work, and referring to the three saints:—

"A tenebris Alberti trahit tua patria nomen,
Quamvis es, patriæ hierarcha tuæ
Et radios totum spargis peregrinus in orbem
Quid nisi cælestis sol tua vita facit?
Hildulphi germanus eras, germanus Erhardi,
Tertius ambobus non pietate minor,
Hildulphum rapuit Trevir, duo Boica texit,
Boica non divos hos rapit, hosce parit."—
See "*Bavaria Sancta*," tom. i., p. 63. To this extract Colgan adds, "*Hæc Raderus, ut ipse testatur ex Hundio in Metropoli, Conrado de Montepuellarum, in officio S. Erhard, Christophano, Scriptoribus Vitæ Sancti Erhardi et Marco Velsero, libro quinto, Rerum Boicarum.*"

⁴⁴ See Berti's "*Ecclesiasticæ Historiæ Breviarium*," pars. i., sec. viii., cap. i., p. 190.

This honour he unwillingly received. Afterwards he retired to solitudes, among the Vosges mountains, to lead a life of lowliness and contemplation. Erhard and Albert were companions for a time, and spent their days engaged in the exercises of a religious life. Finding, however, that the expectations of the people and clergy were directed for their advancement to episcopal honours, both holy men resolved on exiling themselves to more distant places. Erhard is said to have retired to Ratisbon in Bavaria. Albert resolved on making a pilgrimage to the Holy Land. With seven companions he visited Jerusalem and other places adjoining it. These localities were held in great veneration, by the faithful, owing to their connection with the life and death of our Adorable Redeemer. Whilst here, one of his companions, named Gillapatrik, died, far away from his native country. Our saint shed abundance of tears, and offered up many fervent prayers, at the shrines or places, where Christian pilgrims usually congregated. We are not informed how long St. Albert remained in the Holy Land; but he returned thence to Germany and came to Saltzburg, as Colgan thinks, probably to visit his celebrated countryman, St. Virgil.⁴⁵ This opinion, however, does not seem to be well-grounded. Another of his companions, named John, died it is said in the city of Saltzburg. He was interred, where his fellow-countrymen, Saints Rupert, Vitalis, Cuniald and Gizolarius closed their mortal pilgrimage.⁴⁶

CHAPTER III.

ST. ALBERT GOES TO RATISBON—HIS DEATH AND INTERMENT THERE—A MIRACLE WROUGHT AT HIS TOMB—CONCLUSION.

ON arriving at Ratisbon, or Regensburg,—as this city is indifferently called,—St. Albert found that his beloved brother, or companion, St. Erhard, had just departed this life. Joined to the deceased by ties of country and missionary labours, as also by a strong sympathy of friendship, natural affection, and Divine Grace,—possibly even by relationship,—St. Albert earnestly entreated the Almighty, that he might find a union in the tomb with a holy fellow-labourer, who had happily rested far away from their island home. This prayer was heard. When Albert departed from life at Ratisbon his remains were honourably deposited in a tomb, only seven feet distant from the body of St. Erhard.¹ He had been interred within the same city,² and church.³ From what has been said regarding Saints Erhard and

⁴⁵ St. Virgil flourished in Bavaria, as Bishop of Saltzburg, about the year 744 to 748. This appears from the letters of Pope Zachery to St. Boniface, Archbishop of Mentz. See Baronius "*Annales Ecclesiastici*," tomus ix., pp. 139, 164. St. Virgil lived afterwards to A.D. 784, when Colgan tells us he died on the 1st of December, at which day his Acts were to appear. The reader is referred to the 27th of November, for particulars relating to this celebrated saint's life.

⁴⁶ Colgan assumes, that this John had been an Irishman. He promised also to show in the acts of St. Rupert, at the 27th of March, and in those of his disciples and companions,

St. Vitalis, St. Cuniald and St. Gisilarius, at the 20th October, the 8th of February, and the 24th of September, that all these saints had been Irishmen by birth.

CHAP. III.—¹ We learn, too, that St. Albert's remains were at the head of St. Erhard's tomb.

² See Colgan's "*Acta Sanctorum Hibernie*," viii. Januarii. Vita S. Alberti, §§ iv., v., vi., viii., and nn. 3, 5, 6, pp. 30, 41. Also Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. iii., chap. xviii., and n. 104, pp. 111, 112, 113.

³ This church belonged to the community of nuns, and it had been founded by St. Erard. It seems to have been the one of

Albert, by the German writers, Bruner, Rader and Hundius,⁴ it would appear, that the acts of both those holy men were formerly extant. Nearly all writers agree, that Saints Albert, Erard and Hildulph were Irishmen.⁵ Saint Albert, as also his companions,⁶ flourished about the year 750, according to Colgan; yet the previous century is more likely to have been their period.

As Albert and Erhard were the companions of childhood and an early home, as they were probably members of the same family, as both supported and afterwards resigned episcopal honours to engage together on a pilgrimage for the sake of Christ, as both wished to avoid worldly distinction for the purpose of being freer to engage in pious exercises and contemplation; so the surviving missionary, Albert, most earnestly desired, that in death he might not be separated from his dearly-loved companion, Erhard. His pious request was granted, and since in life he despised honours, so after death his remains were venerated, and the miracles wrought at his tomb rendered him illustrious.⁷ Not knowing the day nor year of his death, Colgan thinks it very probable, that Albert's festival should be observed on the same day and month, devoted to the religious commemoration of his fellow-labourer, St. Erhard.⁸ In point of fact, this true date was the 8th of January. Tradition also coincides, at least throughout the Irish Church. In the Acts of St. Erhard, we have an account, respecting a remarkable miracle wrought at the tomb of St. Albert. Slightly differing in some respects, this narrative is substantially identical, as given by two different writers.⁹ In the time of St. Wolfgang,¹⁰ a certain pious nun, named Gunegund, and who was a niece of St. Aldalrecus,¹¹ happened to be custodian of the lower monastic church.

seven monasteries established by him held in greatest regard. On account of its situation in the city, it was known as the Church of the Lower Monastery. It belonged to a community of female religious, who desired to become canonesses, as were the sisterhood connected with the Upper Monastery. In the time of St. Wolfgang, both houses were reformed. The Emperor Henry II. was a munificent benefactor to both foundations. See Wiguleus Hundius, "In Metropoli," tomus iii. In the work of reform, St. Wolfgang introduced nuns of the Benedictine order, and over these it is said he placed as first abbess, Brigid, a pious daughter to the Emperor St. Henry. She seems to have received her name from our Irish St. Brigid, and this may afford additional confirmation for St. Erard's nationality: he probably taught the Bavarians to respect her name and memory. Even the daughters of royal houses justly rejoiced in being called after the illustrious Irish abbess St. Brigid.

⁴ After alluding to Erhard's missionary career, he being regarded as a bishop of Ardagh, and of Scottish origin, as also to that of his brothers, Hildulph and Albert, with their other companions, Hundius treats about the mistakes of Aventinus, respecting the birth-place of those brothers. He then adds, other writers assert, that they were Scots, belonging to Ireland, and not natives of Norica. For further information, the reader is referred to their respective Acts in "Catalogus Episcoporum Ratisbonensium."

⁵ Bruner gives the summarized Acts of St.

Erhard and of St. Albert. He says, that they were brothers, and born in Ireland, as currently related, although this seemed not admissible to other writers. It appeared to him, that one being charged with the care of Ardagh, and the other with that of Cashel, both willingly laid down the office and charge to undertake this missionary pilgrimage.

⁶ In one particular passage, Hundius writes, that Albert, Archbishop of Cashel, was "Anglicus," but this word must have been hastily inserted for "Hibernus," or "Scotus." A little before it, he had stated, that Erhard was "natione Scotus," and that with his brothers, Hildulph and Albert, besides many others, he wished to engage on a pilgrimage, having left his bishopric.—"Catalogus Episcoporum Ratisbonensium."

⁷ See Colgan's "Acta Sanctorum Hiberniæ," viii. Januarii. Vita S. Alberti, cap. vii., viii., p. 39.

⁸ Colgan constantly assumes, that St. Erhard, St. Albert and St. Hildulph were three brothers.

⁹ The following are particulars, as related by Conradus de Montepuellarum.

¹⁰ This holy man was consecrated Bishop of Ratisbon, A.D. 968, and he died A.D. 994. His Natalis was observed there on the 31st of October. See "Martyrologium Romanum," sub die, and the notes of Baronius. See his Life in Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. x., October xxxi.

¹¹ He was Bishop of Strasburg, and he died

It seemed to her one night, that tears flowed from the eyes of an image of our crucified Redeemer,¹² which stood near St. Erhard's tomb. She also heard these words, "Do not allow the caretakers of this church to cut off so negligently that linen in which St. Erhard's remains are shrouded; for he that rests in this tomb is greatly esteemed by the Almighty." It seems, God Himself thus intimated His injunction to the faithful, that no want of reverence should be manifested towards any relic of St. Erhard. Both clergy and people were unconscious, however, regarding any desecration of sacred objects. A certain holy woman importuned Erhard to relieve her from a "pearl" which covered her eyes and which deprived her of sight.¹³ The saint at last appeared to her. He then said "If you deserve to have your vision restored, prostrate yourself at the distance of seven feet from my tomb, and there you may find relief from one, who, greater than I am,¹⁴ will restore you to sight. This pious woman obeyed such a direction, and thus she recovered the faculty of vision, through the merits of St. Albert. Thus it would appear, that St. Erhard desired the companion of his pilgrimage, labours and merits, during life, to share with him the power of working miracles after death. Such objects and powers were agreeable to the ordinances of God.¹⁵

It has been justly remarked, that the whole history, regarding St. Albert and his companions, remains involved in great obscurity.¹⁶ This is the more to be regretted, since St. Albert has been so long venerated as the Patron Saint of a most important and celebrated ancient Irish diocese. This, too, ranks foremost amongst the sees of the Munster province. However, we can have little doubt, that during life his virtues and labours were especially approved by the Almighty. Enjoying the fruition of heavenly delights, for many past ages, his prayers and patronage must continue to afford spiritual comforts, whenever he is devoutly importuned by the faithful children of his diocese. Yet, to the faithful abroad he was endeared, because leaving the comforts of home, he became a pilgrim for the sake of Christ.¹⁷ He had no ambition, but the desire to sanctify himself, and to teach others by example and precept to despise worldly riches and honours. In no grade, whether of sacerdotal, episcopal, missionary or monastic life, was he found otherwise than self-sacrificing and angelic. Meek to all, he was too great and magnanimous to feel proud of his attainments and position. A Confessor and an Apostle, he had the spirit of a martyr; for although he contended not to blood, his life was slowly but surely wasted, in the service of his neighbour.

on the 8th of July, A.D. 973. See Bruner, "*Annales Boicorum*," lib. viii.

¹² The ancient writer Paul declares, that he had seen this crucifix. He relates very diffusely the miracle here noticed more briefly, and doubtless it came to him from some reliable source. Bruner has incorrectly stated, that St. Albert's and St. Erard's remains had been deposited in the same tomb.

¹³ In the Acts of St. Erhard, written by Paul, and published by Bollandus and Colgan, lib. ii., cap. ii., we are told, that the person in whose favour this miracle had been wrought, spent her time in continual vigils and tears. She was a matron, as we read, whose mind became detached from all thoughts of earth. These practices caused a whiteness, or as commonly called a "pearl," to grow over her eyes, so as to deprive her

of sight. Importunately she besought St. Erhard to restore her vision, as necessary to enable her to keep watch over church properties committed to her care.

¹⁴ These words of St. Erard, recorded by Paul, may refer to Albert having been older, or more distinguished for his virtues or miracles, or perhaps for his dignity, Albert having been an archbishop, and Erard, at most, simply a bishop.

¹⁵ Conradus de Montepuellarum, *Vita S. Erhardi, Episcopi*, cap. iii.

¹⁶ See "*Harris' Ware*," vol. i., "*Archbishops of Cashel*," p. 463.

¹⁷ We can hardly doubt, that the favourite Christian name of Albert, so much in vogue among the Germans, had its origin in their veneration for our Irish saint, who was an early patron of their country.

ARTICLE II.—ST. ERARD OR ERHARD, MISSIONARY AT RATISBON,
IN BAVARIA.

[SEVENTH CENTURY.]

CHAPTER I.

INTRODUCTION—WRITERS OF ST. ERARD'S ACTS—HIS COUNTRY AND RACE—DERIVATION OF HIS NAME.

ILLUSTRIOUS saints, who are destined by the Almighty greatly to advance his honour among men, begin almost from childhood to increase their store of virtues as they grow in strength. They begin a warfare against the passions, and direct their powers of resistance to suppress vices ; while they acquire self-control to master temptations, and to despise worldly attractions. Prayer and fasting become the means for extinguishing pride and vain-glory, for repelling luxury, and the promptings of selfishness. Delighting in the company of the good, and sedulous in sounding the Divine praises, they regard not the malice of enemies, nor the tongues of detractors. To friends they lend a willing assistance, and even to foes ; they rejoice with those who are in joy ; they grieve with those in affliction ; seeking every means to become more advanced in knowledge and virtue, they neglect no ascertained duty. Early years are not weak in effort, when the soul and will are rightly directed : then do children put away the things that please children, for their desires become matured, and their energies are beyond the feebleness of mere childhood. Fearing the Lord in loving him, and loving our neighbour in fearing him ; the offices of charity are fairly exercised towards man, while the reverence of hearts tends only to its great object. When young persons start into the years of discretion with such purposes, they tread in the paths of life eternal. Numerous Acts of St. Erard, written at greater or lesser length, had been in circulation before Colgan published his account of this very celebrated missionary preacher.¹ Besides six different Lives, which he had to draw from, he possessed many more compendious notices, taken from breviaries and other sources. Six chief acts alluded to, were those three published by Bollandus ; the fourth was found in a German manuscript codex belonging to the Monastery of St. Udalric of Augusta ; the fifth from an ancient German manuscript of the Carthusian Monastery, at Mentz ; the sixth was found in the "*Legenda Germanica Sanctorum*," printed at Strasburg A.D. 1478. These latter three are not printed by Colgan, as he found nothing in them worthy of being added to those he chose to select for publication. The second of those Acts, published by the Bollandists, he also omitted, thinking it did not materially increase information, sufficiently afforded by the first and third Life.² Paulus or Paululus³ wrote a tract, dedicated to the Abbess Heilika,⁴ in a prologue. Then follow the first book, in three chapters, and

ART. II.—CHAP. I.—¹ See "*Acta Sanctorum Hiberniæ*," viii. Januarii. Vita S. Erardi, pp. 22 to 38.

² See *ibid.*, n. i., p. 28.

³ It is thought by Colgan, that he flourished towards or after the close of the eleventh century. He mentions St. Wolfgang, who died towards the close of the tenth, and Pope Leo. IX., who died after the middle of the eleventh century. Joannes Gamansius supposes him to have been

Paulus Bernriedensis, who wrote the Lives of Pope St. Gregory VII. and of the Blessed Herluca. See Bollandus' "*Acta Sanctorum Januarii*," tomus i., viii. Januarii. Preface to St. Erard's Acts, p. 533.

⁴ This religious woman may have been Halika, daughter to Henry I., Duke of Bavaria. She is said to have been a virgin consecrated to God, by Andrew Brunner, in "*Annales Virtutis et Fortunæ Boiorum*," lib. viii. This valuable work of the

an epilogue : afterwards, a second book, relating St. Erhard's miracles, and in two chapters, may be found. Next, a tract of Conradus,⁵ a Montepuellarum, in three chapters, succeeds, as also an appendix, in four chapters, together with many learned illustrative notes, and lessons. The Breviaries of Ausburg,⁶ Wurtzburg⁷ and Ratisbon are printed as authorities, by Colgan, who introduces the Acts of St. Erard, compiled by Paul and Conrad, at the 8th of January. The Bollandists have collected the Acts of this saint and published them, at this same date.

A very excellent summary of St. Erard's acts will be found written by Harris ; although he acknowledges, that the Annals of Ireland seem to be altogether silent regarding his history and that of his reputed brothers, St. Albert and St. Hidulph. The remarks of Harris, however, are equally prejudiced and unjust, when he asserts, their ignorant monkish biographers, in the dark ages, had little regard to chronological exactness, provided they could relate a sufficient number of miracles.⁸ Now, it seems most probable, that the Monk Paul, who wrote in the eleventh, and Conradus De Montepuellarum,⁹ who wrote about the beginning of the fourteenth century, had very conflicting and uncertain records, from which to compile their respective accounts. From one or other of those, not very ancient writers, epitomes have since been prepared. However, although various historic difficulties, relating to the saintly brothers or companions, have not been cleared up, some learned German and French writers have put their history in a tolerably *chiaro-oscuro* light.

Nearly all the writers of this holy missionary's Acts are agreed, that he was of Scottish race, and born in ancient Scotia or Ireland.¹⁰ In some of the German Calendars, and in two different versions of the Augsburgh Breviary, he is said to have been a Scotus in nationality.¹¹ In the Breviary of Wurtzburg, and in that of Ratisbon, the same statement appears ; while according to this latter authority, it is expressly said, Scotia or Hibernia was an ocean island.¹² Various other German writers, who are quoted by Colgan,¹³ assert, that not only was Erard a Scot, but likewise one from Ireland.

In all fairness, it must be stated, however, that certain writers assign to different other nations the honour of his nativity. Thus Camerarius would place his birth to the credit of modern Scotia.¹⁴ Narbon is said to have been the spot, where he was born, in some particular lives. Some of the

learned Jesuit treats the History of Bavaria from the first known accounts to the beginning of the year 1314. It appeared at Munich, in three volumes, respectively printed A.D. 1626, 1627 and 1629. See Alegambe's "Bibliotheca Scriptorum Societatis Jesu." Yet, it would seem more in accordance with her place, period and position, to regard her as Halica, daughter to the Count Palatine a Wittelsbach, and who immediately succeeded Bertha, as abbess over the Lower Monastery, at Ratisbon. See Hundius, in "Metropoli," tomus ii., Additions of Gewoldus. The latter abbess died A.D. 1120. See "Acta Sanctorum Januarii," n. (a), p. 535.

⁵ He was rector of the College at Vienna, as he states in the third chapter of his Life of St. Erard. Afterwards, he became a Canon in the Church of Ratisbon, as Gesner, in "Bibliotheca," and Antonio

Possevino, in "Apparatus Sacer" state. He lived before the year 1340. He was the writer of several learned works.

⁶ The ancient one was approved by Pope St. Pius V., but a more modern Breviary was afterwards printed.

⁷ Printed there in 1625.

⁸ See Harris' Ware, vol. i., "Bishops of Ardagh," p. 248.

⁹ Harris incorrectly renders this Conrad of Montpellier.

¹⁰ In his Life, as written by Conrad De Montepuellarum, nothing more is stated, than that his country was Scotia, that is, as Conrad explains himself, Ireland, or Scotia Major, cap. ii.

¹¹ See Colgan's "Acta Sanctorum Hibernia," viii. Januarii. Vita S. Erardi, p. 32.

¹² See *ibid.*, p. 33.

¹³ See *ibid.*, Appendix, cap. iv., pp. 37, 38.

¹⁴ See "De Statu Hominis."

most celebrated historians, such as Rader,¹⁵ Marcus Velserus, Christopher Phræislebius, Brunner,¹⁶ make our saint a native of Ireland.¹⁷

Such is the statement, as found in the first Life, written by Paulus or Paululus. Again, he is called a Nervian.¹⁸ In one instance, an old Life writes him down as a Gothus, or Goth, when a Scotus or Scot was manifestly intended. He is said to have been descended from the nation "Nierniorum," according to a Paderborn MS. ; but Bollandus conjectures, that instead of this, we should read, that he was descended from the nation "Hibernorum," *i.e.*, "of the Irish." It has been also stated that he was a Bavarian.¹⁹ There appears to have been a very strange commingling of errors,²⁰ in all that has been written, in reference to the birth-place of this saint.²¹ St. Erard's being a native of Ireland can scarcely admit of question, unless we are to reject the authority of almost all writers, who have treated about him.

Having deeply studied this subject, Bollandus states, as the most probable opinion, that Erard was an Irishman. Colgan conjectures that Narbon means Ardboe or Arboe—sometimes aspirated Hardboe—near Lough Neagh, in the county of Tyrone, as this was formerly a town of some note. Harris adopts this opinion.²² More likely, an error of statement has been committed by the old writer. Dr. Lanigan suspects, however, that Narbon is a corruption of Nardach,²³ that is, of Ardach or Ardagh, where Erard is said to have been bishop.²⁴ To test this matter by historic enquiry presents real difficulties. In opposition to the testimonies already cited, there is no authority worth mentioning, except that of St. Hildulf's Life, published in the Benedictine Acts, in which Erard is said to have been born at Ratisbon. For this statement, there is no foundation whatsoever, unless it should be argued, because Erard spent his last years and died in that city, it was therefore the place of his birth. Nor was his companion Hildulf even a native of that place. Nothing could have induced so many Germans—remarkable as several are for industry and research—when writing St. Erard's Lives, compiling breviaries, histories and other tracts to deprive their country

¹⁵ See "Bavaria Sancta," tomus i., p. 42, where some doubt is expressed about this matter ; but in his additions to tomus ii., p. 56, all ambiguity is removed by his being considered a native of Hibernia. Marcus Velserus was the author of a work printed at Venice, in folio, A.D. 1594. It was adorned with different engravings, and intitled "Rerum Augustanarum Vindelicarum, Libri Octo." In the same city, A.D. 1590, in 4to, appeared, "Inscriptiones Antiquæ Augustæ-Vindelicorum duplo auctiores quam ante acutæ, et in tres partes distributæ ; cum notis Marci Velseri Matthæi F. Aug. Vind." In the city of Nuremberg, A.D. 1682, "Opera Historica et Philologica" of Velserus issued in folio, under the editorship of Cr. Arnold. See Brunet's "Manuel du Libraire," tome v., p. 1118.

¹⁶ See "Rerum Boicarum," tomus i., lib. v., p. 690.

¹⁷ See Bollandus in his Prologue to the Acts of St. Erard and Albert, in "Acta Sanctorum Januarii," tomus i., viii. Januarii, pp. 533, 534.

¹⁸ "Erhardus, qui gloria fortis interpretari potest, Narbonensis gentilitate, Nervius civilitate, genere Scoticus fuit," lib. i., cap. i. Instead of "Narbonensis gentilitate,"

alluding to his having been of a family, settled at a place called Narbon, some other Lives or legends, not published by Colgan, have "Narbonæ in Scotia natus."

¹⁹ See Hugo Menardus, in "Martyrologium Benedictinum," xi. Julii, when treating about St. Hildulph.

²⁰ Some writers have thought, that one or both of St. Erard's parents may have been natives of Ireland, while the saint himself might have been born in Gaul.

²¹ See Colgan's dissertation on the race and country of St. Erard, "Acta Sanctorum Hiberniæ," viii. Januarii. Vita S. Erardi. Appendix, cap. iv., pp. 37, 38, also at n. 5, p. 28.

²² See Harris' Ware, vol. i., "Bishops of Ardagh," p. 249.

²³ The N prefixed is a contraction of *na*, "of;" so that "Narbonensis" signifies "of Arbon," and "Nardachensis," if it were the original reading, would mean "of Ardagh." As to "Nervius civilitate," perhaps the author intended to say, that Erard had spent some time in the territory of the Nervii, in which there were some Irish establishments.

²⁴ See "Ecclesiastical History of Ireland," vol. iii., chap. xviii., sec. vii., n. 95, p. 108.

of the honour a saint's nativity should have conferred on it, unless they had incontrovertible proofs that St. Erard had been born in distant Scotia.²⁵ In several documents, Erard's name is spelled Erhard, following the genius of the German language. Hence Paul, the author of the first Life, etymologizes it into *gloria fortis*; for *Er*, in German, signifies "honour," and *hard*, or *hart*, is "strong," "hard." Again Conrad derives his name from Hebrew roots.²⁶ Passing these etymologies regarding him, the real name of the saint seems to have been Erard. As Colgan observes, this denomination was not uncommon nor unapplied in Ireland, and therefore he traces it to its true source in the Celtic or Irish language. According to him, *Er* in Irish is "noble" or "honourable," and *Ard* is "high" or "illustrious." A combination of both words produces Erard.²⁷ Thus what the ancient author, Paul, considered to be the true etymology of Erard's name, is rejected by the later writer, Conrad, who seeks the original or roots of it, not in the German, but in the Hebrew tongue.²⁸ If, however, St. Erard had been a native of Ireland—as generally allowed—Colgan's derivation seems preferable to either of the foregoing ones; although etymological deductions are too frequently only fanciful, and far from being reliable.

CHAPTER II.

EARLY YOUTH OF ST. ERARD—HIS ATTAINMENTS AND VIRTUES—THE PERIOD ST. ERARD LIVED ON THE CONTINENT—HIS ECCLESIASTICAL RANK—HIS MANNER OF LIVING—HIS CONNEXION WITH THE CITY OF RATISBON.

FROM earliest youth, Erhard deserved the name he received, for his morals were in perfect accordance with it. Building his virtues from childhood, on the name of Christ, no waves of temptation or storm of passion could move him from the secure foundation, on which his hopes of future felicity rested. While a boy, he completely eschewed the idle sports of companions, while he sedulously cultivated studies and good practices; and whether or not he happened to be in the presence of his instructors, he was always careful to walk in the paths of virtue, to manifest a generous nature, to acquire the fruits of labour in learning, and to place his satisfaction in its acquisition.

The old writer¹ of our saint's acts states, that Erard was a model for students in his application to reading, to writing, and to his teachers' lessons; he stored up in a tenacious memory the subtle learning he conned over, and which he derived from his own judicious enquiries. But his inquisitive spirit, not satisfied with the casuistry of the schools, sighed most earnestly after the more useful pursuits of Divine wisdom and science. Thus, on the spiritual rock, the hardy roots of secular study took hold, and the stems shot forth early flowers of virtue. So was learning a means to form the judgment, and to guide his free-will, in a right direction. Formed from infancy with the fulness

²⁵ See Harris' Ware, vol. i., "Bishops of Ardagh," pp. 149, 150.

²⁶ He has it, "*Erech*, vigil vita; et *rara* eligens Dominum;" i.e., "watching the Lord."

²⁷ See "Acta Sanctorum Hiberniæ," n. 4, p. 28. There was an Erhard, well versed in science and Irish history, who lived towards the close of the eleventh century, during the reign of King Malachy.

Some tracts of his were extant in the seventeenth century.

²⁸ Bollandus considers the German derivation as far-fetched "Acta Sanctorum Januarii," n. (c), p. 542. Colgan—who is usually too serious to perpetrate a pun—yet appositely declares, that it seems to him even more German than germane.

CHAP. II.—¹ Paulus or Paululus. His humility made him adopt the latter title.

of holiness, in the school where he planted the seeds of doctrine, he safely led fellow-students through dangerous and winding paths, where their morals were likely to be in peril. He was even rewarded for this guidance by the general and favourable opinion pronounced regarding him. Yet, while his playfellows rejoiced in the sports of childhood, he thirsted after the refreshing dew of evangelic precepts; and the breath of the holy spirit, influencing his heart, caused it to bring forth the fruits of a holy life. Whosoever fulfilleth his desires after good things, was a sound ever ringing in his ears; and his good inclinations thus obtained the habit of piety as a consequence. He willed what he felt able to procure, and he was capable of willing in a just measure, so that in tender youth, he acquired a most refined and exemplary intellect. The fear of the Lord he knew is the beginning of wisdom, and growing in years and strength, he declined not to folly during after-life. He continued even more vigorous in the spiritual conflict, and more respected as life passed on to manhood. Thus lived the noble youth, Erard, a restrainer of human passions, a lover of holiness, armed with the defensive weapons of Christ's soldier, and an elect vessel of the Holy Ghost. He was, metaphorically speaking, vision to the blind, hearing to the deaf, a supporter of the lame and halting; he became a father to the orphan and a consoler to the widow; while he bravely resisted the enemy of souls, and the deceitful blandishments of fortune. The hope and glory of youth, he was a treasure to the poor and a warning to the rich, for he loved poverty and despised wealth. He brought delight to the aged, for he well ordered his actions, and adorned the clerical state, for which he was manifestly destined.²

The history of Erard and his times is confused and intricate. Although Mabillon³ did not take the trouble of inquiring into it, he must have been inclined to think, this saint belonged to the seventh century. Yet, he was of opinion, that Hildulph, in whose time Erard is generally allowed to have lived, did not survive the early part of the eighth century. Colgan maintains that Erard flourished in the reign of Pepin or Charlemagne, and to sustain this position he strives to answer certain objections.⁴ This he does, however, in a very unsatisfactory manner; and engaged on a vain labour, the results are not concordant with the care and exploration he has bestowed on it.⁵

The time when Erhard lived has not been determined by Bollandus.⁶ Not pretending to decide on a question which very eminent men have left undetermined, the former opinion appears more probable to Dr. Lanigan, and to be better supported, by such occurring circumstances, as seem sufficiently authentic.⁷ It is stated, and on respectable authority, that he was Bishop of Ardagh,⁸ before he left Ireland.⁹ Having resigned this see, it is said, he went

² See Colgan's "*Acta Sanctorum Hiberniæ*," viii. *Januarii. Vita S. Erardi*, authore Paulo, lib. i., cap. i., p. 23. Not less eloquent and eulogistic are the praises bestowed on him in Conrad's *Life*, chap. i., p. 29, *ibid.*

³ "*Acta Bene.*," sec. iii., pars. ii. p. 470.

⁴ See "*Acta Sanctorum Hiberniæ*," viii. *Januarii. Appendix ad Acta S. Erardi*, cap. iii., pp. 35 to 37.

⁵ See "*Acta Sanctorum Hiberniæ*," viii. *Januarii. Vita S. Erardi. Appendix*, cap. iii., pp. 35 to 37. On this subject, the reader is referred to the *Life* of St. Albert, already given at this day, and to the *Life* of St. Hildulph, at the 11th of July. Both holy men were companions, and consequently contemporaneous with St. Erhard.

⁶ See "*Acta Sanctorum Januarii*," *Commentarius Prævius Acta S. Erardi*, tomus i., viii. *Januarii*, pp. 534, 535.

⁷ "I cannot but think that the confusion, which has taken place on this point as well as on that relative to St. Hildulph of Treves, has proceeded principally from Pepin Heristall, mayor of the palace, and his son Charles Martel, having been mistaken for King Pepin, grandson of the former Pepin, and his son Charlemagne." See "*Ecclesiastical History of Ireland*," vol. iii., chap. xviii., sec. vii., and nn. pp. 104 to 110.

⁸ See Father Stephen White's "*Apologia pro Hibernia*," cap. iv., p. 43, and cap. v., p. 64.

⁹ Besides the authority of the *Breviary* of

to the Continent. It is stated in the Breviary of Ratisbon that Erard went to Rome, and straight from Ireland. But this cannot be reconciled with the series of his transactions, as related in other documents. The holy pilgrim's journey to Rome must have been after his arrival in Germany. St. Hildulph or Hidulf¹⁰ was then living retired in the Vosges mountains. Erard is said to have remained for a considerable time with him in this solitude. From that country he went to Bavaria. There he preached the Gospel, but without attaching himself possibly to any particular see as bishop. Again, it has been incorrectly stated, he was Bishop of Frisengen, or of Treves. Many writers maintain, that after his companion St. Hildulph retired from the charge of this latter see, St. Erhard was postulated to succeed. However, none of those authors, who have treated about the Bishops of Frisengen¹¹ or of Treves,¹² place with any degree of certainty our saint in either see. Although younger than Hildulph, St. Erard was living in his times. The contrariety in statement regarding the place of his birth has been perpetuated in reference to the age when he lived. The century in which Erard flourished has been disputed. Some old writers assign his times to the seventh or to the beginning of the eighth century. Others represent him, as flourishing during the reign of Pepin, surnamed the Dwarf, and the father of Charlemagne.¹³ The second half of the eighth century should therefore be his period, were we to admit the latter calculation.

Resolved to deal only with heavenly things, Erard spent much of the night in prayer, and he sang the Divine praises in psalmody; he only used for bodily necessity, what others employed for pleasure, so that his mind rejected fleshly domination, and delighted almost solely in spiritual entertainments. Tears of compunction bedewed his eyes, and thus no deceits of life or its luxuries could beguile his time: avarice never blinded him, nor did sloth obtain a victory over him, and hence hope was in the ascendant. Nor did the murmurs of others disturb him. The body he subjected to the spirit, and his spirit was ruled by holiness, while this again was heavenly born. He detested the evil works of the flesh, and the enmities it produced, owing to their rebellion against the spirit; but he had already secured a complete triumph over them, by fasting, through vigils and mental activity. When he obtained the high grade of priesthood, so likewise did he ascend the ladder which conducts to Heaven. Then through habit he dreaded no labour, becoming accustomed to it; for being consecrated to minister at the altar, as a living victim, he wished to be immolated on the altar of the cross.¹⁴

From the circumstance of Erard having been with Hidulf among the Vosges mountains, it seems almost certain that he flourished in the seventh century. This accords with the chronology of Mabillon.¹⁵ In all probability, this was the period during which Hildulph retired to that country. It is stated, on very good authority, that he arrived there before the death of St. Deodatus

Ratisbon, Rader, and Bruner, for this statement, we find that of Hundius, "*Catalogus Episcoporum Ratisbonensium*."

¹⁰ Paul's "*Life of Erard*," lib. i., cap. ii. Conrad's "*Second Life of Erard*," cap. ii. The Breviaries and other documents agree.

¹¹ John Horolanus in his *Calendar* ventures to think he might have been bishop of this place.

¹² The German Martyrology, Phreisleblus, and the author of the *Second Life of St. Erhard*, published by Bollandus, incline to

the opinion, that he was ruler of this see.

¹³ The incidents of their reigns are to be found in L. P. Anquetil's "*Histoire de France*." Deuxième Race dite des Carlovingiens, pp. 57 to 65. Illustrated folio edition. Paris, 1852.

¹⁴ Colgan's "*Acta Sanctorum Hiberniæ*," viii. Januarii. Vita S. Erardi, authore Paulo, lib. i., cap. i., pp. 23, 24.

¹⁵ See "*Annales Ordinis S. Benedicti*," tomus i., lib. xvi., sec. xv., p. 507.

of Nevers, who had also retired to Alsace. The death of Deodatus is universally allowed to have occurred about A.D. 679.

Some authorities assert that St. Erhard was Bishop of Ratisbon.¹⁶ Certain it is, however, that he and his companions from Ireland preceded in point of time St. Boniface, the Apostle of Germany, in spreading the Gospel of Christ, among the people of Bavaria. Others deny that St. Erard was bishop over Ratisbon. Mabillon states, that it is a mistake to assign to him such a position.¹⁷ Nor does his name appear among the Ratisbon prelates, in those catalogues relating to them. It is generally allowed, St. Boniface, in the age succeeding St. Erard's, had this city erected into an episcopal see.

Nearly all the German writers¹⁸ allow that St. Erhard spent a good part of his time in Ratisbon. Tradition has it, that here he founded a nunnery for pious women, and this was dedicated to the Blessed Virgin. It was situated in a low part of that city. Moreover, it is asserted that he built seven different monasteries.¹⁹ In Ratisbon he lived as an angel in human form, full of charity, remarkable for his chastity and modesty, illustrious for his miracles, and so watchful over his charge, that he removed the errors of infidelity and the pest of heresy from the fold of Christ. As he was distinguished for his virtues in youth, so his manhood continued to produce the fruits of former studies and the works of Divine love. His wise conversation, and the cultivation of his manners, were the sweet odour of Christ, which brought souls into the Church. The noble confessor, while benignant to all the people, had few familiars. He was faithful to all, and so he was enabled to collect under his banner many to contend for the crown. From priesthood, it is said, he attained the episcopal rank, with the approval of God and men of good-will. In this latter state, he shone as the morning star through the gloom, as a rose among thorns, as a refreshing stream in the desert, as a sweet-sounding calandrus among the tamarisks: as the nightingale warbling its harmonious strains through the still hours of night, so did he in vigil sing God's praises, while others slept. As a fountain relieving the heated traveller in summer, and as a gentle rivulet waking harmonies through the rocks as it flows, so were his words and works delightful. When sinners gave proof of repentance, Erard was always compassionate towards them, and he rejoiced to impart remission of their former offences.²⁰

CHAPTER III.

DUKE ETICO, AND THE BAPTISM OF HIS DAUGHTER ST. ODILIA—ST. ERARD RETURNS TO RATISBON AND FOUNDS A MONASTERY THERE—HIS PREPARATION FOR DEATH—HE DEPARTS THIS LIFE ON THE EIGHTH OF JANUARY—SEVERAL MIRACLES WROUGHT AFTERWARDS—TRANSLATION OF HIS RELICS AND CANONIZATION BY POPE LEO IX.—CONCLUSION.

ETICO, the son of Leudesius,¹ had married Berswinda,² during the reign of Childeric the Second, King of Austrasia, and afterwards of all France. It is

¹⁶ Among these, the German Martyrology, the *Viola Sanctorum*, the *Carthusian Martyrology*, or *Usuard's additions*, *Andreas De Chesne*, "*Historiæ Francorum Scriptores Coætanei*," toms i., *Hugo Menard* in the *Benedictine Martyrology*, and the author of the work known as "*Panis Quotidianus*."

¹⁷ See "*Annales Ordinis S. Benedicti*," toms i., lib. xvi., sec. xv., p. 507.

¹⁸ Among these may be mentioned *Hundius*, in "*Metropoli*," and *Rader*.

¹⁹ See Mabillon's "*Annales Ordinis S. Benedicti*," toms i., lib. xvi., sec. xv., p. 507.

²⁰ See *Colgan's* "*Acta Sanctorum Hiberniæ*," viii. Januarii. *Vita S. Erardi*, authore *Conrado*, cap. i., p. 29.

CHAP. III.—¹ The son of *Erchenoald*, a great friend of *St. Fursey*, and mayor of the palace. He died about 660.

² She was sister to the queen and a daughter of the sister of *St. Leodegarius*.

variously stated, he was killed A.D. 667,³ 671,⁴ or 673,⁵ or as others assert in 676.⁶ This king had made Etico duke of Germany.⁷ Accordingly he resided at Ehenheim, in the castle of Hohemburg.⁸ Dr. Lanigan is of opinion that Pepin, mayor of the palace, or Pepin de Héristal, who had held that office, from about 688 until 714, must have been meant. He was the father of another Charles, *i.e.*, Charles Martel.⁹ This Pepin had governed Austrasia with almost sovereign authority since about 680.¹⁰

While St. Erard was near the Rhine, he baptized the daughter of Atticus, otherwise known as Duke Etico.¹¹ She was afterwards the celebrated St. Odilia. St. Hidulph joined, it is stated, in this act. Through the prayers of St. Erard, while the sacrament of Baptism was being administered, Odilia, who was born blind, recovered the faculty of vision.¹² The circumstances connected with such an incident prove that our saint flourished before the times of the most renowned King Pepin. His reign did not commence until about the middle of the eighth century; while the birth of Odilia cannot have been later than about its commencement. There are some statements, which appear very extravagant and improbable in reference to this matter, as related by the biographer Paul, and which doubtless must have rested solely on popular rumour.¹³ Ethico is said to have determined on putting his daughter to death, because she happened to be born blind, and that the mother to preserve her child charged a nurse to have her secreted in a monastery called Palma. Then a revelation came to St. Erard, who was in Bavaria at the time, that he should hasten to where the girl lived, and he prayed God to effect not only the enlightenment of her mind by Baptism, but that her corporal eyes might likewise be opened. She obtained the name of Othilia, which is Latinized "*Deus Sol*,"¹⁴ when immersed in the baptismal font. The restoration of his daughter's sight caused the father's unbounded joy, the mother's great consolation, the child's own beatification, while the Divine praises were extolled by all who heard of or witnessed this miracle. According to an account, in a life of St. Hildulph, he is said to have baptized the girl, while St. Erard raised her as a sponsor from the font;

³ According to Miræus, in *Chronico*.

⁴ According to Baronius and other writers.

⁵ See "*Annales Ordinis S. Benedicti*," tomus i., lib. xvi., sec. xxxii., pp. 515, 516.

⁶ According to Sigbertus, Gordonus, and other writers.

⁷ On account of this relationship by marriage, his promotion took place. See Andreas du Chesne, tomus i., "*Scriptorum Rerum Franciarum*."

⁸ From these circumstances, Bollandus justly concludes that this baptism, and other events, were prior to the times of King Pepin and Charlemagne. See "*Acta Sanctorum Januarii*," tomus i., viii. Januarii. *Commentarius Prævius*.

⁹ See L. P. Anquetil's "*Histoire de France*." Première Race dite des Mérovingiens, pp. 54 to 56. See likewise the account of his exploits in Greenwood's "*First Book of the History of the Germans: Barbaric Period*," chap. xii., sect. iv., A.D. 640 to A.D. 724, pp. 711 to 719.

¹⁰ See "*Ecclesiastical History of Ireland*," vol. iii., chap. xviii., n. 100, p. 110.

¹¹ In Mabillon's "*Annales Ordinis S. Benedicti*," there is a fine engraving, on

copper of a carved stone, extant in the beginning of the last century, on Mount St. Odilia. This had carvings of Eticho Dux, S. Odilia, and S. Leudegar, over corresponding figures, in their appropriate costumes. Mabillon thinks this stone must have been carved before A.D. 1100. See tomus i., lib. xv., sec. lxi., pp. 489, 490.

¹² There is a very interesting account of this holy virgin in Mabillon's great work. See *ibid.*, sec. lxii., A.D. 667, pp. 491 to 492.

¹³ With better judgment Conrad has suppressed the improbabilities, but he adds the unnoted circumstances, that Odilia received instruction in the Catholic faith, and then Erard baptized her. The fame of the miracle wrought tended to confirm the Norici in a profession of the Christian faith. See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Januarii. Vita S. Erardi, autore Conrado, cap. ii., p. 31.

¹⁴ Bollandus attempts, but hardly to his own satisfaction, the solution of this etymon in his notes to Conrad's Life of St. Erard, chap. ii. See "*Acta Sanctorum Januarii*," tomus i., viii. Januarii, n. (Aa), p. 543.

while again the action of either saint has been exactly reversed, by other authors. The pious writer Paul remarks, that only Jesus Christ Himself opened the eyes of one born blind, as recorded in the Gospels, until St. Erard wrought this miracle. He then adored the Divine clemency, and gave thanks to God for His mercy. He also manifested his reverence for Odilia, and when he had learned the doom to which she had been destined by a cruel father, to the latter he forwarded an admonitory message, that he should shun all devices of the devil. He added, moreover, that if Ethico hated Odilia for a blameless blindness, that she should thenceforth be loved for the corporal light received from Christ, with her soul's illumination; and he intimated, that if this counsel were despised, the father must incur a dread penalty for his crime.¹⁵ After the baptism of Odilia, St. Erard is said to have revisited Ratisbon.¹⁶ There he built what was afterwards called the Lower Monastery, and it was dedicated to the ever-glorious Virgin Mary, Mother of God. This church was afterwards served by celibate canonesses. Whilst living, St. Erard, according to tradition, dug a very deep well near this house, and he accomplished the labour with his own hands. Very clear water was contained in it, and at a subsequent period an abbess of the community there had it carefully enclosed. The people entertained a great veneration for this fountain, and many miracles were reported to have happened in connection with it.

As the time of Blessed Erard's death approached, he desired to be dissolved and to be with Christ. Deploring the bonds of the flesh, his soul seemed to anticipate its future state, and to sigh not for visible but invisible things, not for transient but for permanent delights. Often and with great fervour he repeated: "When shall I go and appear before the face of our Lord?" As the day of his release was near, he frequently ejaculated: "When shall I be delivered from the straits of this corruption? When shall I be drawn from the misery of this earthly prison? When shall my hopes be satisfied? When shall God's glory be revealed to me? When shall I learn that my labours have pleased Him? When shall I understand the nature of my judgment, or what may be that reward of which the Apostle speaks, how neither eye hath seen, nor ear hath heard, nor hath it entered into the heart of man to conceive what God has prepared for those who love Him?" Thus, according to the apostolic precept, forgetting the world, and crucifying it with its vices and concupiscences, he looked forward to Jesus Christ; and during his last struggle, he revolved in mind all his past actions, as being about to stand before the tribunal of his judge, while the hope of immortal bliss was to him a shield against every fear. Holy thoughts caused him to relinquish earthly regrets, and already the angelic choirs were opening to receive him into their august assembly, where he was thenceforth destined to sing the Divine praises. His will was to see and hear what his bright anticipations pictured to his mind; the movements of life alone remained, and gradually closed, as the eyes of his heart turned from worldly scenes, during the few days of his last illness. His days of health and labour were the true preparation for his moment of happy departure. As a pilgrim on earth, he felt exiled from Heaven; but things corruptible passed away, as with a fervent desire he hastened towards the grave. He longed for the victory of death; frequently were his reverent eyes and suppliant hands elevated in prayer; and he awoke, at last, to the ineffable visions of bliss, when he had fallen asleep in the Lord.¹⁷

¹⁵ See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Januarii, Vita S. Erardi, authore Paulo, lib. i., cap. iii., pp. 24, 25.

¹⁶ See Mabillon's "*Annales Ordinis S. Benedicti*," tomus i., lib. xvi., sec. xv., p. 507.

¹⁷ See Colgan's "*Acta Sanctorum Hiber-*

Having thus led a most holy life and wrought many miracles, St. Erard terminated his earthly career at Ratisbon, on an 8th of January. Hence nearly all writers on St. Erard have placed his festival at this day. Thus, the German Martyrology, published by Canisius, Galesinius, the Utrecht Martyrology, Johannes Horolanus and Ferrarius, in their respective calendars; Bruner, Rader, Aventinus, Felici, and Menard in their Martyrologies; all state, that he was venerated on the 8th of January.¹⁸ The exact year of his death cannot now be ascertained. It seems to be placed—yet only proximately—under A.D. 671, by the learned Mabillon.¹⁹ The Breviary of Ratisbon and Hundius state, that St. Erard died during the reign of Pepin, father of Charlemagne. It does not seem probable that he lived on to that period. Soon after his departure, however, the citizens of Ratisbon especially had cognizance of his sanctity, in the number of miracles there wrought through his intercession. St. Erard's remains were interred on the north side of the conventual church he had erected.

St. Wolfgang was accustomed to visit the tomb of St. Erard. On one of these occasions, and at night, the latter appeared to the holy bishop and warned him to exercise his pastoral duty in reforming the order of canonesses,²⁰ who kept the church in which his remains lay. This admonition the bishop bore in mind and fulfilled to the best of his ability.²¹ Judith, the Duchess of Bavaria, collected many relics in the Holy Land, whither she made a pilgrimage. These she bestowed on the church and monastery of St. Erard, which she completely restored and amply endowed.²² There too she was interred. From many evidences adduced, the ancient writers of our saint's acts relate various miracles wrought at his tomb. One was that of a woman, who, on the saint's festival day, recovered the use of a hand paralysed. Several persons, who had fallen into the very deep well dug by St. Erard's own hands, were brought out of it, not only in a living state, but in some instances, without even having been hurt. Paul had seen a woman, living when he wrote, whose limbs were very much distorted, and who attributed their restoration, partly to the merits of St. Wenceslaus,²³ and partly to those of St. Erard. Another miraculous detection of a robber, and occurring at the tomb of St. Erard, is related. Conrad states, that when labouring under a most debilitating infirmity of long standing, he had a remarkable dream. It seemed as if he were at the kneeling place of the Lower Monastery in Ratisbon. Looking upwards, he fancied that the following Latin verses were inscribed on a scroll, over the tomb of Erard:

“Erhardus mores augmentat, res et honores
Huc omni genti pro laude sua venienti.”

Conrad had himself conveyed by a boat on the River Danube from Vienna to Ratisbon. There, one day, having been assisted by some friends and

nise," viii. Januarii. Vita S. Erardi, autore Paulo, lib. i., cap. iii., p. 25.

¹⁸ See Colgan's "Acta Sanctorum Hibernie," Appendix ad Vitam S. Erardi, cap. i., pp. 34, 35. Also Bollandus "Acta Sanctorum Januarii," tomus i., viii. Januarii, Commentarius Prævius, p. 533.

¹⁹ See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xvi., sec. xv., p. 507.

²⁰ The Breviary of Ratisbon. See a further account of this incident in Mabillon's "Annales Ordinis S. Benedicti," tomus iii., lib. xlvi., sec. ix., pp. 629, 630.

²¹ See the account of this vision in Paul's Life of St. Erard, book ii., chap. i., in the

Anonymous Life of St. Erard, cap. ii., and in Conrad's Life of St. Erard, chap. iii., "Acta Sanctorum Januarii," viii. Januarii, pp. 538, 540, 541, 544.

²² She was mother to the Emperor Henry II., surnamed the Pious. See Bollandus, "Acta Sanctorum Januarii," tomus i., viii. Januarii, n. (c.), p. 539. Her son Henry II. was regarded as a great warrior and statesman. See Benevenuti de Rambaldi Liber Augustalis. Burcardus Gotthelmus Struvius' "Rerum Germanicarum Scriptores Varii," tomus ii., p. 18.

²³ This holy martyr was assassinated on the 28th of September, A.D. 938.

companions to the Church of the Lower Monastery, he was present at a solemn Mass, celebrated on the altar of St. Erard. Prostrating himself, with outstretched arms before the altar, while "Alleluia, O Gemma pastoralis lucida," and the sequence, "Salve splendor firmamenti," were in the course of being sung, the patient, in his fervour of soul, applied these words in devotion to St. Erard. From that moment a new vigour seemed to enliven his body, and gradually he recovered the use of his limbs. This miraculous recovery urged him to write a compendious Life of St. Erard for the edification of his readers, to give glory to God, and to honour his faithful servant.²⁴

St. Erard is said to have been canonized by Pope Leo IX., about the year 1052.²⁵ This celebration took place in the time of Henry III., surnamed the Black, Emperor of Germany, who died in the year 1057.²⁶ On the occasion of Pope Leo IX. visiting Germany, and staying at Ratisbon, the relics of St. Erard were transferred to a new place of sepulture. It is probable an account of the whole proceeding had been written soon afterwards by Pope Leo IX., in that history contained in the Roman Library, to which Paul alludes.²⁷ This is presumed to have been a Bull issued by the Sovereign Pontiff, in reference to the elevation and translation of St. Wolfgang's and of St. Erard's relics.²⁸ In an old sarcophagus, containing the relics of St. Hildulph, and thought to have been fashioned in the twelfth century, St. Erard and St. Hildulph are represented as bearing archiepiscopal palliums.²⁹ One of the writers³⁰ of Erard's acts, commenting on the derivation of his name, declares, that as God fashioned and elected such an ark of sanctity, so did He place there treasures of honour; and as the noble saint had preserved innocence, during the whole course of his life, he was justly regarded, as chosen solely by and looking constantly on his great Maker. From his earliest years, in the sight of man, he bloomed as a spring flower, breathing fragrance around, owing to his chaste deportment and sincerity of disposition. His prayers were soul-felt and fervent when a child; his obedience and docility at school were grateful to his masters; while he willingly aided his class-fellows, less advanced in ability and knowledge, to overcome the difficulties of study. This happy life-time of youth, like the new vine in spring, began to expand its tendrils, to shoot forth its leaves, and to gather its blushing weight of fruit, which ripened at a later season. Among the less accomplished and cultivated of his companions, he was the purple rose growing amid brakes and brambles. In his native Scotia, the odour of his virtues soon became diffused. As he reached the prime of life, holiness increased within him. As life itself declined, his glory shone the more beautiful and gorgeous, like the sun sinking down behind the western waves, leaving a glittering brightness and variety over the myriad billows, surging and chafing on the troubled ocean.

ARTICLE III.—ST. ERGNAT, VIRGIN, OF TAMLACHT, COUNTY OF ARMAGH, AND OF DUNEANE, COUNTY OF ANTRIM. [*Fifth Century.*] We learn

²⁴ See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Januarii. Vita S. Erardi, authore Paulo, lib. ii., cap. i., ii., pp. 26, 27, and Conrad's Vita S. Erardi, cap. iii., pp. 31, 32.

²⁵ This Sovereign Pontiff died A.D. 1054. See Sigeberti Gemblacensis Coenobitæ "*Chronographia*," p. 599, in Johannes Pistorius Nidanus, "*Illustrium Veterum Scriptorum, qui rerum a Germanis per multas ætates Gestarum Historias vel Annales posteris reliquerunt*," tomus i.

²⁶ See "*Chronica Australis*" sub anno, p. 440, "*Rerum Germanicarum Scriptores aliquot insignes*," tomus i. Editio tertia curante Burcardo Gotthelfffio Struvio.

²⁷ In his Life of St. Erard, lib. i., cap. ii. It seems to have included notices of St. Hildulph.

²⁸ See "*Acta Sanctorum Januarii*," tomus i., viii. Januarii, n. (b), p. 536.

²⁹ See Mabillon's "*Annales Ordinis S. Benedicti*," tomus i., lib. xvi., § xv., p. 507.

³⁰ Conrad de Montepuellarum, chap. i.

from the Homilies of St. Gregory the Great, as also from some of the early canons of the Irish Church, that as a physician cannot apply his remedy, unless he happens to know the malady of his patient, so cannot sins be healed without confession. Although with our hearts we believe unto justice, with our mouth confession is made unto salvation. It serves to restrain, also, evil temptations, and it represses the force of passion. They who conceal sin cannot be directed; but persons who with penitent minds confess and relinquish all those sins, entertained or committed, will obtain mercy.¹

This noble lady flourished in the very dawn of Christianity in our island, and about the year of Christ, 460. The places of her veneration are called Clauin-da-en or Dun-da-en, in the Feevah or wood of Dalaradia, and also in the Church of Tamlacht-bo. The parish of Duneane is situated in the diocese of Connor. Its church was an ancient one, standing within Lisnaclosky townland.² We find in the Martyrology of Donegal,³ as having a feast on this day, Eargnat, Virgin, of Dun-dá-én, in Dal-Araidhe. This holy penitent's acts have been written by Colgan.⁴ Her place is now called Duneane, in the county of Antrim.⁵ There is a St. Herenat, Virgin, of this same locality, entered at the 30th of October. It appears most probable, they are identical; in which case, this virgin had a double festival in the year. One of the Irish saints introduced to us this day, in the Felire of St. Aengus, is the present St. Erenait.⁶ The etymology of Dun-da-en, contracted to Duneane,⁷ has been interpreted to signify "the fort of the two birds." The four towns of Duneane—on one of which the Protestant church stands⁸—are surrounded by that part of Lord O'Neill's property, known as "the estate of Feevah."⁹ From the Irish Apostle's Lives, it would seem, that Erenata was the daughter of Darius, and that she flourished as a contemporary of St. Patrick.¹⁰ Darius, surnamed Derga, was the son of Finchod, son to Eugene, son to Niell.¹¹ This latter seems to have been the distinguished founder, from whom the family and territory of Hy-Niellain, near Armagh, derived origin. Colgan thinks the charming and celebrated locality, known as Drumsailech¹² belonged to him, and that afterwards it was made over to the great Irish Apostle, St. Patrick, to found the noble city of Armagh, the Ecclesiastical Metropolis of Ireland. Among the noble ladies, who received the veil from St. Patrick, St. Erenata

ART. III.—¹ "Collectio Hibernorum Canonum," xlviii. 3.

² See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore," p. 86, n. (h), and Appendix DD. pp. 300, 301, Calendar LL. p. 376.

³ Edited by Drs. Todd and Reeves, pp. 10, 11.

⁴ See "Acta Sanctorum Hiberniæ," viii. Januarii. Vita S. Erganata, pp. 41, 42. Colgan mistakes, however, in assigning Dun-da-en to the diocese and county of Down.

⁵ According to William M. Hennessy's MS. note.

⁶ The following *rann* from the original, with the English translation, has been furnished by Professor O'Looney:—

A. ui. io. Eccecht Ecimón
Eppcop ecla aipbae
Epenait uas anpba
Nechtan naip deaibae.

A. ui. d. "The death of Ecimón,
A bishop chaste and noble,
Erenat chosen to the inheritance
[of heaven],
Nectan the noble of Alba."

⁷ See "Ordnance Survey Townland Maps of the County of Antrim," sheets 42, 43, 48, 49.

⁸ It measures 54 by 26 feet, and is thought to be ancient. See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore," p. 86, n. (h).

⁹ See *ibid.* Appendix DD., pp. 300, 301.

¹⁰ See Colgan's "Trias Thaumaturga," Quarta Vita S. Patricii, cap. lxxxvii., p. 46. There she is said to rest in Tamlachta-bo. Sexta Vita S. Patricii, cap. xcvii., pp. 87, 88. Septima Vita S. Patricii, lib. iii., cap. lxxii., pp. 162, 163.

¹¹ Colgan thinks he must have been Neilan, the son of Fedhlim, son to Fiachrius Cassan, son of Colla, surnamed Dacrioch, as mentioned in the "Menologic Genealogy," chap. ix.

¹² This is a townland name, sometimes sounded Drumhillagh, of frequent occurrence in some of the Ulster counties, and it means "the ridge of willows." It takes the modern spelling Drumsillagh. See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part i., chap. ii., p. 21

or Ergnata is enumerated.¹³ Her love of God was earnest and sedulous. Her pure-mindedness and observance of charitable and pious works served to single her out from among other pious women, to make and keep in repair, as also to wash, the sacred vestments. These offices accorded with the tastes and zeal of St. Ergnat, while nothing on her part was left undone to promote that splendour and decency becoming the Divine Mysteries. At these she attended with rapt devotion.¹⁴ But her love for sacred music furnished an opportunity to the enemy of her soul to excite a momentary feeling, which soon developed into a strong temptation. Her admiration for the exquisite voice of St. Benignus, who sang sacred music with great pathos, presented a dangerous occasion of sin. Thus, even the holiest mortals may have reason to fear the unguardedness of a spiritual friendship, contracted through the purest motives. But, the Almighty saves from the blast of temptation those who fondly love Him, and so was the holy virgin Ergnat rescued from a temporal¹⁵ and spiritual death, through the instrumentality of St. Patrick¹⁶ and St. Benignus.¹⁷ Rendered more cautious by her escape from a great danger, and increasing her labours with sole trust in the sustaining grace of God, she bewailed with abundance of tears in after-life the frailty of a short time. As a penitent, she afterwards obtained that Divine aid, which caused her perfectly to regard only the love of God and to despise that towards created beings. Her closing years were rendered illustrious by signs and miracles. About the middle of the fifth century she is thought to have flourished; but the exact year when or place where she died does not appear to have been discovered. She was buried at Tamlachta-Bo.¹⁸ Probably her death took place about the close of the fifth century. Our hagiographers assign two different festivals to honour her. One of these occurred on the 8th of January, and the other on the 30th of October.¹⁹ The first denotes the day of her natalis;²⁰ the other feast probably marks some particular event during her life, or a translation of her relics after death. In the Lives of the Saints, nothing engages more our human sympathies than a fall from grace and a subsequent return to its Divine Author; while our own trembling hopes of salvation are encouraged, when so many feeble mortals have bravely resisted the assaults of Satan and escaped from his wiles. The remote occasions of guilt are to be dreaded, since the fires of deceitful passion are seldom wholly extinguished. Sometimes transforming himself into an angel of light, the devil designs our destruction the more dangerously, because his approaches are insidious. He does not desire to sound the note of alarm, when his unseen snares are drawn closely around us.

¹³ See Colgan's "*Trias Thaumaturga*," *Quinta Appendix ad Acta S. Patricii*, cap. xxiii., p. 269. Colgan refers to a very ancient Irish Life of St. Patrick, lib. iii., cap. vi., and the last, for confirmation of this fact, as likewise to Jocelyn, cap. xevii.

¹⁴ The place where she seems to have lived was at Tamlaght, in the parish of Eglis, west of Armagh City. See "*Ordnance Survey Townland Maps of the County of Armagh*," sheet 12.

¹⁵ Her temporal death on this occasion is stated in St. Patrick's Fourth Life. Jocelyn only remarks that she was on her sick-bed, when St. Benignus procured her health of mind and body.

¹⁶ See his Acts at the 17th of March.

¹⁷ See his Acts at the 9th of November. This holy bishop is said to have been only

seven years of age, when St. Patrick came to Ireland, about A.D. 432. The death of St. Benignus is entered in the Annals of Ulster and of the Four Masters at A.D. 467. See Dr. O'Donovan's edition of the latter, vol. i., pp. 146, 147, and n. (t), *ibid*.

¹⁸ See Colgan's "*Trias Thaumaturga*," *Quarta Vita S. Patricii*, cap. lxxxvii., p. 47, and n. 68, p. 50. Tamlacht, a townland in Eglis, near Armagh, is the modern name of this place. See Rev. William Reeves' "*Ecclesiastical Antiquities of Down, Connor, and Dromore*," Appendix DD., n. (h), p. 300.

¹⁹ See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Januarii. *Vita S. Ergnatæ*, and nn. 9, 10, 11, p. 42.

²⁰ See "*Kalendarium Drummondense*," in Bishop Forbes' "*Kalendars of Scottish Saints*," p. 1.

ARTICLE IV.—ST. NEACHTAIN OR NECHTANAN, OF DUNGIVEN, COUNTY OF LONDONDERRY. [*Probably the Seventh Century.*] The venerable antiquary,¹ who has rendered such services to Irish literature, wrote over forty years ago, that no ruin, equal in interest and importance to the Abbey Church of Dungiven, could be found in the county of Londonderry. Nor perhaps in all Ireland is there any ecclesiastical relic, more remarkable for the romantic beauty and fitness of its situation.² Dungiven Abbey ruins are seated upon a bold and projecting rock, about 200 feet perpendicularly over the River Roe, whence sounds the torrent from its deep channel. It is difficult to imagine anything more singularly wild and striking. The grandeur of the surrounding mountains, and the stillness of the spot, the crowded monuments of mortality near, and seclusion from the busy haunts of men, make it a scene which contemplation must love, and which devotion may claim as peculiarly her own.³ Reflections such as these, and a desire for solitude, most probably drew St. Nechtanan to its site many centuries ago.⁴ He is commemorated in the Martyrology of Tallagh,⁵ on the 8th of January. Most likely he was born about the beginning of the seventh century. Whether or not he was the founder of the first religious establishment here can hardly now be ascertained, with any great degree of certainty.

There is a very obvious mistake of Colgan, when the present saint is classed among the disciples of St. Patrick,⁶ since more than a century intervened between the time of both. However, a Life of St. Benignus, the disciple of the Irish Apostle, and his successor in the See of Armagh, is cited, to prove that he had a contemporary and companion in Nectan.⁷ We may take it for granted the latter preceded our saint in point of time, and that he must have been quite a different person. The present holy man was probably the first founder of a church here, and he seems to have been taken as the local patron. The Martyrology of Donegal⁸ enters the festival of St. Nechtain of Dun Geimhim,⁹ in Cianachta Glinne Geimhin, at this date. This place is now to be found in the barony of Keenaght,¹⁰ and it is called Dungiven, a parish in the county of Londonderry.¹¹ Without the village, the old church and a round tower stood.¹² This latter fell to the ground in 1784. The Abbey Church at Dungiven¹³ is said to have been founded by O'Cathan or O'Kane, a lord of the district, Oireacht-*ui-Chathain*, about A.D. 1100, for August-

ART. IV.—¹ George Petrie, Esq., LL.D.

² See his article in "The Dublin Penny Journal" of June 15th, 1833, vol. i., No. 51, pp. 404, 405, with two interesting wood cuts. The subjects are, first, the chancel of the Abbey of Dungiven, and secondly, the tomb of Con-ey-na-gall, in the interior of this chancel. Both were drawn by A. Nicholl, Esq. The first was engraved by Branstion and Wright, and the second by Clayton.

³ See Mason's "Parochial Survey of Ireland," vol. i., p. 302.

⁴ One of the most complete and interesting descriptions of this place, we have met with, is that by the Rev. Alexander Ross, Rector, in William Shaw Mason's "Statistical Account or Parochial Survey of Ireland," vol. i., No. xiv.—"The parish of Dungiven, diocese of Derry, and county of Londonderry," pp. 283 to 348.

⁵ Edited by Rev. Dr. Kelly, p. xii.

⁶ See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268.

⁷ Vita S. Benigni, cap. xi.

⁸ Edited by Drs. Todd and Reeves, p. 11.

⁹ Dungiven and Glengiven, the Munitio Pellium and the Vallis Pellium, now, strange to say, belong to the Skinners' Company. See Rev. William Reeves Colton's "Visitation of the Diocese of Derry, 1397," p. 41, n. (s). The accompanying engraving of Dungiven Church Ruins, by Mrs. Millard, Dublin, is from a drawing by Geo. Du Noyer, preserved among the Ordnance Survey sketches in the Royal Irish Academy.

¹⁰ See Archdall's "Monasticon Hibernicum," p. 92.

¹¹ See J. B. Doyle's "Tours in Ulster," chap. xiii., pp. 269 to 273.

¹² See representations of both in Sampson's "Statistical Survey of the County of Londonderry," p. 328.

¹³ The town of Dungiven and its beautiful surroundings are represented on the "Ordnance Survey Townland Maps of Londonderry County," sheets 24 and 25.

tinians,¹⁴ There are few remains of the most ancient ecclesiastical buildings at Dungiven known at present to be visible.

It seems to be doubtful, whether the present holy man had been born in Ireland or in Scotland. In a gloss to the *Feilire* of St. Aengus, we read, "*anair de Albain*," *Æt.*, "from the east, from Alba," applied to the name of Nechtan. It may be probable, he was born in the latter country, or at least that he came over from it into Ireland. He has been identified with the great saint of Deeside, called Nathalan, in the *Breviary* of Aberdeen.¹⁵ This holy man is called Nachlan or Naughlan, by the common people.¹⁶ According to the

Aberdeen *Breviary*, he is thought to have been born in the northern parts of the *Scoti*, in ancient times, and at Tullicht, within the diocese of Aberdeen. He was a man of great sanctity and devotion. After he had come to man's estate, and had been imbued with the liberal arts, Nechtan devoted himself wholly to Divine contemplation. Though educated as the member of a noble family, when he learned that turning the soil approached nearest to the occupation which favoured holy meditation, he abandoned all other pursuits to cultivate fields. Thus he wished the body to be industriously occupied, so that he might never allow



Ruins at Dungiven, Co. Londonderry.

his mind to be overborne in a struggle with dangerous temptations. While he thus waged warfare against the devil and a perishing world, a terrible famine broke out among his neighbours, relations, and friends. Most of the people were nearly lost, owing to hunger and want of food. But the singularly disinterested Nathalan, moved by the highest spirit of charity, distributed all his grain and stores, in the name of Christ, to the poor. At the spring time, no seed was left him, even to sow his lands; yet, God

¹⁴ See Harris' *Ware*. "The Antiquities of Ireland," chap. xxxviii., p. 265.

¹⁵ *Pars Hyemalis*, xxv. (b).

¹⁶ See Bishop Forbes' "*Kalendars of Scottish Saints*," pp. 417 to 419.

wrought a miracle, which produced an abundant harvest. When this time came, however, and when a great multitude of both sexes had been collected to gather in the crop, a tremendous tempest of rain and a whirlwind prevented the husbandmen and women from pursuing their labours. For a moment losing patience, and being excited to anger, along with other reapers, the saint murmured a little against God. The tempest soon ceased. But, on second thought, Nathalan, feeling he had offended the Divine Majesty, was induced to bind himself by vow to continue a rigid course of penance. This ended, it is stated, and in a miraculous way, after he had visited the thresholds of the Blessed Apostles Peter and Paul, in the city of Rome. There, too, he sought the monuments of the saints, so thickly placed on every side. Hearing a report of his extraordinary miracles and sanctity, the Supreme Pontiff summoned him into his presence. Notwithstanding the saint's reluctance, he was persuaded, at length, to assume the episcopal dignity. If we are to place implicit faith in these accounts, probably either before his going to Rome or after he had left it, the saint visited Ireland, and then he must have founded Dungiven, or at least he spent some time there. But, it must be allowed, we feel at a loss to determine the period.

In the practice of Divine contemplation, having rendered himself very acceptable to all at Rome, by permission of the Sovereign Pontiff, as we are informed, Nathalan got permission for returning to that part of Scotia, whence he sprung. In extreme old age, he visited his natal soil. He then built the churches of Tullicht, Bothelim, and Colle,¹⁷ at his own expense. He also dedicated them to the Almighty, and long afterwards they existed in those provinces, as monuments of his zeal.

The death of St. Nechtain occurred A.D. 677,¹⁸ according to the Annals of the Four Masters,¹⁹ but we find the rest of Neachtain Neir recorded A.D. 678, in the Annals of Ulster. We meet no less than four different saints of this name recorded in our calendars.²⁰ It would seem that this holy man died in Britain, on the 8th of January,²¹ after the performance of many wonderful miracles. He is said to have been buried with great reverence at Tullicht. St. Nachlan is patron of Tullich.²² There in after time he often afforded health to the sick, who came to seek it piously and devoutly. At Tullicht a cross of very early type, incised on a rude granite slab, once lay in the parish church. It now forms the top lintel to one of the doors of the old kirk there.²³ He is also the patron of Balthelney, or rather Bothelney.²⁴ now Meldrum. Owing to the fervour of his prayers, Nathelan is said to have averted a raging pestilence from this place.²⁵ At the old kirk here, about three miles from the town of Old Meldrum, is Naughlan's Well. At Collie

¹⁷ Now Cowl. The church there was dedicated to St. Nachlan. See "View of the Diocese of Aberdeen," p. 633. "Collections for a History of the Shires of Aberdeen and Banff."

¹⁸ See Rev. William Reeves' Colton's "Visitation of Derry," p. 41, n. (s.)

¹⁹ See Dr. O'Donovan's Edition, pp. 284 to 287, n. (q), *ibid.*

²⁰ One at 22nd of April—erroneously assigned by Colgan's printer to the 11th;—another at the 2nd of May—St. Patrick's disciple;—St. Neachtain, a virgin, at the 22nd of November, besides the present saint.

²¹ See Kalendarium Drummondense, in Bishop Forbes' "Kalendars of Scottish

Saints," p. 1.

²² See "View of the Diocese of Aberdeen," p. 639. See "Collections for a History of the Shires of Aberdeen and Banff."

²³ See Bishop Forbes' "Kalendars of Scottish Saints," p. 419.

²⁴ That is "the dwelling of St. Nethalen or St. Nachlan," the tutelar. See "Collections for a History of the Shires of Aberdeen and Banff." "View of the Diocese of Aberdeen," p. 558.

²⁵ Long after this tradition, and when the saint's name was even forgotten, the parishioners kept the 8th of January as a feast, on which they did no work. "Origines Parochiales Scotiæ," vol. i., Preface, p. xxii. n.

or Cowle, his name is rhymed among the fishermen,²⁶ and in the parish of Kildalton, in Islay, we find Kilnaughtan.²⁷ By the labour of his hands, like the Apostle St. Paul, this holy man wrought humbly to purify and make more perfect his good dispositions. Idleness is a very prevailing vice in our corrupt age, and society is greatly poisoned owing to its fatal indulgence. Were the energies of men's minds and bodies more righteously exercised, comparative innocence must have more abounded in the world; for industrious pursuits, reasonably regulated, foster vigorous thoughts, and are even conducive to our corporal health.

ARTICLE V.—ST. COCCA, CUCCA, CUACH OR CUACA, VIRGIN AND PATRONESS OF KILCOCK PARISH, COUNTY OF KILDARE. The name of Cuaca, Virgin, is mentioned in the Martyrology of Tallagh,¹ on the 8th of January. In addition to this notice, we are further informed regarding the exact locality, which appears to have been named after her. Cuach, Virgin, of Cill-Cuaiche—said to have been in Cairbre-na-Ciardha—occurs in the Martyrology of Donegal,² on this day. The district last named is said to have been included within the modern barony of Carbury, in the north-west of Kildare County.³ But to include Kilcock,⁴ it must have extended into the baronies of Ikeathy and Oughterany, in the same county. The ancient church or religious house, dedicated to St. Cocha, must have given name to this place, which is situated on a stream, called the Rye Water, here forming the boundary of the county of Kildare,⁵ and separating it from the county of Meath. But the chief festival of St. Cuach, Cuaca or Cocca, Patroness of Kilcock,⁶ seems to have been commemorated on the 6th of June, when further notice shall be given, regarding this holy virgin and her locality.

ARTICLE VI.—ST. MOSHACRA, SON OF BENNAN. Moshacra, Mac Bennain, is met with in the Martyrology of Tallagh,¹ at the 8th of January. He is mentioned more fully elsewhere; for we read, that on this day, according to the Martyrology of Donegal,² was venerated, Moshacra, son of Bennan. The Cain of Adamnan³ states, that he was among the guarantees Abbot Adamnan obtained to free women from every servitude and slavery under which they laboured. It happens, however, that there is another Moshacra,

²⁶ "Atween the kirk and kirk ford,
There lies St. Nauchlan's hoard."

²⁷ "Origines Parochiales Scotiæ," vol. i., part ii., p. 269.

ART. V.—¹ Edited by the Rev. Dr. Kelly, p. xii. In the Franciscan copy we can read Cucca uir.

² Edited by Drs. Todd and Reeves, p. 11.

³ The family name O'Ciardha is now Anglicized Keary and Carey. See O'Donovan's "Annals of the Four Masters," vol. ii., n. (y), p. 670.

⁴ The following is a notice, obligingly furnished by the Rev. Thomas Geoghegan, P.P. of Kilcock, with an extract from a letter addressed to him by the Rt. Rev. Dr. Moran, Bishop of Ossory. "In an old list of the churches of Killare, drawn up at the time of Colgan, there is the following entry under the head of the Deanery of Clane: 'Ecclesia Parochialis S. Galli de

Kilcoke,' which I presume can refer only to your church. This does not however exclude in any way the joint commemoration of any other saints." The letter of Father Geoghegan is dated December 11th, 1873.

⁵ See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 62.

⁶ It would appear, as already stated, that in the seventeenth century, owing to forgetfulness or disuse, the memory of this early Patroness died out in her place, and that St. Gall was afterwards adopted as Patron at Kilcock.

ART. VI.—¹ Edited by Rev. Dr. Kelly, p. xii.

² Edited by Drs. Todd and Reeves, pp. 10, 11.

³ In a note Dr. Todd says at these words, Cain of Adamnan, *i.e.*, the "Law of Adamnan." See Reeves' Adamnan's "Life of Columba," App. to Pref., pp. l, li.

Abbot of Cluain-eidhneach. He is venerated at the 3rd of March. It is not clearly understood, which of them is spoken of in the Cain, as we cannot find the years of their deaths recorded in our books of Annals.

ARTICLE VII.—ST. SARAN, OF CUIL-CREAMHA. Saran, of Cuil-cremha, is recorded in the Martyrology of Donegal,¹ on this day. Nor is his name omitted in the Martyrology of Tallagh,² which has a similar entry, on the 8th of January. The time and place of this saint do not appear to have been determined.

ARTICLE VIII.—ST. MOLIBBA, BISHOP OF GLENDALOUGH, COUNTY OF WICKLOW. [*Seventh Century.*] St. Libba,¹ better known, however, with the Irish prefix *Mo*, which signifies *My*²—as applied by our ancestors to a person for whom great love or reverence had been entertained—was born of respectable parentage.³ His father's name was Colmad⁴ or Colman, as he is differently named;⁵ his extraction had been derived from the family of Messin-corb, that ruled over a district of country within bounds of the Leinster province. His mother was named Coeltigerna, the daughter of Coemlog, and she was descended also from the Messin-corb family, according to one account.⁶ Yet this statement regarding the saint's parents is contradicted by another: his father being called Arad of Dalaradia, and his mother Coemoca, the sister of St. Kevin.⁷ Here there would seem to have been some ambiguity in naming the present saint's mother. However, besides a sister named Arbhinnia or Coemola, Coeltigerna had three distinguished saints, who classed as brothers; namely, Saints Kevin,⁸ Abbot of Glendalough,⁹ Mochemius, otherwise called Natchchaoimhe, Abbot of Tirdaglass,¹⁰ and Coeman, Abbot of Annatrim, Queen's County.¹¹ In addition to our saint, his parents had three other sons. All of these were distinguished for their sanctity: and they were named respectively, St. Dagan,¹² Bishop of Achad-Dagan, or Inverdaoile,¹³ St. Menocus, or Enanus¹⁴ of Glennfaidhle,¹⁵ and St. Mobaius, whom it appears difficult to identify with any known saint of this name, to be found in our calendars. St. Molibba is said to have flourished during the early part of the seventh century, and most probably he spent

ART. VII.—¹ Edited by Drs. Todd and Reeves, pp. 10, 11.

² Edited by Rev. Dr. Kelly, p. xii.

ART. VIII.—¹ The Calendar of Cashel applies this name to him.

² His name is found Latinized Molibbeus.

³ See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Januarii. Vita S. Molibbæ, and nn. 1, 2, p. 43.

⁴ St. Ængus and the Martyrology of Tallagh have Colmad. Again, under the head of Glenn-da-locha, Duaid Mac Fírbis enters Molibba, son of Colmadh, from Glenn-da-locha, at January the 8th. See "*Proceedings of the Royal Irish Academy*," Irish MSS. series, vol. i., part i., pp. 112, 113.

⁵ In the Genealogy of St. Dagan, he is called Colman. "*Menologic Genealogy*," cap. xx.

⁶ See Colgan's "*Acta Sanctorum Hiberniæ*," viii. Januarii. Vita S. Molibbæ, p. 43.

⁷ In the tract of St. Ængus, "On the Mothers of the Irish Saints."

⁸ See his Life at the 3rd of June.

⁹ "Glendalough was an ancient episcopal see, and a well-inhabited city, till about 1214, when the see was annexed to the diocese of Dublin, and the city, memorable for its religious edifices, not only suffered decay, but insensibly became a receptacle for outlaws and robbers." Fraser's "*Statistical Survey of the County of Wicklow*," Part i., sec. 7, p. 36.

¹⁰ See his Acts at the 1st of May.

¹¹ See his Life at the 3rd of November.

¹² See his Life at the 13th of September.

¹³ See Joseph Nolan's "*History and Antiquities of Glendalough*," cap. iii., p. 20. The author, with many other writers, supposes it to be in the county of Wexford. It is, however, the present Ennereilly on the south-eastern coast of the county of Wicklow.

¹⁴ His feast occurs at the 29th of December.

¹⁵ Now Glenealy, in the county of Wicklow.

some time under the direction of his holy uncle St. Kevin, at Glendalough. There, even at the present day, may be seen a great number of ecclesiastical ruins, some of which in all likelihood date back to the sixth or seventh



Old Archway and Round Tower, Glendalough.

century.¹⁶ Their situation, in reference to each separate cell or church, is one of curious interest to the explorer of past history.¹⁷ After the death of his uncle, St. Kevin, which took place in the year 618, or 622, according to Usher,¹⁸ our saint is believed to have succeeded him in the see of Glendalough. Such is the statement of Colgan; but Dr. Lanigan seems inclined to think, that Molibba was the first bishop over this see,¹⁹ St. Kevin having only been an abbot. Molibba ruled over his charge with great prudence and virtue,²⁰ and he departed this life—or at least he is honoured—on the 8th day of January. We are not told the exact year of his death, by Colgan. He intended, perhaps, to state this in notes, which he designed appending to his short notice regarding this saint.

These comments, numbering fourteen or fifteen, were lost through accident;²¹ yet, it would appear, Colgan had hopes of recovering them, since he directs the reader's attention to *addenda*, at the close of his work. The omitted notes are not to be found there, however; and most certainly they

¹⁶ The annexed engraving by Mrs. Millard is from a photograph taken by Frederick W. Mares, of Dublin.

¹⁷ See "Ordnance Survey Townland Maps of the County of Wicklow," sheet 23.

¹⁸ See Usher's "Index Chronologicus," p. 537, and "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 495.

¹⁹ See "Ecclesiastical History of Ireland," vol. ii., c. xiv., § xvi., p. 364, and n. 228,

p. 366.

²⁰ Harris says, that "Molibba, being consecrated a bishop, succeeded his uncle St. Kevin in the see of Glendaloch, A.D. 612, six years before St. Kevin's death." Harris' Ware, vol. i., "Bishops of Ireland," p. 373. Yet Harris gives us no authority for this statement.

²¹ See Colgan's "Acta Sanctorum Hiberniæ," viii. Januarii, p. 43, n. 4, and perhaps

must be regarded as important, in elucidating some particulars, relating to our saint's meagre biography.²² Elsewhere, we shall have occasion to record the acts of his sainted relations. We read in the Martyrology of Donegal,²³ that Molibha, of Glenn-da-locha, bishop, had a festival on this day. This saint is entered likewise in the Martyrology of Tallagh,²⁴ on the 8th of January, under the designation of Molibha Mac Colmadha. Frequently hereafter, we shall have an opportunity to introduce notices of saints connected with the ruined city of Glendalough.

ARTICLE IX.—ST. FINAN, SON OF RIMHIDH, BISHOP. [*Seventh Century.*] Finan is recorded in the published Martyrology of Tallagh,¹ on the 8th of January. There he is distinguished as belonging to the episcopal order.² On this day is mentioned, also, in the Martyrology of Donegal,³ Finan, son of Rimhidh, bishop. In A.D. 659, according to the Annals of Ulster and of the Four Masters, he departed to everlasting life.⁴ Colgan has classed him among the disciples of St. Columba, at Iona;⁵ but it is not probable he lived there under the great archimandrite.⁶ His Acts seem more properly referable to the succeeding day, when they are given.

ARTICLE X.—ST. DAGAIN OF GLINN-DA-LOCHA, COUNTY OF WICKLOW. [*Possibly in the Seventh Century.*] Unless this saint be St. Dagan of Ennereilly, in the barony of Arklow, and county of Wicklow, it would seem to be a difficult matter to determine the time of his connexion with Glendalough. If an identity could be established, he was nephew to St. Kevin. The name Dagain of Glinn-da-locha occurs in the Martyrology of Tallagh,¹ at the 8th of January. In the supposition of his being the patron saint of Ennereilly—a matter by no means certain—two other festivals were assigned him: one feast at the 12th of March, and the other at the 13th of September,² when he died A.D. 639.³

ARTICLE XI.—ST. CILLEIN, ABBOT. The happy death of the just man opens to him the light of Heaven, when that of earth fades from his view.

5. Errors of the press are of frequent occurrence throughout this great work on Irish Hagiology.

²² There were two other saints bearing this name, Molibba, in the Irish calendar. One of these was venerated at Enach-elte, in Ulster, on the 18th of February, at which day his Acts may be seen. The other was celebrated at a place called Gortchirb, where his festival was kept on the 5th of August.

²³ Edited by Drs. Todd and Reeves, p. 11. A commentator adds in the table his opinion of this Saint Mo-Liobha being Livinus, while this word is a diminutive from Livius. See *ibid.* pp. 452, 453. See Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., p. 254.

²⁴ Edited by Rev. Dr. Kelly, p. xii.

ART. IX.—¹ Edited by Rev. Dr. Kelly, p. xii.

² After fifteen entries of foreign saints, at this date, in the Franciscan copy of the Tallagh Martyrology, the first notice of an Irish saint is Finan Ep. Besides three legible there are five other entries; but too much effaced to be decipherable.

³ Edited by Drs. Todd and Reeves, p. 11.

⁴ See O'Donovan's Edition, pp. 268 to 271, and n. (q) *ibid.*

⁵ See "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. x., p. 490.

⁶ Colgan remarks that St. Finan, son of Rimid, was otherwise called "Finanus Saxonicus." See "Acta Sanctorum Hiberniæ," ix. Januarii. Appendix ad Acta S. Finani, cap. i, p. 46.

ART. X.—¹ Edited by Rev. Dr. Kelly, p. xii.

² See his Life at this date.

³ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 256, 257, and n. (d) *ibid.*

So must it have been when Cillein, abbot, recorded in the Martyrology of Donegal,¹ departed this life. To-day his festival was celebrated, and this seems established from a similar entry occurring in the Martyrology of Tallagh,² at the 8th of January. His period or locality has not been determined.

Fifth Day of January.

ARTICLE I.—ST. FOILAN, FELAN, OR FILLAN, ABBOT, IN SCOTLAND.

[SEVENTH AND EIGHTH CENTURIES.]

CHAPTER I.

INTRODUCTION—NAME AND PARENTAGE OF ST. FOILAN—HIS BIOGRAPHIES—NARRATIVES REGARDING HIS BIRTH, BAPTISM, AND EARLY EDUCATION—HIS RELIGIOUS LIFE UNDER THE ABBOT MUNDUS.

THE people of Scotland, as well as those of Ireland, have an ecclesiastical and a civil history, of which they may justly feel proud. This might be allowed, although episodes in the course of narrative are often clouded and infelicitous. A saint, connected with so great a military event as the victory at Bannockburn—attributed to his intercession—must excite an interest, beyond that occasioned by narrating the facts of his life. Through the virtues and miracles of this holy abbot, Hibernia and Albania acquired new glories. Ireland and Scotland combine most interesting historic associations. The

“Land of brown heath and shaggy wood,
Land of the mountain and the flood,”¹

has received no inconsiderable amount of Christian blessings and missionary benefit from the Major and older Scotia.

This holy missionary's name is variously spelt, according to the different authorities cited by Bishop Forbes.² It is found written Felanus,³ Foelanus,⁴ Faelan,⁵ Foilanus,⁶ Fillanus, Filanus,⁷ Filane,⁸ Phillane,⁹ Fulanus.¹⁰ Foilan or Faolan is the more Irish mode of writing this saint's name.¹¹ In Scotland he

ART. XI.—¹ Edited by Drs. Todd and Reeves. See pp. 10, 11.

² Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy we can decipher Cilleán. . . . The latter addition is nearly altogether obliterated.

ARTICLE I.—CHAP. I.—¹ Sir Walter Scott's "Lay of the Last Minstrel," Canto vi., § ii.

² See "Kalendars of Scottish Saints," p. 342.

³ The "Breviary of Aberdeen" and the "Kalendarium Drummondense."

⁴ The "Sanctorale" of the Aberdeen Breviary.

⁵ The Martyrologies of Tallagh and of

Donegal, as likewise St. Ængus.

⁶ Colgan.

⁷ Camerarius "De Statu Hominis veteris simul ac Novæ Ecclesiæ et Sanctis Regni Scotiæ," lib. i., cap. iii., § 2, pp. 120 to 122, and Dempster, "Historia Ecclesiastica Gentis Scotorum."

⁸ King.

⁹ The Retours of the seventeenth century.

¹⁰ Some Charters.

¹¹ In the Irish language our saint is called, by a transmutation of the diphthong, at one time, Faolan, again Faelan, and also Foelan. Hence, in Latin, he may be called Failanus, and more correctly still, Foelanus. See Colgan's "Acta Sanctorum Hiberniæ," ix.

is known more generally as Fillan, and there likewise his memory is greatly held in regard.

The most detailed narrative of his Acts we can find is that contained in the Breviary of Aberdeen, and in additions to it by Camerarius, Dempster, Colgan and Bishop Forbes.¹² The Bollandists¹³ and Rev. Alban Butler¹⁴ insert, likewise, some short notices of St. Filan, Felan or Foelan, abbot in Scotland. The father of our saint was named Feradach,¹⁵ Colgan supposes him to have been a prince in the Ulster province, or of some place adjoining. At least, he belonged to the family of Fiatach Finn.¹⁶ His mother was St. Kentigerna, whose acts and origin have been already treated, at the 7th day of this month. Their son, who has acquired such celebrity in Scotland, was a native of Ireland. In this island he was born, probably towards the close of the seventh century.¹⁷

The Breviary of Aberdeen recounts a curious story, regarding the saint's earliest infancy. But, we may well question the truth of a prodigy, which is found related in the Chronicle of Paisley,¹⁸ and afterwards by Camerarius.¹⁹ His father, as the legend tells us, considering his child to be a monster, had ordered him to be thrown into a neighbouring lake. There he remained for a whole year, during which time he was sustained by angels. Through a Divine revelation, Foelan was found by a holy bishop, named Ybarus or Ibar, while the infant was playing with these ministers of God. Lifting the child carefully from the lake, Ibar took charge of Foelan's maintenance and instruction in the knowledge of holy things. Where this lake was situated does not appear from the narrative.

Foillan was baptized by this holy man Ibar. He could not have been St. Ibar, who, according to some accounts, flourished in Ireland, before the arrival of St. Patrick, in the fifth century,²⁰ and who, according to other statements, died A.D. 500.²¹ Equally futile is the conjecture of Colgan, that he might have been St. Iomhar or Imar Ua h-Aedhagain or O'Hagan,²² who lived in the eleventh century. Yet, the context of our saint's acts seems to favour a supposition, that all we have hitherto described took place in Ireland, where likewise he made a religious profession, under the direction of another holy instructor, called Mundus.

When the saint grew up, he was transferred from the care of Ibar, and he was given in charge to this good abbot, named Mundus.²³ Under their joint

Januarii. Vita S. Foilani, n. 3, p. 50.

¹² See "Kalendars of Scottish Saints," pp. 341 to 346.

¹³ In seven paragraphs. See "Acta Sanctorum Januarii," tomus i., ix. Januarii. Vita S. Filani seu Felani, pp. 594, 595.

¹⁴ See "Lives of the Fathers, Martyrs, and other Principal Saints," vol. i., ix. January.

¹⁵ Camerarius has the false reading, Feriath. Perhaps he meant Feredachus, of the family of Fiatach Finn. See "De Statu hominis Veteris simul ac Novæ Ecclesiæ," &c., lib. i., cap. iii., § 2, p. 120, *note*.

¹⁶ Thus his race was Ultonian.

¹⁷ This may be collected from the facts of his mother's death, A.D. 728, and of his grandfather's, which occurred A.D. 713. Wherefore, Camerarius falls into an error, when stating this saint died A.D. 649. See Colgan's "Acta Sanctorum Hiberniæ," ix.

Januarii, n. i., p. 49.

¹⁸ See Colgan's "Acta Sanctorum Hiberniæ," ix. Januarii. Vita S. Foilani, cap. iv., v., p. 49.

¹⁹ See "De Statu hominis Veteris simul ac Novæ Ecclesiæ," &c., lib. i., cap. iii., § 2, pp. 120, 121.

²⁰ This appears, it is said, from the Life of St. Kieran of Saigir (cap. 7), from the Life of St. Declan (cap. 12 and 23), and from the Life of St. Brigid, by St. Ultan (cap. 22).

²¹ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 162, 163. The Acts of this saint are given at the 23rd of April.

²² See notices of him at the 13th of August. However, it must be allowed, Colgan thinks the baptizer of St. Foillan should be distinguishable from both those just mentioned.

²³ Bishop Forbes seems to consider him as identical with St. Mun, or Fintan Munnu

direction, St. Foilan made great spiritual progress. A conjecture has been offered, that St. Mundus was brother to St. Foilan. The disciple's fame for extraordinary sanctity was not only known to his brethren in the monastery, but it was soon diffused over all the country. Having received the monastic rule and habit from Abbot Mundus, desiring to indulge more in heavenly contemplation, our saint built a cell near the monastery.²⁴ On a certain occasion, when supper was ready in the refectory, a little messenger was despatched to announce this news to Foilan. Peeping through a chink in the cell, the servant was surprised to see the blessed monk writing in the dark, while his left hand afforded a clear light to his right hand. This he told to the monastic brethren. Foilan had a supernatural knowledge regarding this secret information; and, by Divine permission, an accident happened to the servant. Although displeased respecting the servant's want of secrecy, yet Foilan was afterwards moved with compassion, and he restored the use of that sight which the messenger had lost.²⁵

A great deal of doubt prevails with regard to the St. Mundus, who was the master of our saint. In one passage, Colgan seems to regard them both as the sons of Feradach.²⁶ But again, he inclines to an opinion, that the baptizer must have been St. Fintan Munnu, and the son of Tulchan.²⁷ Camerarius more widely errs against chronology, when he makes this St. Mundus,²⁸ an abbot in the territory of Argyle, in Scotland, and who died A.D. 962.²⁹ In this latter case, it is easy to understand, that St. Foilan could not have been his disciple, much less, that he could have succeeded Mundus³⁰ as the ruler of a monastery. A Scottish author³¹ says Fillan was brought up in virtue and literature, in the Monastery of Pittenweem,³² and that a short time before his death he retired to the solitary desert of Tyrus.

venerated on the 21st of October, at Kil-mund, and Dissert, and Teach Munnu, now Taghmon, county of Wexford. See "*Kalendar of Scottish Saints*," pp. 344, 415, 416.

²⁴ According to the Rev. Alban Butler, this was not far from St. Andrew's in Scotland. See "*Lives of the Fathers, Martyrs, and other Principal Saints*," vol. i., ix. January.

²⁵ "*Breviary of Aberdeen*."

²⁶ There was a Mundus, son to Feradach, of the Dalfiatach family in Ulster, according to the "*Menologic Genealogy*," chap. xix. Colgan says he considers there is no reason to object to this person being master of St. Foilan. On the contrary, he thinks it highly probable; and for a reason, that both the latter Mundus and our saint, were sons to this same Feradach. Consequently they were brothers. Feradach was also father of those holy virgins, whose Natalis is celebrated on the 23rd of March, according to the Martyrologists. See Colgan's "*Acta Sanctorum Hiberniæ*," ix. Januarii, n. 8, p. 50. Then is celebrated the feast of the Daughters of Feradach.

²⁷ A St. Mundus son to Tulchan, and a man of renowned sanctity, flourished in Ireland, about A.D. 626. He died in the year 634, according to our Annals. He is said

to have presided over a holy community of 234 disciples. The Martyrology of Tallagh, at the 21st October, enumerates two or three Foilans amongst them, when expressing their individual names. However, the time in which this St. Mundus flourished hardly admits of supposition, that our saint could have been his disciple. St. Kentigerna, mother to this saint, and who died in the year 728, must have lived to a very great age, if her son Foilan were a disciple to this St. Mundus, who died in the year 634.

²⁸ Camerarius places the death of St. Foilan or Fillan at A.D. 649. See "*De Statu hominis Veteris simul ac Novæ Ecclesiæ*," &c., lib. i., cap. iii., § 2, p. 122, and pp. 181, 182.

²⁹ Dempster has the same statement in "*Historia Ecclesiastica Gentis Scotorum*," lib. xii. num. 854.

³⁰ Camerarius says he erected many monasteries in Albania or Scotland. His feast is assigned to the 15th of April. See "*De Statu hominis Veteris simul ac Novæ Ecclesiæ*," &c., lib. i., cap. iii., § 2, pp. 181, 182.

³¹ See McKenzie's "*Lives of the Scottish Writers*," vol. i., p. 272.

³² There is a description and a copper-plate engraving of the mediæval Pittenweem Priory in Grose's "*Antiquities of Scotland*," vol. ii., pp. 282, 283.

CHAPTER II.

ST. FOELAN SUCCEEDS ST. MUNDUS AS ABBOT—SAID TO HAVE VISITED HIS UNCLE ST. CONGAN—RETIREMENT AT GLENDORCHY—HIS CONNEXION WITH SCOTLAND.

WHEN the blessed father Mundus died, by unanimous consent of the brethren, the holy monk Faolan, although reluctant, was elected abbot over the monastery. This he governed wisely, for his virtues and good example instructed his brethren in all holiness, chastity, and humility. Those who believed in Christ, he regarded as true and special friends. He exercised hospitality, through love for God and in the noblest spirit of charity.

After his baptism, and probably during the early stages of youth, St. Kentigerna was careful to rear her offspring in the most tender sentiments of piety.¹ It is said she had a brother, named Comgan or Congan,² who, with his sister and her sons, emigrated to Scotland. There he took up his residence, at Loughelch, in Northern Erchadia or Argyle. Here it is thought all lived together for a time.³ Again, we are informed, that in obedience to an angelic message,⁴ St. Foelan went to his uncle, St. Congan, living at a place called Sirach or Siracht, in the upper parts of Glendechoquhy, or Glendorche. Whether this place was in Ireland or in Scotland has been disputed. But, it must be allowed, there are accounts in the acts of this saint which have been confused, very probably owing to the ignorance of those early writers who have treated about him and his relatives.

While Camerarius calls the place of our saint's retirement Sira, not far from Glendorchy, this latter district he localizes in Fife, and he associates St. Fillan with Pittenweem. Again the place is called Sirach.⁵ On the other hand, Colgan has Cerete, the desert of Sirach, at Glendorche, formerly a forest, on the confines of the counties of Tyrone and Fermanagh, in the Ulster province.⁶ Wherever this spot may have been situated, we are told the site for a basilica had been Divinely pointed out to him, with his seven serving clerics.⁷ There he was given altogether to prayer, contemplation, and exercises of penance. It would not be easy to account for the great veneration in which St. Faolan was held throughout Scotland, unless he lived for a considerable time in that country. As we know his mother Kentigerna chose it for a place of residence, and, as it is stated, other relations were there domiciled, every motive urges us to believe the present saint selected Caledonia as a theatre for his missionary labours.

While at Glendorchy, St. Foelan, with his little dog, drove away a ferocious

CHAP. II.—¹ See Colgan's "*Acta Sanctorum Hiberniæ*," ix. Januarii, Vita S. Foilani, cap. i., ii., iii., p. 49.

² See notices regarding him at the 13th of October.

³ See Bishop Forbes' "*Kalendars of Scottish Saints*," p. 310.

⁴ "*Breviary of Aberdeen*."

⁵ See Bishop Challoner's "*Britannia Sancta*," part i., p. 20. At Carnbee, in the neighbourhood of Pittenweem, the celebrated Scottish publisher, Archibald Constable, was born, A.D. 1774. The arrival of an itinerant Edinburgh stationer in the neigh-

bourhood of Pittenweem, with his store of cheap literature, influenced the boy with a strong desire to learn the bookselling business. See "*Archibald Constable and his Literary Correspondents*," a Memorial by his son Thomas Constable, vol. i.

⁶ He tells us, that there was a large wood known by this name, on the confines of these counties. From the etymology of this word, he interprets it as the "dark" or "shady valley." See "*Acta Sanctorum Hiberniæ*," ix. Januarii, n. 9, p. 50.

⁷ "*Breviary of Aberdeen*."

boar that had devastated this district. He also converted many of the people there from the errors of Gentilism. While building the basilica at Glendorchy, wains and oxen were used to draw materials. A miraculous occurrence is related, which enabled the saint to prosecute his good work without interruption.⁸ It must be observed, however, that a certain St. Faolan, surnamed "the Stammerer," is stated to have belonged to Rath-Erran, in Alba, and also to Cill-Fhaelain,⁹ in Laoighs, of Leinster.¹⁰ Now, it seems just possible, he was really the saint so greatly venerated in Scotland, and to whom so many churches and places have been dedicated. He is also said to have been a leper.¹¹ Yet, the authority of Bishop Forbes determines the probability of greater celebrity to St. Faolan or Fillan, whose feast is celebrated on this day.¹²

For the most part, Scottish historians¹³ endeavour to claim this saint as a native of Scotland. This pretension, however, cannot fairly be allowed.¹⁴ This Colgan attempts to show, but in the effort he seems to admit very inappropriate chronologies. But, it would seem he rather quoted popularly national names to prove the force of historic tradition, in favour of his arguments. First, St. Foelan's mother was Kentigerna, daughter to a king of Leinster, as already appears from the life of this holy widow,¹⁵ and from an account, found in Scottish documents, cited by Camerarius himself. Secondly, he was baptized by St. Ibar, who was an Irishman. This Colgan promised to show, in his notes to the acts of St. Ibar, bishop, at the 23rd of April. Thirdly, our saint was a disciple of St. Mundus, who he assumes not to have been a Scottish, but an Irish saint. This would appear, from Colgan's note to the present Acts, as also from a Life of St. Mundus and corresponding notes, which it was intended to publish at the 21st of October. Fourthly, because the natalis of our saint was observed in Ireland on the same day as in Scotland, viz., on the 9th of January, at Cluain Moescna, in the region of Feratulach, according to St. Ængus, to Marianus O'Gorman, the Commentator on Ængus, the Martyrology of Tallagh and Cashel, at the same day. While, therefore, St. Foilan is venerated in Scotland, because he reposed there, he is also revered in Ireland, because he was a native and an abbot belonging to our country. Fifthly, the natalis of our saint's sisters, who are called daughters to Feradach, is observed in Ireland, on the 23rd of March. This must appear, from what has been previously observed, and from notes to St. Kentigerna's Life, published at the 7th of January. And lastly, Foelan is expressly numbered among our Irish saints, at the 9th of January, by the Martyrologies of Tallagh, and of Cashel, as also by the Commentator on Ængus.¹⁶ Thus, while Ireland is honoured by his birth, education, and training, Scotland deserves a participation in the honour acquired, owing to his missionary career, his death there occurring, while his tomb and relics

⁸ "Breviary of Aberdeen."

⁹ Now Kilwhelan, an old and venerated, but long disused, graveyard, near the slope of the White Mountain, on the Cullinagh range, in the Queen's County.

¹¹ His feast is observed on the 20th of June, where some notices of him will be found.

¹⁴ The "Breviary of Aberdeen" relates of St. Faolan, venerated at this day, that it had been prophesied of him, he should be born with a stone in his mouth, and his being considered by his father as a monster, may explain why the natural defects of stammer-

ing and leprosy might be monstrosities, reparable to St. Faolan, who is venerated on the 20th of June.

¹² See "Kalendars of Scottish Saints," p. 344.

¹³ Such as Camerarius and Dempster.

¹⁴ Chatelain confounds the present St. Foelan with St. Fman of Lindisfarne, probably because their festivals occur on the same day.

¹⁵ At the 7th of January.

¹⁶ See "Acta Sanctorum Hiberniæ," ix. Januarii, n. 2, p. 50.

had been preserved, with so many great benefits conferred on his adopted country.

St. Foelan seems to have laboured at missionary work in Scotland. Bishop Forbes tells us, that the chief scene of his labours was in the parishes of Glendochart and Killen, in the uplands of Perthshire. There a river and strath are called after him. The saint's cave is yet shown at Pittenweem,¹⁷ in Fifeshire. This seems to indicate his close connexion with the locality.¹⁸ There is a place of worship dedicated to him at the chapel-yard, parish of Largs.¹⁹ In Wigtown there is a Kilphillane.²⁰ In the parish of Largs, and in the lands of Skelmorlie or Cunningham, are the lands of St. Fillan's Well.²¹ There was a chapel of St. Phillane, within the castle of Down, and another chapel of St. Phillane, without the same fortress, on the banks of the Teith.²² St. Philan is said to have had a monastery, dedicated to him, in Knapdale, where St. Cathaldus was educated.²³ There is a Killellan—a corruption of Kill-Fillan—near Lochalsh, formerly in Northern Argyle, now Ross-shire,²⁴ where our saint is said to have built a church in honour of his uncle, St. Congan.²⁵ Srowan has a fair called Feile Fhaolain. There is a parish, called Killallan or Killellan—a corruption of Kill-Fillan—in Renfrewshire, Scotland.²⁶ Near the kirk there is a large stone, with a hollow in the middle. This is called St. Fillan's Seat; and a little distant from it, there is a spring called Fillan's Well.²⁷ At the close of the last century, a local minister had it filled up, to prevent devotions there practised. Here there is a fair in the month of January. The time for holding it is called indifferently, Fillan's Day, or Fillan's Fair.²⁸ The "*Kalendarium Drummondense*" states that Felan departed to Christ, in Ireland, on the 9th of January. At the same day, his feast occurs in the "*Kalendarium de Culenros*," in the "*Kalendarium de Arbuthnott*," in the "*Kalendarium Breviarii Aberdonensis*," in Adam King's *Kalendar*, in Dempster's "*Menologium Scoticum*," as also in the Scottish entries in the "*Kalendar of David Camerarius*."²⁹ Dempster tells us, that his natalis was particularly observed at Lough Levin, and he is called Abbot in Argyle. From some of the foregoing authorities we learn, also, that his office was contained in Nine Lessons.³⁰

¹⁷ In a note to the Rev. Alban Butler's account of this saint, his place is called Pettinuine, where his memory was greatly revered, before the beginning of the seventeenth century. The county of Fife was celebrated for its many fine religious establishments, which the fanatics of the previous century demolished, crying, "Pull down, pull down. The crow's nest must be utterly exterminated, lest they should return, and attempt again to renew their settlement." Such is the statement in "*M.S. Memoirs on the Scottish Saints*," formerly preserved in the Scots' College, Paris, fol. 7. The author was a missionary priest in Scotland, in 1609.

¹⁸ St. Phillan's is the alternative name of the parish of Forgan in Fifeshire, although the church had a subsequent dedication to St. Andrew, as we see by a confirmation of Pope Adrian IV., given in the "*Registrum Prioratus S. Andree*," p. 51.

¹⁹ "*Origines Parochiales Scotiæ*," vol. i., p. 89.

²⁰ *Retours*, Wigtown, 37.

²¹ *Retours*, Ayr, 258.

²² *Retours*, Perth, 97.

²³ Dempster's "*Historia Ecclesiastica Gentis Scotorum*," vol. i., lib. iii., p. 163.

²⁴ See "*Origines Parochiales Scotiæ*," vol. ii., p. 395.

²⁵ See Bishop Forbes' "*Kalendars of Scottish Saints*," pp. 310, 344 to 346. Bishop Forbes adds, "at the present day, Kilkoan and Killellan, the churches of Congan and Fillan, bear testimony to the truth of the legend."

²⁶ See Rev. Wm. Reeves' *Adamnan's "Life of St. Columba*," p. lxxiv.

²⁷ Bishop Forbes' "*Kalendars of Scottish Saints*," p. 468.

²⁸ "*Statistical Account of Scotland*," vol. i., p. 316. This, the oldest work on the subject, was printed in Edinburgh, A.D. 1791 to 1799.

²⁹ Here it is stated, that St. Felan, Abbot of Strathfillane, from the earliest years, practised such rigid bodily discipline, that in after-time he was an example of how sensuality and vice might be restrained.

³⁰ Bishop Forbes' "*Kalendar of Scottish Saints*," pp. 1, 53, 95, 111, 141, 190, 233.

CHAPTER III.

VARIOUS OPINIONS REGARDING THE DATE OF ST. FOILAN'S DEATH—PLACE OF INTERMENT, AND VENERATION PAID TO HIS MEMORY—BELL OF ST. FILLAN—HIS CROZIER—THE VICTORY AT BANNOCKBURN ATTRIBUTED TO HIS INTERCESSION—ACCOUNT OF THIS BATTLE, AND OF THAT MIRACULOUS INCIDENT CONNECTING ST. FILLAN WITH IT—CONCLUSION.

THE exact year of this saint's death cannot be ascertained. Were we to credit Camerarius, he died A.D. 649. But it would seem, this is almost—if not altogether—a century too early. St. Foilan probably died, about the middle of the eighth age. He seems to have departed, on the 9th day of January; and at that date, our native martyrologists¹ record a festival in honour of a Faelan or Foilan, of Cluain Maosgna, in the territory of Feara-Tulach.² Whether or not he must be identified with the present holy man seems open to great doubt. Some of the Scottish historians state, that St. Faolan was buried at Strathfillan. There for a long period his remains were religiously preserved. There too a celebrated fountain, known as "St. Fillan's Well,"³ was held in great estimation throughout Scotland, on account of the many cures said to have been wrought in favour of pilgrims to it. Here a fair was held, and most likely on the day of this saint's festival.

An elaborate notice of the ancient bell of St. Fillan, with two excellent wood engravings illustrating it, has been prepared, by the Right Rev. A. P. Forbes, D.C.L., Protestant Bishop of Brechin. This object of art is very minutely described by the learned dignitary.⁴ In this paper the bishop stated that, when on a visit to Lord Crawford in the autumn of 1869, he met an English gentleman, who told him in a casual conversation regarding the early Scotch Church, that in the house of a relation of his in Hertfordshire there was preserved St. Fillan's bell. The father of that relation, partly in frolic and partly to abolish a still existing usage, had carried it away in the year 1798. The result of this communication was, that ultimately the bell was handed over to the custody of Lord Crawford and the bishop. It was then placed on the table, for the purpose of being deposited in the society's collection. This bell was held in great reverence, and it was believed to possess miraculous powers. It is of yellow bronze—now covered with a fine patina—four-sided as all those ancient bells are. It is about twelve inches high. But the most remarkable portion of this bell is the handle, on which there is twice repeated the well-known emblem of the Phallus. This symbol has never hitherto been found in any of the Scoto-Irish metal work, although the *cultus* of the Menhir, which is the same in stone, still survives in Brittany. It was a moot question, whether St. Fillan's bell was Christian or pre-Christian. After careful consideration, Bishop Forbes came to the conclusion, that the bell belonged either to the bronze period, anterior to Christian times, or that, if Christian, it had been imported from southern lands. It might, in the

CHAP. III.—¹ St. Ængus, the Martyrology of Tallagh, the Calendar of Cashel, Marianus O'Gorman and Charles Maguire.

² This is said to be Fertullagh in Westmeath. See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 557.

³ Perhaps it is to this saint and to his holy well Sir Walter Scott makes allusion, in his spirited and charming invocation, which opens his romantic poem, "The Lady of

the Lake :—"

"Harp of the north ! that mouldering long
 hast hung
On the witch elm, that shades St. Fillan's
 spring."

Canto First, The Chase.

⁴ See "Proceedings of the Society of Antiquaries of Scotland," vol. viii., part ii. Meeting of Monday, January, 1870, pp. 265 to 276.

latter case, have come from Italy, for, according to the legend, St. Ternan is said to have got his bell from Pope Gregory the Great.⁵

At Strathfillan are the ruins of a building, 120 feet in length, and 22 broad. Some of its walls are standing, and the structure itself is said to have been a cathedral. Again at this place, there was a deep pool called the "Holy Pool," where even to the beginning of the present century insane people were brought. These were dipped after sunset and before sunrise, on the first day of the quarter, and their friends had hope of a restoration to sanity. Certain functions took place at the well, and afterwards in a corner of the ruined chapel, which was called "St. Fillan's Bed."⁶ This bed still exists. For a long time, a stone called "Fillan's Chair," and seven small stones,⁷ that are said to have been consecrated by the saint, had been kept at the mill of Killan. These were regarded as sacred objects.⁸

Long after the time of St. Foelan, his staff or crozier had been preserved in the wilds of Glendochart, in Perthshire, where the saint is said to have been buried. As usual among the Irish and Scotch, a certain family had charge of this relic. The possessors enjoyed special privileges in consequence of their trust. Among these were the holding of maintenance lands. This relic of St. Fillan was called the Coygerach, and its holders sought a royal charter, early in the fifteenth century, to confirm their rights. On the 22nd of April, A.D. 1428, the Baillie of Glendochart called an inquest of the men of the glen to give their verdict, regarding the authority and privileges of the relic of St. Fillan, commonly called the "Coygerach." Their verdict was, that this relic, then in the keeping of Finlay Jorc, had been originally granted by the successor of St. Fillan to one of Finlay's progenitors. Finlay himself was declared the rightful "heir of the office," whose privileges had been in exercise from the time of King Robert Bruce, and downward to their own day.⁹ Malise Doire was keeper of the "Coygerach" forty years later.¹⁰

Many miracles were wrought by St. Foilan. To his intercession is attributed that glorious victory of Bannockburn, obtained by Robert Bruce over the English forces. The details of this celebrated battle are recorded by the mediæval and more modern Scottish and English historians. Edward II., King of England, collected a force, amounting, it is stated, to one hundred

⁵ Mr. Stuart, secretary of the society, in moving a vote of thanks to the Bishop of Brechin for his paper, said, he was inclined to agree with him that the bell may have come from Italy, or some other foreign country. The society was very much indebted to the bishop, for the learned paper they had heard, and he was glad to say, that Lord Crawford and the bishop, who were now the custodiers of the bell, were willing it should be deposited in the National Museum.

⁶ The bell of St. Fillan was used on those occasions.

⁷ Five of these are still preserved.

⁸ See "Statistical Account of Scotland," vol. xviii., p. 378.

⁹ Moreover they found, that the keeper of the "Coygerach" was entitled to demand yearly from all the inhabitants of the parish of Glendochart certain dues—viz.: From everyone owning or labouring a merk of land, whether for a rent or otherwise half a boll of meal, and smaller quantities from those who had less land. But they found, that these privileges inferred certain duties.

If it happened, that goods or cattle were stolen or "lifted," from any of the parishioners, who from any cause might not dare to follow after their property, then they might despatch a man to the keeper of the Coygerach with four pence or a pair of shoes and a night's provisions. Then the keeper, on his own charges, was bound to follow the stolen goods, wherever he could trace them, within the kingdom.

¹⁰ In 1487, he received from King James III. a royal letter, narrating that the "Said Malise and his forebearis has had ane relik of Sanct Fulane callit the Quegrick in keeping, of us and of our progenitouris of maist nobill mynde, guham God assoyle, sen the tyme of King Robert the Bruys, and of before," without owing service to any person spiritual or temporal—therefore the King enjoins on the lieges "to intend and obey to the said Malise Doire in the peceable broiking and joicing of the said relik;" "and that ye mak him nane impediment letting nor distrowblance in the passing with the said relik throu the contre, as he and his forebearis was wount to do."

and fifty thousand foot, with several thousand horse, for the invasion of Scotland. To oppose this immense army, comprising men of various nations, Bruce could scarcely muster thirty-four thousand men. Placing his whole trust in God, the Scottish King betook himself to prayer. Entertaining a great veneration towards St. Fillan, he entreated a certain abbot or priest, who was custodian, for a relic of this saint. The relic was an arm of St. Fillan, which had been preserved in a silver case. Fearing this relic might be lost in battle, the priest removed it from the shrine, which was then presented to King Robert. In presence of many persons, the shrine was seen to open suddenly, and afterwards to close of its own accord. The priest then approached, to behold the result of this miraculous occurrence, when he saw the arm of St. Fillan deposited again within its shrine. He related what had occurred to the King. Filled with admiration, on account of this incident, the priest exclaimed that Heaven should prove favourable to their cause. On the eve of this great battle, the Scottish King obtained some successes. Thus inspired with hope, although greatly fatigued, Bruce spent the remaining part of that night in prayer, and in acts of thanksgiving.¹¹ On the following day, he ordered the Holy Sacrifice of Mass to be celebrated. He desired all his soldiers to partake of the Holy Eucharist, that thus they might be spiritually strengthened. A certain abbot, named Maurice,¹² celebrated the Divine Mysteries on an eminence. He administered the Holy Sacrament to King Robert and to his nobles. Through the ministry of other priests, the entire army received Holy Communion. Afterwards, taking a crucifix in his hands, and showing the image of Christ crucified to the Scottish soldiers, Abbot Maurice exhorted them to defend their country with courage, trusting solely in God's goodness.¹³ He then desired the warriors to prostrate themselves in prayer.

After a spirited address to his soldiers,¹⁴ the army was placed in position by Bruce, while the English cavalry and archers advanced. Immediately the onset commenced, and the Scots fought with determined courage. After a fierce conflict, victory declared in their favour. Both armies were engaged not far from the castle of Sterling, then besieged by the Scots,¹⁵ and on the glorious field of Bannockburn. This battle took place on Midsummer Day, the Feast of St. John the Baptist, A.D. 1314. The forces on both sides are variously estimated by English¹⁶ and Scottish writers.¹⁷ The English summoned a large host

¹¹ See Bellenden's translation of "The History and Chronicles of Scotland," from the Latin of Boece, vol. ii., p. 391.

¹² He is called Abbot of Inchaffray, the "Insula Missarum" in Stratherne. "If S. Fillan be the Faolan of Ratherran," says Bishop Forbes, "we here see a reason for this particular relic being brought into the camp; and it will be recollected, that Killin, the special seat of the *cultus* of the saint, was a church under the jurisdiction of Inchaffray." See "Kalendars of Scottish Saints," p. 345.

¹³ See Dr. Lingard's "History of England," vol. iii., chap. iv. The incidents of Scotland's invasion by the English King Edward I., are very lucidly set forth in this valuable history. See chap. iii., *ibid.*

¹⁴ This address, after the manner of the classical writers, may be found in Hector Boece. See John Bellenden's translation, "The History and Chronicles of Scotland," volume ii. The Fourtene Buke, chap. xi.,

pp. 391, 392. In this, he is made to say: "God hes now schawin to us his favour be mirakle of Sanct Phillane, quhilk is cumin, as I beliefe, to your ciris." This oration probably furnished Robert Burns' inspiration to write those soul-stirring lines, on Robert Bruce's "Address to his Army" before the battle of Bannockburn:—

"Scots wha hae wi' Wallace bled,
Scots wham Bruce has aften led,
Welcome to your gory bed,
Or to glorious victory."

¹⁵ See Holinshed's "Chronicles of England, Scotland, and Ireland," vol. ii., p. 553.

¹⁶ See Thomas Carte's "General History of England," vol. ii., book ix., Edward II., pp. 333 to 336. This writer states, that an Irish contingent was expected by the King of England to aid in his Scotch expedition. Yet it does not appear to have arrived in time.

¹⁷ One of the most interesting and pic-

belonging to various nationalities ;¹³ but the Scots appear to have had not alone the advantage of a brave and able leader, but a greater perfection of military discipline and order in their ranks. Soon after the battle commenced in earnest, the English skirmishers and vanguard fell into disarray. Bruce, leading the centre division¹⁴ and bringing up his reserves, added to their confusion, and the Scots advancing in compact bodies ensured their foes' discomfiture. The valiant Scottish king pushed forward the various divisions of his army. After a vigorous charge, the English horse and infantry became panic-stricken. At last the invading host gave way, and Edward's forces fled from Bannockburn in the wildest disorder. Many, trying to escape across the river in their rere, were driven into its waters and drowned ; while a vast number fell under the battle-axes and spears of their opponents.²⁰ An immense booty was the prize of the Scottish army. Like chaff scattered before the whirlwind, the English fled in dismay, and with continuously diminishing bands, towards the northern borders of England. Stirling almost immediately surrendered to King Robert, while Scotland recovered her independence, in a manner, most creditable to her military prowess, and most complete in the results achieved. It was believed, the great triumph at Bannockburn had been owing solely to St. Fillan's intercession, and to the mercy of the Almighty. Fifty thousand of the English are said by Scottish writers to have fallen in battle, or afterwards in the pursuit.²¹ Only a very small number of the Scottish army, and especially of their nobles, had been slain. The English king escaped with great difficulty, and he crossed the River Tweed, in a small boat, with only a single attendant.²²

When Bishop Macdonnell, who lately died in Upper Canada, and at a very advanced age, left the Highlands of Scotland, he brought with him that old staff and crook, used by the Abbot of St. Fillan to bless the Scottish army, before the battle of Bannockburn. It was of solid silver, and the workmanship proves its genuineness and antiquity. A relic is inclosed behind a white stone. This precious heirloom is yet preserved by the Catholic Bishop of Toronto.²³ The Scots knelt before the abbot while holding this staff, according to tradition. The English monarch is said to have remarked, that his northern foes were then kneeling to sue for mercy.²⁴ But, as of old, the chosen people of Israel trusted in the God of Battles when their cause was just, and referred to Him all the glory of victory ; so did an oppressed nation wrest from ambitious and cruel invaders their rights and freedom, of which they had been so treacherously deprived. Our saint prayed for the devoted soldiers, who combined patriotic ardour with religious feeling and duty. The

turesque descriptions of this decisive battle is that contained in the admirable "History of Scotland" by John Hill Burton, vol. ii., chap. xxiii., pp. 376 to 388.

¹³ Among these King Edward II. issued personal requisitions to the kings or chiefs of "the Irishry." See Rymer's "*Fœdera*," vol. ii., p. 245. Record Commissioners' edition.

¹⁴ See Buchanan's "*Rerum Scotticarum Historia*," lib. viii., p. 247.

²⁰ See Charles Knight's "*Pictorial History of England*," vol. i., book iv., chap. i., p. 738.

²¹ See N. Tindal's translation of "*The History of England*," written in French, by M. Rapin de Thoyras, vol. i., book ix., p. 393.

²² See Camerarius, "*De Pictate Scotorum*," lib. iii. Lesley, lib. xxvii., is quoted by the Rev. Alban Butler, as an authority for the foregoing statement, as also Boetius, lib. xiv. See "*Lives of the Fathers, Martyrs, and other Principal Saints*," vol. i., ix. January.

²³ It was used at the consecration of Right Rev. Bishop Lynch, by the consecrating prelate, the Right Rev. Bishop de Charbonnel of Toronto, in the presence of a vast congregation.—"*Toronto Mirror*" of Nov. 25th, 1859.

²⁴ See Hector Boetius' "*Scotorum Historia Gentis Origine, cum aliarum et rerum et gentium Illustratione non vulgari*," lib. xiv., p. 303.

issue was fraught with triumph, right gloriously prevailing against the efforts of human might and despotic power. So should the warrior, especially in the trying moment of battles and danger, strengthen his soul by spiritual exercises, and trust his valour and his safety to the protection of the Lord of Hosts.

ARTICLE II.—ST. FINAN, BISHOP OF LINDISFARNE, AND APOSTLE IN NORTHUMBRIA.

[SEVENTH CENTURY.]

CHAPTER I.

INTRODUCTION—THE COUNTRY AND FATHER OF ST. FINAN—A MONK AT IONA—CONSECRATED AS BISHOP THERE AND SENT TO SUCCEED ST. AIDAN AT LINDISFARNE—HE BUILDS A CHURCH OF WOOD ON THAT ISLAND—HIS INTIMACY WITH KING OSWIN—CONTROVERSY BETWEEN HIMSELF AND RONAN, AN IRISHMAN, ON THE PASCHAL QUESTION—OBSERVATIONS ON THIS SUBJECT.

THAT wonderful centre of Irish missionary enterprise, at Iona, continued to inherit the spirit and zeal of its great founder, St. Columkille, long after he had passed to enjoy an eternal reward. In a great measure Scotland had been evangelized, her pastors having been largely recruited from the clerical schools of Ireland. To Iona constant accessions of novices and students repaired, during the sixth and the succeeding century. In the latter age, Irish missionaries made their first successful inroads on the border-lands of Northumbria, to extirpate Pagan errors. Soon their conquests extended, until the whole Saxon Heptarchy began to experience the happy results of their labours.

The Acts of this holy missionary have been collected from Venerable Bede and other writers by Colgan.¹ It must be admitted, that one of the most distinguished Apostles of the ancient Kingdom of Northumbria was St. Finan, a native of Ireland. He is called the son of Rimed or Ryves. In what part of our island he was born, or where his earliest education had been received, does not seem to have transpired. Our first accounts of him are, that he was a monk in the Monastery of Iona. Here he remained probably for a very considerable time, under the jurisdiction of Seghine, the fifth abbot in succession from the great St. Columkille. Seghine ruled over this house from A.D. 623 to 652, a period of twenty-nine years.² While under his guardianship, St. Finan must have been greatly distinguished for his zeal and virtues; for when St. Aidan,³ the first Bishop of Lindisfarne, died on the 31st of August, A.D. 651,⁴ Finan was chosen as his immediate successor. He was consecrated bishop at Iona, and sent at once to assume the duties of his new pastoral charge.

The Island of Lindisfarne lay near the sea-shore, and only a short distance from the eastern coast of Northumbria.⁵ St. Aidan had already erected a religious establishment there. Yet it seems to have been of very humble

ART. II.—CHAP. I.—¹ See "*Acta Sanctorum Hiberniæ*," ix. Januarii. Vita S. Finani, pp. 43 to 48.

² See Rev. William Reeves' Adamnan's "*Life of St. Columba*." Additional Notes O, pp. 373 to 375. Yet the "*Chronicon Scotorum*" places his death under the year 649. See pp. 92, 93.

³ See his Life at the 31st of August.

⁴ The "*Chronicon Scotorum*," so ably edited by W. M. Hennessy, M.R.I.A., places his death at A.D. 648. See pp. 90, 91.

⁵ At low tide it is easily reached on foot from the main shore, "twice an island and twice a continent in one day." See Grose's "*Antiquities of England and Wales*," vol. iv., p. 109.

pretensions.⁶ St. Finan's first care was to build a more suitable church, for a see which had become so distinguished. He was both consecrated and sent on his new mission by the Scots,⁷ as the Irish were then called; and from Iona he brought the ecclesiastical lore and discipline, which had been there taught.⁸

In this isle of Lindisfarne he built a church for the episcopal see. According to the Scottish fashion he constructed it, not of stone, but of hewn timber, and he covered it with reeds. This church was afterwards dedicated by the Most Reverend Archbishop Theodore to the honour of St. Peter, the Apostle. But Eadbert, who in following times was bishop of that place, took away the thatch. He caused it to be covered all over, both roof and walls, with plates of lead.⁹ King Oswry, or Oswin, was the king who ruled over this northern district, when our saint began his mission;¹⁰ and that local monarch was a zealous seconder of Finan's exertions, to spread the Gospel among his Anglo-Saxon and British subjects.¹¹

Soon after St. Finan's arrival, the disputed Paschal question was again revived, owing to some persons who had come from Kent or France. These had asserted, that the Irish computation differed from that of the universal Church. Among them was an ardent abettor of the more general practice. Ronan, an Irishman, had learned the true Paschal method in France and Italy.¹² While he brought over several persons to his system, this Ronan was not able to convince Finan. Rather by his reproofs was our saint rendered still more persistent.¹³ Nearly all the Saxon kingdoms, with the exception of Sussex, had already heard the instructions of Christian missionaries, towards the middle of the seventh century. The missionaries in England had come from different countries. While they taught a like doctrine, they disagreed regarding several points of ecclesiastical discipline. Their most important difference affected the canonical time for celebrating Easter. During several centuries this question had disturbed the peace of the Church. That Easter time depended on the commencement of the equinoctial lunation was universally admitted. The Roman astronomers maintained that lunation might begin as early as the fifth, but according to the Alexandrian computation it could not commence before the eighth day of March. In consequence of this diversity of opinion, when the new moon fell on the fifth, sixth, or seventh of that month, the Latins celebrated the feast of Easter a full lunation before the Greek Christians.¹⁴ Towards the middle of the sixth century, weary of the disputes occasioned by these different computations, the Roman Church had adopted a new cycle. This agreed in every important point with the Alexandrian calculation. Such an improvement was unknown, however, to the British Chris-

⁶ This sufficiently appears from the sequel. In the work already quoted the reader will find a description of Lindisfarne, and some fine copper-plate engravings of its antiquities, vol. i. Frontispiece, vol. iv., pp. 93 to 97, with a view of Holy Island Castle, taken in 1773; and pp. 109 to 122, with three distinct views of ancient monastic ruins there, and each taken from a different point of view, A.D. 1773.

⁷ See Bartholomæi de Cotton Monachi Norwicensis "*Historia Anglicana*;" A.D. (449—1298), necnon ejusdem "*Liber de Archiepiscopis et Episcopis Angliæ*," p. 413. Edited by Henry Richards Luard, M.A. London, 1859. 8vo.

⁸ See Venerable Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. 17, p. 204.

⁹ See Venerable Bede's "*Historia Eccle-*

siastica Gentis Anglorum," lib. iii., cap. 25, p. 233.

¹⁰ See Cressy's "*Church History of Britany*," xv. book, chap. xvii., p. 368.

¹¹ See the Life of St. Chad at the 7th of this month.

¹² The ancient "*Annales Cambriæ*," edited by the Rev. John Williams, ab Ithel M.A. for the Master of the Rolls, note under A.D. 453, "*Pasca commutatur super diem Dominicum Papa Leone episcopo Romæ*," p. 3. St. Patrick brought most probably the older form of observance into Ireland.

¹³ See Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. 25, p. 233.

¹⁴ There were a few other variations in the Paschal canons, which contributed still more to perplex this subject. They may be seen in Smith's Bede, App. ix., p. 698.

tians. At that period, these were wholly employed in opposing their country's invaders. They continued to observe the ancient cycle of Sulpicius Severus. This had become peculiar to themselves. Hence, it occasionally happened, that Easter, and other festivals of the year depending on that solemnity, were celebrated at different times by the Saxon Christians. As these had been instructed by Scottish, by Roman, or by Gallic missionaries,¹⁵ so did their observances vary, and in accordance with the practice of their respective teachers.¹⁶ It is not easy to determine, from the order of his composition, whether by a man of ferocious or rough mind, Bede intended to describe Finan or Ronan. The context seems to favour an allusion to the former; but the phrase used by him to denote Ronan's mode of arguing,¹⁷ a mode very unbecoming towards a bishop, might incline one to think that he alluded to Ronan. He appears to have been a very persistent and acute disputant. It is difficult to believe the Scoto-Irish prelates and clergy would have fixed upon St. Finan as their champion were he man of rough disposition. Colgan says,¹⁸ that this Ronan here alluded to had been revered in Armoric Brittany, on the 1st of June,¹⁹ and this seems to form a very probable ground for supposition.

CHAPTER II.

ST. FINAN BAPTIZES PEADA, PRINCE OF THE MIDDLE-ANGLES—HE SENDS MISSIONARIES AMONG THESE PEOPLE—ST. FINAN CONSECRATES DIUMA AS BISHOP—HE BAPTIZES SIGEBERT, KING OF THE EAST SAXONS—HE CONSECRATES ST. CHAD AS BISHOP—VARIOUS SAINTS CALLED FINAN IN THE IRISH CALENDARS—WRITINGS ATTRIBUTED TO THE PRESENT ST. FINAN—HIS DEATH—HIS DIFFERENT COMMEMORATIONS—CONCLUSION.

NOTWITHSTANDING this Paschal diversity, justly considered a great inconvenience, there was no breach of communion, nor did Finan disturb the conscience of those who preferred the Roman computation. This prelate had the happiness to baptize Peada, Prince of the Middle-Angles, and son to Penda, Pagan King of the Mercians. Peada had come to the court of the Northumbrian King Oswin, for the purpose of obtaining in marriage his daughter, the Princess Alchfleda.¹ His proposal would not be agreed to, unless he and his subjects should become Christians. Peada listened to the Word of God, and he was so convinced of the truth, that he declared himself willing to become a convert, even should the princess be refused to him in marriage. Accordingly Peada and all his companions and suite, were baptized by Finan. Having obtained four learned and worthy priests, for the instruction of his subjects, the prince returned with joy to his own country. Those priests were Cedd, Add, Betti, and Diuma. The three former are said to have been English, and the last was an Irishman.² It has been maintained, however, notwithstanding the statement of Venerable Bede,³ that Cedda,⁴

¹⁵ See Dr. Lingard's "History of England," vol. i., chap. ii., A.D. 656, p. 99.

¹⁶ See what has been already observed on this subject in the Life of St. Diman Dubh, Bishop of Connor, at the 6th of January.

¹⁷ The words are "acerbiorem castigando." See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 25, p. 233.

¹⁸ See "Acta Sanctorum Hiberniæ," ix. Januarii. Vita S. Finani, n. 6, p. 45.

¹⁹ See notices of him at that day.

CHAP. II.—¹ See what has been already stated in the Life of St. Chad, at the 7th of this month.

² Dr. Lingard, in his "History of the Anglo-Saxon Church," chap. i., calls them

four Northumbrian priests. Bede expressly states, however, that Diuma was not a Northumbrian or an Englishman, but an Irishman or Scot. Nor does Dr. Lingard say a word about Finan, nor the part he had in the conversion of Peada, nor of his having supplied those priests to the Middle-Angles.

³ "Erant autem presbyteri Cedda et Adda et Betti et Diuma, quorum ultimus natione Scotus, cæteri fuere de Anglis." See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 21, p. 218.

⁴ Bede declares that this Cedda spent some time with St. Egbert in Ireland, when both were young men. See *ibid.*, lib. iv., cap. 3, p. 267.

Adda,⁵ and Betta, as well as Diuna, belonged to Scotia or Hibernia,⁶ of which country St. Finan himself was a native.⁷ With great success, these holy missionaries preached among the Middle-Angles, and brought many of them to a knowledge of the true Faith.⁸

In the very commencement of his episcopacy, St. Finan must have baptized Peada and his household, as we have already seen.⁹ Henry of Huntingdon relates this occurrence,¹⁰ and it is assigned to the year 653.

In a short time the missionaries converted so many persons that about two years after the opening of their mission, Diuna was elected and consecrated bishop, by St. Finan. The latter prelate placed him newly consecrated over the Middle-Angles and the Mercians. Our saint also baptized Sigebert, King of the East Saxons, as we have already seen in the Life of St. Chad.¹¹ The latter was consecrated by St. Finan, and appointed Bishop of the East Saxons.

Various saints bearing the name Finan or Fionan occur in the Irish calendars.¹² The present is one, not the least distinguished among them, owing to the fact of his having had so important a share in the conversion of the Northern Saxons, and because of his having been so specially noticed by Venerable Bede.

It is remarkable, Dempster¹³ falsely cites Hector Boetius as an authority for the statement, that St. Finan composed a tract under the title "*Monita Salutaria ad Ferguhardium*," lib. i. Demochares¹⁴ and Lesley¹⁵ have some laudatory notices of this holy man, in their respective works; while the learned Ussher¹⁶ does not forget to introduce notices regarding him, in his comprehensive work referring to the history of the British Churches.¹⁷ Bale has asserted that the present St. Finan wrote a treatise on the Paschal rite.¹⁸ But this statement is not supported by any more worthy authority. By some writers, the present saint is incorrectly called Sinan or Sinanus.¹⁹ Such error arose, probably by mistaking the initial letter F. for S., as written in old manuscripts. Many of the early English²⁰ and Scottish chroniclers mention this holy bishop with very laudatory phrases.

⁵ Adda is said to have been brother to the illustrious priest Ultan, who was abbot over a monastery called "*Ad Capræ Caput*." See *ibid.*, lib. iii., cap. 21, pp. 218, 219.

⁶ Such is the statement of Florence of Worcester ad annum 664.

⁷ See Colgan's "*Acta Sanctorum Hiberniæ*," ix. Januarii. Vita S. Finani, n. 9, p. 46.

⁸ In all probability, Finan was one of those missionaries who had gone over from Ireland to assist St. Aidan in establishing his Northumbrian mission.

⁹ See Life of St. Chad, at the 7th of January. Matthew of Westminster states this fact, under the year 650. See "*Flores Historiarum*," p. 226. Yet, Florence of Worcester defers the death of St. Aidan to the 31st of August, A.D. 652, when St. Finan received his mission, and was ordained through Scotie agency—doubtless with the sanction of the Holy See—after St. Aidan's departure from life.

¹⁰ Lib. iii.

¹¹ At the 7th of January.

¹² Thus there is a St. Fionan, bishop, at the 8th of January; a St. Fionan of Saxonland, at the 9th of January; a St. Fionan, son of

Erannan, at the 12th, and a St. Fionnan, at the 13th of February; a St. Fionan, the Leper, at the 16th of March; a St. Fionan, the Crooked, of Kennity; a St. Fionan, at the 4th of October; a St. Fionan of Rath, at the 25th of November; and a St. Fionan Caue, at the 8th of December. See Dr. Todd's and Dr. Reeves' edition of the "*Martyrology of Donegal*," pp. 418, 419. Also Colgan's "*Acta Sanctorum Hiberniæ*," Appendix ad Acta S. Finani, cap. i., p. 46.

¹³ See "*Historia Ecclesiastica Gentis Scotorum*," lib. vi.

¹⁴ "*De Sacrificio Missæ*," cap. xv., xxxix.

¹⁵ "*Historia Scotiæ*," lib. iv.

¹⁶ See "*Britannicarum Ecclesiarum Antiquitates*," pp. 78, 681, 697, 919, 964. Dublin edition, A.D. 1639.

¹⁷ See Colgan's "*Acta Sanctorum Hiberniæ*," ix. Januarii. Appendix ad Acta S. Finani, cap. iii., p. 48.

¹⁸ See Harris' Ware, vol. ii., "*Writers of Ireland*," book i., chap. iv., p. 33.

¹⁹ Among others, by Antonius Possevinus, "*In Apparatu*," and by Trithemius, "*De Viris Illustribus Ordinis Benedicti*."

²⁰ See Venerable Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. 17,

After he had gained many Gentiles to the true Faith, and had ruled over the See of Lindisfarne for about ten years, St. Finan was called away to the bliss of immortality, in the year 656²¹ or 659,²² according to some writers. Others again assign his death to 600 or 601.²³ The Irish calendarists place his festival at the 9th of January.²⁴

Although by birth and descent this saint was Irish; yet the entry of Finan, Saxon, occurs in the Martyrology of Tallagh,²⁵ at the 9th of January.²⁶ Marianus O'Gorman likewise commemorates him at the same date. Finan, a Saxon, is set down in the Martyrology of Donegal,²⁷ as being venerated on this day. He was the second Bishop of Lindisfarne,²⁸ and he is regarded as an Apostle among the Saxons of the midland and north-eastern parts of England. Hence his distinctive appellation.

English and Scotch writers²⁹ have his feast recorded at the 17th of February.³⁰ At this date, the reader will find some additional observations. However, it is said, neither of the foregoing dates represents the exact day of his death.

For learning, holiness of life, indefatigable zeal and earnestness of purpose, this great missionary was a light to many people, who had heretofore remained in the shadow of Paganism. Over princes and people he exercised great spiritual influence. In the activity of episcopal rule, and in his solicitude for the souls of men, he was a bright example of austerity and self-denial, in public and private life.

ARTICLE III.—ST. GUAIRE, BEG, PATRON OF AGHADOWY OR AGHADOEV, COUNTY OF LONDONDERRY. [*Probably in the Seventh Century.*] The spirit of holiness, from an early period, has consecrated many a lonely spot in old Ireland. The situation of that church, belonging to Guaire Beg, of Achadh-Dubhthaigh, in Magh-Li, is exactly pointed out in our calendars. It arose near the banks of the Bann, on the west side, between Loch-n-Eachdhach¹ and the sea. This saint belonged to the race of Colla Uais, monarch of Erin. His feast is registered in the Martyrology of Donegal² on this day. It is recorded, in the Martyrology of Tallagh³ as Guare "bic," for "beg," which means "small" or "little;" probably in allusion to his stature, or want of distinction. He was son of Lasreu, son of Fergus, son of Loegare, or

p. 204, cap. 21, 22, pp. 218 to 222, cap. 25, p. 233. Florence of Worcester, Matthew of Westminster, "Flores Historiarum," A.D. 651, 652, pp. 226 to 228. Nicholas Harpsfeld's "Historia Anglicana Ecclesiastica," sæc. vii., cap. xxviii., xxxi. Arnold Wion "Lignum Vitæ," lib. ii., cap. xxi.

²¹ According to the "Annals of Clonmacnoise."

²² The "Annals of Ulster" and "Annals of the Four Masters." See Dr. O'Donovan's edition, vol. i., n (q), pp. 268 to 271.

²³ This diversity of date may have been caused by the equivocal statement of Venerable Bede (lib. iii., cap. 27), that St. Aidan died, having been a bishop for seventeen years. Elsewhere it is insinuated, that he began to govern the See of Lindisfarne A.D. 635, and that he died A.D. 651. St. Finan's ten years of episcopal rule should therefore extend to A.D. 601.

²⁴ See Colgan's *Acta Sanctorum Hiberniæ*, ix. Januarii. Vita S. Finani, cap. vii.,

p. 45, and nn. 12, 13, p. 46.

²⁵ Edited by Rev. Dr. Kelly, p. xii.

²⁶ In the Franciscan copy we find *Finani Saxon*.

²⁷ Edited by Drs. Todd and Reeves, p. ii.

²⁸ See Father Stephen White's "Apologia pro Hibernia," cap. v., p. 66.

²⁹ Thus the "English Martyrology," Dempster, lib. vi., "De Scriptoribus Scotiæ," Camerarius "De Pietate Scotorum," at the 17th of February.

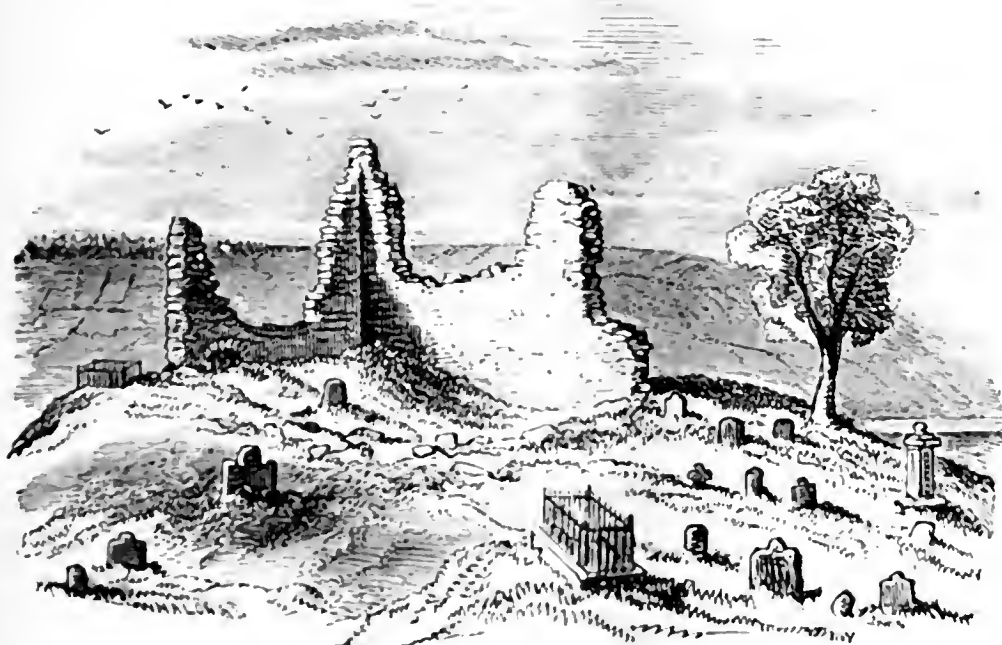
³⁰ In ranking this saint among the disciples of St. Columba—which is a mistake—Colgan promised to have something about him at this day. See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., p. 490.

ART. III.—¹ The ancient name for Lough Neagh.

² Edited by Drs. Todd and Reeves, p. 11.

³ Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy we read *Guairne bic*.

Laeghaire,⁴ son to Fiachra Tort, founder of the Hy-Tuirtre, son of Colla Uais, monarch of Ireland, from A.D. 327 to 331.⁵ This saint was cousin to another St. Guaire, surnamed Mor.⁶ Magh Li was the name of a territory extending from Bir to Camus, on the west side of the River Bann, where the Fir-Lii, a section of Colla Uais' descendants settled at an early period. Under the year of the world 2550, when Parthalon died, it is mentioned in our Annals, as having been one of the Irish plains cleared of wood; but in what particular year is not recorded.⁷ In the seventh century, as we are told, St. Guarius or Goar founded a religious establishment here, as a cell to the priory or abbey erected by him at Agivey. This latter became a grange to the Abbey of St. Mary-de-la-Foutæ, or Mecasquin, in 1172.⁸ The present saint was venerated in Aghadowy parish, county of Londonderry, and it is not improbable he was the actual founder of its church.⁹ For this erection would hardly appear to have been established by a namesake and relative called Guaire the "Great" or "Big," whose feast occurs at the 22nd of January.¹⁰ From the genealogy given for both, this latter saint seems to have been a cousin to the one venerated on this day.



Ruins of Agivey Church, Co. Londonderry.

Those ruins belonging to the old church at Agivey measure 74 feet in length by 28 in width.¹¹ About the year 1830, there was a square tower included in the length: it was 40 feet in height. People in the neighbour-

⁴See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. Vita S. Maidoci. Appendix, cap. iv., p. 223.

⁵See Dr. Reeves' edition of Archbishop Colton's "*Visitation of the Diocese of Derry*," n. (w), p. 80.

⁶See his feast at the 27th of January.

⁷See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 6 to 9. There, however, it is incorrectly said, that Magh Lii was in Ui-Mac-Uais-Breagh; for in Breagh there was no such place. See n. (a), *ibid*.

⁸See Lewis' "*Topographical Dictionary*

of Ireland," vol. i., pp. 15, 16, for a further interesting account of this parish.

⁹The situation of Aghadowey old church was probably that of the modern Protestant church in the townland and parish of the same name. See "*Ordnance Survey Townland Maps of the County of Londonderry*," Sheet 12.

¹⁰By one generation he appears to have been later in time than the present saint.

¹¹The accompanying view is taken from the west, by Mr. Jordan, of Ballymoney, county of Antrim. It is engraved by George A. Hanlon, Dublin.

hood had been previously in the habit of picking out some of its large stones to place at the heads of graves. About the date indicated, a thoughtless boy, amusing himself by taking out some stones, brought down a part of the wall. He had scarcely escaped from danger, when the tower fell. There is also a tradition, that an old bell, which hung there, had been cast into the Agivy river. On two of its sides, this stream encloses the burial-ground, still much used for interments.¹² A beautifully-chiselled font, broken in two separate parts, is to be found, and at the head of distinct graves.¹³

ARTICLE IV.—ST. FAELAN, OR FOILAN, ABBOT OF CLUAIN-MHAOSCNA, PROBABLY CLONMASKILL, COUNTY OF WESTMEATH. The annalist of the saints should have at heart the diffusion of knowledge and religion, at least in a degree equal to the cultivators of other sacred studies. A festival, in honour of Faelan Cluana Moescana,¹ is entered for the 9th of January, in the published Martyrology of Tallagh.² Some difference of opinion has been entertained regarding his locality. On this day, the Martyrology of Donegal³ registers Faelan, of Cluain-Maosgna,⁴ in Feara-tulach. In the Felire, Leabhar Breac copy, at the 9th of March, a notice occurs, in which it is stated his church was said to have been in Ui Dortan.⁵ This latter place is also called Tortan or Ui-Tortain; while a tribe of this denomination, and of the Oirghialla, was seated near Ardbraccan, in Meath.⁶ But, according to the Calendars of Ængus, of Marianus O'Gorman, and of Cashel,⁷ his place was in Feara-Tulach, now Fartullagh, a barony in the county of Westmeath. It is possible, however, that, at one period, the Feara-Tulach territory may have included the present barony of Delvin. Colgan seems to identify the present saint Failan with one, mentioned by Camerarius and other Scottish writers, who is venerated in Scotland.⁸ His Acts have been already inserted at this day. We have reason to suspect, however, that the present saint was a different person; and if so, it seems likely he had a double festival,—one on this day, and one on the 26th of August.⁹ In the Felire of St. Ængus, a St. Faelan is commemorated at this day,¹⁰ and with a high degree of commendation. It must be observed, however, that in the townland of Clonmaskill, parish of Castletown-delvin, it is not possible to discover any trace of a ruin or its site

¹² Its situation will be found clearly indicated on the "Ordnance Survey Townland Maps for the County of Londonderry." Sheet 12.

¹³ The font is one foot in diameter, circular on the inside, and octagonal externally.

ART. IV.—¹ After the entry of twelve foreign names, very much faded and nearly obliterated on the vellum, the Franciscan copy of the Tallagh Martyrology has the first entry of an Irish saint at this day, and thus imperfect, Faelan Cluana

² Edited by Rev. Dr. Kelly, p. xii.

³ Edited by Drs. Todd and Reeves, p. 11.

⁴ "Cluain measkna. There is a Clonmaskill in Castletowndelvin," MS. note of William M. Hennessy. If this be the place, it lies in the barony of Delvin, county of Westmeath.

⁵ The foregoing is the substance of a note added in Wm. M. Hennessy's copy of the "Martyrology of Donegal."

⁶ See O'Flaherty's "Ogygia," pars. iii., cap. 60. Also, the Book of Ballymote, fol. 229, b.; Colgan's "Trias Thaumaturga," cap. ii., p. 139, and p. 184, nn. 23, 24;

Felire-Aenguss, at the 8th of July, and Leabhar na g-Ceart, n. (b), p. 151; Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (o), pp. 594, 595.

⁷ See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Foillani. Appendix, cap. i., p. 104.

⁸ See "Acta Sanctorum Hiberniæ, ix. Januarii. Vita S. Foilani," pp. 49, 50.

⁹ The reader is referred to notices at that date.

¹⁰ The original text of this stanza, from the Leabhar Breac copy, R. I. A., and English translation, have been furnished by Professor O'Looney:

b. u. 10. aiboi geill co n-glaine
ar gnuir nís po paroir
faelan deoda oispar
felix pino uitalair

B. u. id. "Delightful the hostages in purity
In presence of the king whom I
have mentioned,
Faelan, the godly, the sincere
Felix the fair, Vitalis."

on the Ordnance Survey Townland Maps for the County of Westmeath.⁴ Yet there is a graveyard in the adjoining townland of Crowinstown.

ARTICLE V.—LOMCHU, OF KILL LOMCHON [*Probably in the Sixth Century.*] When St. Patrick was in that district of Munster, known as Ara, he came to a mountain called Teidhil. Near it, two of his disciples fell asleep, and never awoke with life. A church was there erected, and it was afterwards called Killteidhil.¹ Although this saint seemed to have been connected with Munster, for one was named Longa² or Lomchu, and the church in which he was specially venerated received its name, apparently from him; yet the exact locality has not hitherto been ascertained. However, on this day, in the Martyrology of Donegal,³ and in that of Marianus O'Gorman, Lomchu, of Cill-Lomchou, in Ulster, is set down. We merely find the name, Lomchon, with the adjunct "Sci," entered in the Martyrology of Tallagh,⁴ on the 9th of January.⁵ Very little more seems to be known concerning him. Although he might have died and have been buried in Munster, still his church of Kill-Lomchon may have been in another province. St. Longa or Lomchuo—supposed to be the present saint—is specially enumerated among the illustrious St. Patrick's disciples.⁶

ARTICLE VI.—ST. SUIBHSECH OR SUABSEG, VIRGIN, OF TIRHUGH BARONY, COUNTY OF DONEGAL. Virgins are purchased from among men, the first fruits to God and to the Lamb. Undefined those virgins follow the Lamb whithersoever he goeth.¹ Suabseg, a virgin, is mentioned simply in the Martyrology of Tallagh,² as having been venerated on the 9th of January. Again, Suibhsech, in Tir-Aedha, occurs in the Martyrology of Donegal,³ on this day. The old name of the territory has been converted into the modern denomination of Tirhugh barony, in the county of Donegal. There probably we must look for the exact locality where this saint was venerated as patron.

ARTICLE VII.—ST. CIARAN, OF ROS CUMALCHA. Whether or not this St. Ciaran be the son of Tulchan, according to Colgan's alternative conjecture,¹ does not seem to be very clear. If so, he was brother to St. Fintan Munna,² and to his sister St. Conchenna,³ as also probably to St. Lugad, abbot of Cluain-Finchoil.⁴ We find mentioned in the Martyrology of Donegal,⁵ on this day, a Ciaran of Ros Cumalcha. A nearly similar entry occurs in the Martyrology of Tallagh,⁶ at the 9th of January. There he is said to have been of Ruis-Cumulca.⁷ In reference to a complete knowledge of our saints, we may truly observe, that at present we can only see them

⁴ See sheet 14.

ART. V.—¹ See Colgan's "*Trias Thaumaturga.*" *Septima Vita S. Patricii*, lib. iii., cap. xli., p. 157. Regarding the name of this place, Colgan says, "*forte rectius Killteimhil,*" which he interprets, "*the Cill of the Shade or Rest,*" because here St. Patrick declared they should rest. See nn. 72, 73, p. 186, *ibid.*

² Colgan could not find any St. Longa in our Calendars.

³ Edited by Drs. Todd and Reeves, p. 11. See also the Calendar appended to the Rev. William Reeves' "*Ecclesiastical Antiquities of Down, Connor, and Dromore,*" LL, p. 370.

⁴ Edited by Rev. Dr. Kelly, p. xii.

⁵ In the Franciscan copy we find Lomchon rei.

⁶ See Colgan's "*Trias Thaumaturga,*"

Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 267.

ART. VI.—¹ Apocalypse, xiv., 4.

² Edited by the Rev. Dr. Kelly, p. xii. In the Franciscan copy we find Suabrygi uoy.

³ Edited by Drs. Todd and Reeves, p. 11.

ART. VII.—¹ By a typographical error, Colgan has the 19th for the 9th of January.

² Venerated at the 21st of October.

³ See "*Trias Thaumaturga,*" Quarta Appendix ad Acta S. Columbe, cap. iii., p. 482. St. Conchenna was venerated at the 13th of March.

⁴ Venerated at the 2nd of March.

⁵ Edited by Drs. Todd and Reeves, p. 11.

⁶ Edited by the Rev. Dr. Kelly, p. xii.

⁷ In the Franciscan copy only Capan puy . . . Lea can be deciphered.

as through a glass and dimly, and know them in part;⁸ let us trust in the Divine mercy, that hereafter we shall know them, as we ought to be known, and see them face to face.

ARTICLE VIII.—ST. BAITHIN. The preservation of a saint's name is too frequently in our calendars the mere representation of a well-spent life. A festival, in honour of Baithin, is recorded in the Martyrology of Tallagh,¹ at the 9th of January. Nothing more explicit occurs, where Baeithin is simply set down in the Martyrology of Donegal,² on this day. His place is not recorded.

ARTICLE IX.—ST. FINIA OR FINE, ABBESS OF KILDARE. [*Eighth Century.*] Because truth and innocence of life distinguish holy virgins, they live without stain before the throne of God.¹ We are informed by Colgan,² that Finia, Abbess of Kildare, died on the 9th of January, A.D. 800. The same year is set down for the death of this Fine, in the Annals of the Four Masters.³ Although it is not expressly stated, Colgan seems to regard this day as dedicated to her memory.

ARTICLE X.—ST. BRENDIN, OR BRENAINN. He is the true disciple, who, leaving all things to follow Christ, never swerves from a faithful service. Brendin is mentioned in the Martyrology of Tallagh,¹ at the 9th of January.² Nor do we find any etymon localizing him, where we read, in the Martyrology of Donegal,³ of Brenainn, as having a feast on this day.

ARTICLE XI.—REPUTED FEAST OF ST. ERHARD, BISHOP OF RATISBON, IN BAVARIA. [*Seventh Century.*] The 9th of January, to St. Erhard or Nerard, bishop and confessor, the MS. of Florarius enters as a feast, according to Bollandus. His Acts have been given at the previous day.

Tenth Day of January.

ARTICLE I.—ST. DIARMAID OR DIERMIT, ABBOT OF INIS CLOTHRANN, OR INCHCLERAUN, COUNTY OF LONGFORD, AND OF FAUGHALSTOWN, COUNTY OF WESTMEATH.

[SIXTH CENTURY.]

CHAPTER I.

INTRODUCTION—FATHER AND MOTHER OF ST. DIARMAID—HIS IDENTITY AND BIRTH—HIS EARLY STUDIES—HE BECOMES A MONK AND AFTERWARDS A PRIEST—HE IS SAID TO HAVE BEEN THE AUTHOR OF A METRICAL PSALTERY—THIS AUTHORSHIP IS DOUBTFUL.

NOTHING is more common in life than the eager pursuit of false objects and false friends. Thus human beings are led astray in the search for true happiness. Man has three kinds of friends on earth. For the most part, he does

⁸ See I Corinthians, xiii., 12.

ART. VIII.—¹ Edited by Rev. Dr. Kelly, p. xii.

² Edited by Drs. Todd and Reeves, p. 11.

ART. IX.—¹ Apocalypse, xiv., 5.

² See "Trias Thaumaturga," Appendix Quinta ad Acta S. Brigidæ, cap. ii., p. 629.

³ See O'Donovan's edition, vol. i., pp. 410, 411.

ART. X.—¹ Edited by Rev. Dr. Kelly, p. xii.

² In the Franciscan copy we read *brenoinn agus bea...* The latter part is illegible, but there can be no doubt it is intended to commemorate Beathen.

³ Edited by Drs. Todd and Reeves, p. 11.

not know them well until the time when he is called from this world, in order to give an account of his conduct. The first of these friends, wealth and possessions, remain behind him, and fall into the keeping of others. The second, his relations, accompany him only to the grave, and soon forget his past existence. His works of faith and labours of love follow him into eternity, and are his real abiding friends, before the throne of God. There he will be recompensed, according to his works. Even the cup of cold water, which is given to one who thirsts, will not be unrewarded. How thoughtlessly, then, does the man act who concerns not himself, in the least degree, about such true friends, when he can secure them here below, and cause them to smooth his departure from a world of disappointments and trials. The holy anchorites disregarded wealth and the society of kinsmen; they only desired to labour and to live for God, that so He might befriend them in the hour of danger.

In various Irish calendars and records we are furnished with the pedigree of this celebrated saint.¹ He is called in Irish, Naoimh Dhiarmuit, which signifies Diernit "the Just," or "the Holy." He is said to have been son to Lugna, and to have followed seventh in descent from Dathy, King of Ireland, who was killed about the year 427.² This holy Diarmait belonged to the Hy-Fiachrach family, who inhabited a considerable part of the Connaught province.³ According to Ængus the Culdee, and Maguire, his mother was named Dediva;⁴ but following another account, in the Calendar of Cashel, her name was Editua,⁵ of the Kiennacht country.⁶ She is said to have been of noble race and the mother of many saints.⁷ She was a grand-daughter to Dubtach O'Lugair,⁸ arch-poet, who so courteously received St. Patrick,⁹ when he preached in the royal palace of King Leogaire at Tara.¹⁰

It is hardly admissible, as Colgan seems to think, the present St. Diarmaid was that same Diernitius, the disciple of St. Fiech.¹¹ He spent some time

ARTICLE I. — CHAPTER I. — ¹ Charles Maguir, or the Commentator on St. Ængus' "Feilire," at the 10th of January, refers our saint's origin to King Dathy, in the following line. St. Diernit of Inis-Clothrann was son to Lugna, son of Lugad, son to Finbarr, son of Fraic, son to Cathchuon, son of Ængus, called by some Becchuon, son of David, son to Fiachrius, son of Eochod, surnamed Moimedon.

² The "Menologic Genealogy," chapter viii., and the "Martyrology of Cashel" at the 10th of January, give the same genealogy. See Colgan's "Acta Sanctorum Hiberniæ," x. Januarii. Vita S. Diernitii, n. 2, p. 52.

³ The fullest and most satisfactory description of this race and their district we possess is in that ably-edited work, "The Genealogies, Tribes and Customs of Hy-Fiachrach, commonly called O'Dowda's Country," with a Translation and Notes, and a Map of Hy-Fiachrach, by John O'Donovan. It appeared in 1844, under the auspices of the Irish Archaeological Society. This account was taken from the Book of Leacan, R. I. A., and from the Genealogical Manuscript of Duall Mac Fírhis, in the Library of Lord Roden.

⁴ She was the daughter of Tren, son to Dubtach O'Lugair. The following were her children, according to one account: St.

Senan, son of Fintan; St. Manchin, son of Collan, in the territory of Corann; St. Callin, a disciple of St. Columkille; St. Fedlimid of Kilmore; St. Dagius, son of Carill; St. Femia, daughter of Carill; and St. Diernit, of Inis-Clothrann. This seems a very surprising number of saints, and children of the same mother. From the foregoing accounts, it would appear, that Dediva had been married to four different husbands.

⁵ Colgan's "Acta Sanctorum Hiberniæ," x. Januarii, n. 3, p. 52.

⁶ So Cathal Maguire states. *Ibid.*, n. 4.

⁷ This matron was the mother of six sons, and of one daughter; all of these were illustrious for their sanctity, as St. Ængus the Culdee asserts, in his book "On the Mothers of Irish Saints," num. 2.

⁸ Thirty holy men and women are said to have descended from this celebrated personage. See Colgan's "Acta Sanctorum Hiberniæ," Vita S. Diernitii, cap. i, and nn. 1 to 8, p. 52, *ibid.*

⁹ See his Life at the 17th of March.

¹⁰ We are told by Colgan, on this account, that he deserved the distinction of being progenitor to a numerous and holy offspring. An Irish Life of St. Patrick, lib. i, cap. xvii., is quoted as authority.

¹¹ See "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. xxii., p. 153.

at Donnach Fiac, as mentioned in the Tripartite Life of St. Patrick.¹² Such a supposition must throw Diarmait back to a generation before that in which he really flourished. We feel at a loss to know the exact period of this saint's birth; but it took place, most probably, about the commencement of the sixth century.

In his early youth, St. Diernit made great progress, both in learning and sanctity. After the usual course of ecclesiastical studies, having first become a monk, he was afterwards ordained priest.¹³ The duties of this office he discharged with great zeal, fervour, and fidelity. He became a spiritual director and teacher, it is said, to St. Kieran of Clonmacnoise,¹⁴ and he was also a friend to St. Senan, Abbot of Iniseathy.¹⁵ Besides the exalted opinion entertained of him by many distinguished ecclesiastics, the laity conceived a most extraordinary veneration for his character. That surname,¹⁶ by which he was distinguished, served to indicate the depth and sincerity of this feeling.¹⁷ According to Colgan, he composed a sort of metrical psalter. In this the names of the principal holy persons are invoked, including those of fifty-two Irish saints. This work was written in very ancient and very elegant metre. Some of those celebrities mentioned, however, appear to have lived after St. Diernit's time, in the opinion of Colgan. Such names he supposes to have been interpolations of a later period. The names, St. Malruan and St. Adamman alone, are instanced, as examples of additions by another and a more recent writer.¹⁸ In the absence of other proof than bare assertion, might we not consider less distinguished saints, bearing such names, to have lived before or contemporaneously with St. Diernit? Still, it must be admitted, that if the identity be unquestionable, the authorship of this piece must be assigned most likely to some writer who lived centuries after the age of St. Diernit.

The Martyrologists of Donegal favour the opinion, that he was the author of this tract; although its very title would seem to disprove any such conjecture. It was Diarmaid, they tell us, that composed the *Cealtair Dichill*,¹⁹ in verse, in which he invoked a countless number of the apostles and saints of the world, and of the saints of Ireland, as a protection and shelter for himself, just as Colum composed the difficult poem, called the *Luirech* or *Sgiathluirech* of Colum-Cille. This latter begins: "The shield of God as a protection

¹² *Ibid*, n. 40, p. 183. Also Quinta Appendix ad "Acta S. Patricii," cap. xxiii, p. 267.

¹³ He is called a priest, by the Commentator on *Ængus*, at the 10th of January. He is designated as a bishop by Marianus O'Gorman, at the same day. All the Martyrologists style him abbot.

¹⁴ For this statement, we have the authority of the Commentator on *Ængus*, at the 10th of January, where he calls our saint, "the Priest of St. Kieran." Again, in the Life of St. Kieran (chapters i. and iv.) it is stated, that St. Diernitius, surnamed the Just, baptized St. Kieran, when an infant, and afterwards instructed him during the time of his youth. Yet, Colgan says, he was not altogether certain these accounts refer to our St. Diernit; especially since, in the Life of St. Patrick (lib. i., cap. 21.), it is written, that St. Diernit, who baptized St. Kieran, was also a disciple of St. Patrick. Therefore, he was unwilling to insert in this saint's Acts, those edifying particulars re-

corded of St. Diernit, in the Life of our illustrious Irish Apostle. See *ibid*. "Acta Sanctorum Hiberniæ," x. Januarii, nn. 11, 12, p. 52.

¹⁵ See the Life of St. Senan, which is given at the 8th of March.

¹⁶ *Naoimh-Dhiarmuit* or "Dermod the Just."

¹⁷ The name of our saint, in Irish, is written *Diarmuid*, and sometimes *Diarmuitt*; in Latin, it is written, at one time, *Diermedus*, and again *Diermetus*, but for the most part *Diermitius*. The more correct writing is *Diermetus* or *Diermitius*.

¹⁸ Colgan's "Acta Sanctorum Hiberniæ," n. 9, p. 52.

¹⁹ In a note Dr. Todd says, regarding *Cealtair Dichill*, "This poem, and also the *Lorica* of Colum-Cille, mentioned here, are extant in the Bruxelles MS., which contains the *Felire* of *Ængus*, and the Martyrologies of Marianus O'Gorman and Tamlacht." One named *Dichill* probably wrote it.

upon me," &c. But, "They shall protect me against every danger," was the beginning of what Diarmaid composed,²⁰ as we are informed.

CHAPTER II.

ST. DIARMAID RETIRES TO INIS-CLOTHIRANN—HE FOUNDS A MONASTERY THERE—HIS MANNER OF LIVING—HIS DEATH—POPULAR OPINIONS ABOUT THIS SAINT ON THE SHORES AROUND INCHCLERAUN—IVORY STATUE OF ST. DIERMIT—ST. DIERMAIT IS SAID TO HAVE FOUNDED A CHURCH AT FAUGHALSTOWN, IN THE COUNTY OF WEST-MEATH—HIS FESTIVAL AND COMMEMORATION—CONCLUSION.

BEING desirous to secure solitude and the delights of heavenly contemplation, St. Diarmaid sought a retreat on Inis-Clotran Island, placed within Lough Ree, and adjoining the fore-shore of the present county of Longford.¹ It was a suitable spot for religious retirement.² Here, surrounded by the spreading waters of the Shannon, he erected a monastery. It afterwards became famous, on account of many persons, distinguished for their learning and piety, who were found within its enclosure.³ St. Diermit was abbot over the community here, and which he had collected around him. Whilst on this island, we may suppose, without giving much credence to fabulous accounts, regarding the manner in which their transmissions up and down the Shannon were made, that frequent interchanges of friendship took place between the holy abbots of Inis Clotran and Iniscathy.⁴ The foundation of our saint's monastery is referred to about the year 540.⁵ In a note, Dr. Lanigan seems to hesitate as to whether or not our saint flourished at such an early period.⁶ The year of

²⁰ In an Irish note, found in the table appended to the Martyrology of Donegal, and of which the following is an English translation, ["On Loch Ribh in Cuircne, and no woman or young female child can touch his Relig (*sepulchral church*). And a Saxon heretic woman, who violated it, cried out and died immediately. Inis Diarmada is the name of the island, with many Religs and monasteries."] We thus obtain an idea of the popular veneration paid this saint. See *ibid.*, pp. 400, 401.

CHAPTER II.—¹ It is remarked by Colgan, that between ancient Meath and Connaught, the River Shannon here extends, and forms a lake, studded with many islands, where cells and hermitages of various saints formerly abounded.

² At certain times, it is both difficult and dangerous to reach the islands on Lough Ree in an open boat. Wild waves curl over the surface of the lake, beating on its shores and islands, when high winds prevail, as the writer had experienced during a boating excursion to some of its islands in 1860.

³ After St. Diermit, there flourished and reposed at Inis Clotran, St. Senach, abbot of this place, A.D. 719, whose feast occurs on the 20th of April; St. Eochodius, abbot, A.D. 780; St. Curoius, abbot, and a most learned doctor, A.D. 869; Aidus O'Finn, bishop, A.D. 1136; Nehemus O'Dunin, a man of letters, a poet and an

excellent historian, who died on the 17th of December, A.D. 1160. Besides these, others are mentioned in the "Annals of Clonmacnoise" and in those of All Saints' Island. See also Dr. O'Donovan's "Annals of the Four Masters," vol. i, pp. 318, 319, 386, 387, 514, 515; and vol. ii., pp. 1052, 1053, 1136, 1137.

⁴ Colgan has introduced some stanzas from the metrical Life of St. Senan to illustrate St. Diermit's Acts.

⁵ By Dr. Lanigan. Thus the times of St. Diermit are said to synchronize with those of St. Kieran of Clonmacnoise, who died A.D. 548; of St. Senan of Iniscathy, who died A.D. 544; and of St. Dagaenus, who died A.D. 586. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 184, 185, 212, 213.

⁶ Colgan maintains, that Diermit lived about this time. Ware places the foundation of Inisclothan in the first ages of the Irish Church. See "De Hibernia et Antiquitatibus ejus," cap. xxvii., p. 172. Harris assigns it to the fifth century. But according to what Colgan has collected concerning this saint, it must have been much later; for he is said to have been descended in the seventh generation from Dathy, King of Ireland. This monarch was killed about the year 427. Such circumstances would lead us to believe that Diermit flourished later than even 540. See Dr. Lanigan's "Ecclesiastical

Diermait's death is not known; but we have it recorded, he departed this life in his monastery, at Inis Clotran,⁷ the 10th of January. On this day his feast is celebrated.⁸ By one of our Martyrologists, Marianus O'Gorman, he is said to have been a bishop.⁹

The present situation of Inis-Clothran—now called Incheleraun¹⁰—is admirably distinguished with its antique remains on the Ordnance Survey Townland Maps for the County of Longford.¹¹ The inhabitants of Cashel parish, in this district, call it the Seven Church Island,¹² and consider it to have been the most important of those various islands on Lough Ree.¹³ The people about the shores have a very special veneration for St. Diermait, who is said to have blessed all the islands in the lake, except one, to which an Irish name is given. This signifies in English "the forgotten island." Popular traditions abound, in connexion with the ruins of a church, Templedermot, named after our saint, and the "clogas" or square belfry of Dermot, for the desecration of which, a remarkable punishment befel the Quaker who resided on Incheleraun. The boatman, who rowed Mr. O'Donovan over to this island, declared, that about six weeks previously he and two others saw plainly and distinctly in the noon-day, a tall and stately figure walk along the waves from Incheleraun with a measured step, until this apparition disappeared in the dim distance, near Athlone. The boatman and his companions believed the phantom to be St. Diermait, or some other early saint, connected with the island, and who had come to visit his old habitation on earth.¹⁴

A beautiful ivory statue of St. Diermit, for a long time, had been preserved on the island. In order to save it from the Vandalism of Protestant Reformers, it was buried in the earth. Afterwards, it was removed,¹⁵ by the brother of a regular priest. He wrote an account, concerning this discovery, to the Irish hagiologist, Father John Colgan. The name of this person has not been given, lest, as Colgan asserts, the Iconoclasts might be enabled to

tical History of Ireland," vol. ii., chap. x., § 3, p. 10, and p. 11, n. 36.

⁷ Having mentioned the island of Inisboffin, on Lough Ree, Brewer says: "On Inisclothrann, not far distant from the above, St. Dhiarmuit Naomh founded an abbey, about the year 540, which became famous for its schools, and the numerous learned men who studied within the grateful retirement of its insulated walls." See "Beauties of Ireland," vol. ii., p. 276.

⁸ According to St. Angus, Marianus O'Gorman, and the Calendar of Cashel. These authorities give the names of his father, mother and their progenitors. Many other saints bore his name, and were from the same part of the country. Concerning these, the reader is referred to a note already given at the 6th of January, when treating about St. Diarmaid, Bishop of Airindh-Indaich, art. iii., note 5. Henry Fitzsimon, the English Martyrology, and other authorities also treat about Diermit, a disciple to St. Columba, at the 3rd of August. Adamnan often mentions the latter, in his Life of Columba. See Colgan's "Acta Sanctorum Hiberniæ," x. Januarii, n. 17, p. 52.

⁹ Speaking of this saint, a writer says: "This Dermot is he (as I think) whom the Registry of Clogher calls Bishop of Cluain, a church situated near Lough Erne, and

commonly-called Clunes; and whom that registry says, was buried there with St. Tigernach, first bishop of that see. But I submit this point to the enquiry of others." Harris' Ware, vol. i., "Bishops of Kilmore," p. 226. The church, here alluded to, is that of Clones, a town within the county of Monaghan, and diocese of Clogher.

¹⁰ It has likewise obtained the modern name of Quaker's Island, from a person of that denomination formerly residing there.

¹¹ See sheet 21.

¹² In Irish, Oileán na seacht ceannpull. See John O'Donovan's letter, dated Longford, May 22nd, 1837. "Letters and Extracts containing Information relative to the Antiquities of the County of Longford, collected during the progress of the Ordnance Survey in 1837," pp. 54, 56.

¹³ The fullest account of Inis Clothran is that subsequently written by Mr. O'Donovan, when he had visited this island. See his letter dated Strokestown, August 19th, 1837. "Letters containing Information relative to the Antiquities of the County of Roscommon, collected during the progress of the Ordnance Survey in 1837-8," vol. ii., pp. 189 to 216, with a tracing of the island.

¹⁴ See *ibid.*, pp. 198, 199.

¹⁵ In Colgan's time.

discover St. Diernit's image, and subject it to their usual process of destruction.¹⁶

At an early period, it is said, the monastery known as Caille-Fochladha, now Foghly or Faghly, or Faughalstown, county of Westmeath, was probably founded by this St. Diernit. The abbey was charmingly situated on the northern brink of Lough Derryvaragh,¹⁷ and under the shadow of giant Knock-Eyen.¹⁸ The old church measures 61 feet, by 20 feet 9 inches. Eye cannot gaze on wilder or more gorgeous scenery than that presented from the lone churchyard. A splendid panorama presents itself across the bright waters from Stonehall to Multifernham; colossal proportions spread from Coolure to Crooked-wood; and here scenic or antiquarian tastes may be thoroughly gratified. There was a holy well, dedicated to St. Diernit, Anglicized Darby. Formerly this was much frequented, on the annual recurrence of his feast. It lay near the old church of Faughelstown.¹⁹

Diernit of Insi-Clothrand, without any other designation, occurs in the Martyrology of Tallagh,²⁰ at the 10th of January.²¹ Further particulars this day are recorded, in the Martyrology of Donegal,²² regarding Diernit, Bishop of Inis-Clothrann, in Loch-Ribh. He belonged to the race of Fiachra, son to Eochaidh Muighmheadhoin, according to the calendarists. Also at the 10th of January, the "Kalendarium Drummondense" notes the passage of St. Diernit, confessor, to the Lord, in Ireland.²³ In the Feilire of St. Aengus, he is commemorated at this date.²⁴ Besides, under the head of Inis Clothrann, for the 10th of January, Duaid Mac Fírbis enters Diernit, bishop, from Inis-Clothrann, in Loch Ribh, who sprung from the race of Dathy, King of Erin; and from Dedí, daughter to Trían, son of Dubhthach ua Lughair, chief bard of Erin.²⁵

Resignation to the holy will of God is always a characteristic of the saintly contemplative. He lives only to love, and his resolutions have been taken from the loving words of the Apostle, "Whether we live, we live to the Lord, or whether we die, we die to the Lord; therefore, whether we live or die, we belong to the Lord." Such are the reflections of every good priest, whether regular or secular, and of every devout nun, whether mingling in the world or retired in the cloister. An inexhaustible mine of rich thoughts, that cannot fail to become a source of joy to the mind of every pious laic should be the adoption of holy sentiments, which cannot fail to nourish fidelity to Christian engagements. By dwelling frequently on such meditations, the love of Saint

¹⁶ See Colgan's "Acta Sanctorum Hiberniæ," x. Januarii. Vita S. Diernitii, cap. vi., and n. 18, p. 52. It may be asked, is this curious and artistic relic of olden times yet in existence?

¹⁷ See "Ordnance Survey Townland Maps of the County of Westmeath." Sheet 7.

¹⁸ See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 569.

¹⁹ See *ibid.*, vol. ii., chap. xviii., pp. 439 to 441.

²⁰ Edited by Rev. Dr. Kelly, p. xii.

²¹ After the entry of eight foreign saints in the Franciscan copy, we have in the first place *Deirmit iní Clóth.*

²² Edited by Drs. Todd and Reeves, pp. 12, 13.

²³ Bishop Forbes' "Kalendar of the Scottish Saints," p. 1.

²⁴ The following stanza from the Leabhar Breac copy, R.I.A., with its English translation has been furnished by Professor O'Looney of the Irish Catholic University:—

C. iii. 10. *aíme i nge n-íochpa
nach iníeoma tpoich panno
míro eao eam eathbapp
Diarmait iníre Clóthpanno*

C. iii. id. I pray a fervent prayer
That they go not into the bad
place [hell]
Mild the chaste comely helmet
Diarmait of Inis Clothrand.

²⁵ See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part ii., pp. 114, 115.

Diermaid for his Lord and Master proved expressive in word and work. His heart was filled to overflowing, and contemplation was evidently to him an inexhaustible delight. Those who familiarize themselves with the spirit breathed in religious meditations will not be surprised that such practices should have been natural to him, who flew from all earthly distractions, that his soul might anticipate the joys of angelic communion, feeling a sympathy with all good that God enjoins, and that man is capable of performing in this world.

ARTICLE II.—ST. THOMIAN, TOIMEN, THOMENUS, OR THOMANUS, ARCHBISHOP OF ARMAGH. [*Seventh Century.*] Called to a high and holy trust this pious servant of God taught by precept and example, bearing fruit to-day in all those virtues which adorn the sanctuary throughout the length and breadth of the land. This distinguished prelate appears to have been born before the close of the sixth century. He was the son of a noble or chief, called Ronan. The future archbishop grew up in great virtue, and from early youth he was remarkable for attention to study. Afterwards he was ranked among the most erudite of his countrymen, during an age most fruitful in the production of learned men.¹ Colgan has collected from various sources, all that had been known regarding this distinguished prelate.² So great was his reputation for piety and learning, that on the death of Mac-Laisir, Archbishop of Armagh, on the 12th of September,³ A.D. 622⁴ or 623,⁵ Thomian was elected by unanimous suffrage to take possession of this vacant see. Following the Psalter of Cashel—which takes in Sechnal and Patrick the Elder—St. Thomian is reckoned as the seventeenth bishop who presided over the metropolitan diocese of Ireland. For a long term he ruled in a holy manner that flock consigned to his charge. The celebrated Paschal controversy,⁶ to which allusion has been already made, urged Archbishop Thomian, with four other bishops and five abbots or priests, besides one called a doctor, to address a letter to the Holy See, A.D. 640. Their letter was conveyed to Rome by messengers; but as we cannot learn anything regarding the existence of this document, it seems impossible to pronounce what side the archbishop or the signatories took in reference to the question. Judging by that reply returned to them, their opinions can be only imperfectly inferred.⁷ This holy archbishop is named first among the Irish clergy to whom the Vicar-Capitular and Roman clerics wrote in 640,⁸ regarding the proper method for celebrating Easter.⁹ We find this holy archbishop's name written in a multi-form way. He is variedly called Thomian, Toimen, Toimene, Tommene, Thomenus, Tomyne, and Thomanus. It is likely, with his advanced years, he obtained additional respect from his clergy and their flocks under his care. He seems to have presided as Metropolitan for about thirty-eight

ART. II.—¹ See Venerable Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. ii., cap. 19. Ussher's "*Primordia*," p. 936, and Harris' Ware, vol. i., "*Bishops of Armagh*," pp. 39, 40.

² See "*Acta Sanctorum Hiberniæ*," x. Januarii. Vita S. Thomiani, pp. 53, 54.

³ See notices of him at that date.

⁴ At A.D. 622, the death of Mac Laisre is recorded in Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 246, 247.

⁵ In Harris' Ware, vol. i., "*Archbishops of Armagh*," p. 39, his death is recorded at A.D. 623, on the 2nd of September. This is

evidently a mistake for the 12th.

⁶ For a fuller account regarding the origin of this controversy, the reader is referred to the Life of St. Lasarian, at the 18th of April.

⁷ Colgan thinks from these words, "*reperimus quosdam Provinciæ vestræ*," it may be surmised that St. Thomian and many others in the Northern Province did not differ from the Romans in opinion, if not in practice, regarding the Paschal celebration.

⁸ See Ussher's "*Veterum Epistolarum Hibernicarum Sylloge*," epist. ix., pp. 22, 23.

⁹ See the Life of St. Diman or Dima, Bishop of Connor, at the 6th of January.

years, and at the time of his decease he was probably very old. According to the "Annals of Clonmacnoise," or the "Chronicon Scotorum,"¹⁰ he died A.D. 657; but according to those of Ulster,¹¹ and of the Four Masters, he departed this life in the year of our Lord 660.¹² In Harris' Ware, his death is referred to 661.¹³ His demise happened on the 10th of January. This day was dedicated to the memory of Toimin, of Ardmacha, according to the Martyrology of Tallagh.¹⁴ Marianus O'Gorman likewise places him at the 10th of January.¹⁵ At the same date, Tiomen, the successor of Patrick, is recorded in the Martyrology of Donegal.¹⁶ It may well be understood of this holy archbishop that he provided for all wants, while his thoughtful kindness and delicate consideration for the feelings of others knew no bounds. He had anticipated the amiable spirit of St. Francis de Sales. If an act could be seen in a hundred lights, he never failed to view it in the most favourable one, and thus had charity towards the failings of others, with a love for God peculiarly his own.

ARTICLE III.—ST. DIMAN OR DIOMMAN, OF INISHKEEN. The present saint must have flourished at an early period, for his name occurs, at this date, in the Martyrology of Tallagh.¹ There the entry is Diman Innsi-Cain in the published copy; and in the Franciscan manuscript, there is a nearly similar rendering.² In the Martyrology of Donegal,³ we find Diomman, of Inis-Caoim, recorded at the 10th day of January. In the table postfixed to this Martyrology, the compiler has added a comment, at the entry of this saint's name, to see the similar names, and Dioma of Cluain-Caoim.⁴ By this observation we are left to infer, that a doubt seems to have arisen regarding the present saint's identity with a St. Diomog of Cluain-Caoim,⁵ who was venerated in the county of Limerick, or with some other saint bearing this name. We find the death of a Dimma, who was a bishop, announced at A.D. 662;⁶ but we do not know the name of that see with which he was connected. Neither may we identify him with the present or any other saint of the name, for want of further knowledge. The rank or position the present holy man held in the Church has not transpired, and we have to search for his place, which seems to us most likely to be found in the northern province. There is a village denominated Inniskeen or Enniskeen, in the parish of Kinneigh, in the western division of the barony of East Carbery, county of Cork, about eight miles west from Bandon. There is also an Enniskeen in the county of Cavan.⁷ There are two parochial denominations of Inniskeen or Enniskeen. One of these⁸ is that situated partly in the baronies of Louth and Upper Dundalk, in the county of Louth

¹⁰ See W. M. Hennessy's Edition, pp. 96, 97. O'Flaherty has added a note in the original MS., "661 A.D."

¹¹ "A.D. 660, Tommene, Episcopus Ardmachæ, defunctus est."

¹² See O'Donovan's "Annals of the Four Masters," vol. i., pp. 270, 271, and n. (2), *ibid.*

¹³ See "Archbishops of Armagh," vol. i., p. 40.

¹⁴ Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy we read *Tomman* at this day.

¹⁵ See Colgan's "Acta Sanctorum Hiberniæ," x. Januarii. Vita S. Thomiani, n. 15, p. 54.

¹⁶ Edited by Drs. Todd and Reeves,

pp. 12, 13.

ART. III.—¹ Edited by Rev. Dr. Kelly, p. xii.

² In the Franciscan copy *Dimman Innsi-Cain* occurs.

³ Edited by Drs. Todd and Reeves, pp. 12, 13.

⁴ See *ibid.*, pp. 402, 403.

⁵ His feast occurs on the 26th of April.

⁶ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 272, 273.

⁷ See "General Alphabetical Index of the Townlands and Towns, Parishes and Baronies of Ireland," p. 435.

⁸ Here some remains of an old church exist.

⁹ This was generally called in our Annals

and province of Leinster, but chiefly in the barony of Farney, county of Monaghan and province of Ulster.¹⁰ The other Enniskeen¹¹ is that situated partly in the barony of Clankee, county of Cavan, and partly in the baronies of Lower Kells and Morgallion, county of Meath.¹² However we cannot be assured, for want of authorities to favour such an opinion, that the present holy man had any ministerial connexion with any of the foregoing places. There are no less than five townland denominations of Innishkeen found on the Ordnance Survey Maps of Ireland.¹³ Two of these are in the county



Old Cross and Cemetery of Innishkeen, Co. Fermanagh.

Fermanagh.¹⁴ There is an Innishkeen respectively in the counties of Limerick, Leitrim, and Monaghan. The island of Innishkeen,¹⁵ in the parish of Cleenish, barony of Clanawley, and county of Fermanagh, is surrounded by the Erne River, and it lies about three miles southward from Enniskillen town. This island comprises over 260 acres; and on it are to be seen two ancient forts, as also an exceedingly old burial-ground, the site of a former church.¹⁶ Of this island we find several accounts, in connexion

Inis-caoin-Deagha, from its founder St. Dageus. It had a succession of abbots in the eighth, ninth, and to the eleventh century. It is now a parish belonging to the diocese of Clogher. See Archdall's "*Monasticon Hibernicum*," p. 465.

¹⁰ See Lewis' "*Topographical Dictionary of Ireland*," vol. ii., p. 22.

¹¹ This place is not generally alluded to in our Annals.

¹² See "*General Alphabetical Index of the Townlands and Towns, Parishes and Baronies of Ireland*," p. 924.

¹³ See "*General Alphabetical Index of the Townlands and Towns, Parishes and Baronies of Ireland*," p. 538.

¹⁴ One was in Lough Melvin, close to the

boundaries of the counties of Leitrim and Fermanagh. There are no ruins of a church or castle on this island, although in A.D. 1421, the O'Rourkes attacked and defeated the Mac Claneys, who occupied it. See Dr. O'Donovan's "*Annals of the Four Masters*," vol. iv., pp. 848 to 851, and n. (b), *ibid*.

¹⁵ See its situation pictured on the "*Ordnance Survey Townland Maps of the County of Fermanagh*," Sheet 27.

¹⁶ See Colgan's "*Acta Sanctorum Hiberniæ*," xiii. Martii. Appendix ad Acta S. Mochæmoci, cap. i., p. 598, where a St. Mochaimoc, son of Endeus, connected with this island, and venerated at the 13th of April, is mentioned. Again, xxi. Martii.

with the obits of its vicars, anchorites, parsons, and herenachs, taken from our ancient annals.¹⁷ It would seem, that from the sixteenth century the church began to fall into disuse, probably owing to its insular and inconvenient position; for we do not find any subsequent notices regarding it. An abbot and a monastic establishment are placed here, so early as the middle of the seventh century.¹⁸ At all events, there can be little doubt, the island is venerable for its religious antiquity, and the desolate cemetery there contains many curious tombs. An old and a rudely-fashioned monumental cross yet remains; aged trees extend their branches over the graves of the dead.¹⁹ The cemetery lies on the very brink of the deep and placid waters of the Erne, which serve to guard it from idle intrusion; but the tourist and the antiquary can easily reach it by boat from the mainland, while a visit to this retired place of mortal repose must awaken serious and melancholy emotions, which the waste and solitariness of the spot hardly ever fail to inspire.

ARTICLE IV.—ST. TULELACIA, OR TUILLELAITH, ABBESS OF KILDARE. [*Ninth Century.*] This holy superioress is called the daughter of Huargalach. Her tender soul eagerly imbibed heavenly doctrine, and was wonderfully affected with the things of God. After a time, when she had grown up, she dedicated herself to Him, and took delight in nothing else but in thinking, speaking, or hearing of her Heavenly Spouse, and entertaining herself with His Divine love. She was Abbess of Kildare; and, according to Colgan,¹ she died on the 10th of January, A.D. 882. This date also agrees with one in the Annals of the Four Masters,² where she is called Tuilelaith,³ daughter of Uarghalach. True virtue breathed around her an atmosphere of holiness which all her subjects felt. It seemed something marvellous to meet with one so pure-minded, and so unsuspecting of evil in a world of corruption.

ARTICLE V.—ST. MOEL-ODHRAN. The original family-name of this saint is probably lost; and the present may have been one he assumed in religion. The festival of a saint, Moel-Odhran, occurs in our Irish Martyrologies on this day.¹ Colgan is doubtful whether he was not a monk of Iona, whose Acts he intended to publish at the 28th of May.² By referring to the latter date, he tells us, that some notices regarding the monk of Iona bearing this name would be found. Again, Maolodhran's name is entered without any other

Appendix ad Acta S. Endei, cap. iv., p. 713, a St. Fergusius, son of Endeus, is connected with this spot. He is venerated at the 29th of March.

¹⁷ Thus in the "Annals of the Four Masters," at A.D. 1389, 1393, 1394, 1467, 1490, 1498, see vol. iv., pp. 714, 715, 726, 727, 730, 731, 1046, 1047, 1174, 1175, 1242, 1243. There are various notices of this place in the "County of Fermanagh Extracts," belonging to the Irish Ordnance Survey Records, pp. 26, 35, 40, d. 61, 62. Some of these, however, are doubtful in their application.

¹⁸ See Archdall's "Monasticon Hibernicum," p. 262.

¹⁹ The accompanying illustration was drawn on the spot by William F. Wakeman, Ennis-killen, and engraved by A. Appleton.

ART. IV.—¹ See "Trias Thaumaturga," Quinta Appendix ad Acta S. Brigidae, cap. ii., p. 629.

² See Dr. O'Donovan's Edition, vol. i., pp. 532, 533.

³ Another saint of this name preceded her as abbess at Kildare. See notices of St. Tallulla or Tullilach, at the 6th day of January.

ART. V.—¹ "The name mael-Odhran, 'Servus Odrani,' occurs in the Irish Calendars at January 10, May 31, November 11." See Rev. Dr. Reeves' "Adamnan's Life of St. Columba," n. (g), p. 50.

² Possibly a mistake or typographical error for the 31st of May. It will be recollected Odhran was the name of an early saint at Iona; and Moel-Odhran signifies "the servant of Odhran."

distinction at the 10th of January, in the Martyrology of Tallagh.³ Likewise Maelodhrain's festival occurs in the Martyrology of Donegal,⁴ on this same day. In the death of this just man, religion lost a great and true soldier, who, in the seclusion of a monastery, showed how the good fight could be fought in this world, and how the most enduring victories for earth and heaven could be achieved.

ARTICLE VI.—ST. PAUL, A MONK AND A DISCIPLE OF ST. PATRICK OR OF ST. FIACH OF SLETTY. [*Fifth or Sixth Century.*] This holy man is called a monk, and he is set down among the disciples of St. Patrick, by Colgan, who promised to treat of him at the 10th day of January. This promise, however, appears to have been forgotten, at the present date. Most likely it was fulfilled at the 25th of January. In the Tripartite Life of St. Patrick, a certain Paul is enumerated among the disciples of St. Fiach of Domhnach-Fiach, or of Sletty. At the former place he appears to have lived for some time.¹ Two miles south of Wicklow town, in the county of the same name, there were an old church and a graveyard, now obliterated, and called Kilpoole, or Paul's Church. It may not be easy, nevertheless, to identify this spot with the present saint.²

ARTICLE VII.—ST. SEANOG, OR MOSHENOC. It is possible, we may have lost the original etymon, applicable to the present saint. In the Martyrology of Donegal¹ we find Seanog recorded on to-day. This saint's name is also Latinized, *Senilis*.² In the Martyrology of Tallagh, edited by the Rev. Dr. Kelly,³ this servant of God is entered as Mo-Shenoc,⁴ or "My Shenoc,"—an indication of endearment thus being affixed to the simple name.

ARTICLE VIII.—THE BLESSED EOCHAD O'KELLY, BISHOP OF MEATH. [*Eleventh and Twelfth Centuries.*] In early times, as in our own, the prelates and pastors of Ireland have commended the doctrines and practices of the Church to the people's religious sympathies. Colgan says this holy and learned man was venerated on the 10th of January.¹ He is styled the chief head of the men of Meath, and the most distinguished bishop of all Ireland. This renowned man must have been born about the middle of the eleventh century. His immediate predecessors in the see of Meath would seem to have been either Fiachry, the most holy Elder of Clonard and Meath, who died A.D. 1135, or Gilla-Christ, otherwise called Christian O'Hagan, Comorban of Finian, who died A.D. 1136.² Therefore, the present illustrious prelate could have only filled the see not more than four or five years. Short as was the term of incumbency, few could resist the charm of his persuasive accents, and many had been incited to virtue or reclaimed from vice by his gentle, tender piety. "As you live, so shall you die"—this was singularly exemplified in the death

³ Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy *meleopum* is the form. This is the last Irish saint's entry, on the first page of the MS.

⁴ Edited by Drs. Todd and Reeves, p. 13.
ART. VI.—¹ See "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. xxii., pp. 152, 153, n. 42, p. 185, and Quinta Appendix ad "Acta S. Patricii," cap. xxiii., p. 267.

² For further observations regarding him, the reader is referred to the 25th of January.

ART. VII.—¹ Edited by Drs. Todd and Reeves, p. 13.

² See *ibid.*, pp. 466, 467.

³ See p. xii.

⁴ In the Franciscan copy *morhenoc* is found.

ART. VIII.—¹ See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. iv., secs. i., ii., p. 507.

² See Harris' Ware, vol. i., "Bishops of Meath," p. 140.

the vigilant bishop, who passed away to glory eternal, after he had fulfilled every known duty. He died A.D. 1140, according to Dr. O'Donovan's Annals of the Four Masters,³ at Durrow, in the King's County, and at an advanced age.

ARTICLE IX.—FEAST OF THE TRANSLATION OF ST WASNULF'S RELICS. For a fuller account of this saint, the reader is referred to his Acts, at the 1st of October. The feast of the translation of St. Wasnulp's relics¹ had been observed at Condet or Conde—a town in Hannonia—and from a very remote period, on the 10th of January. About the year 1539, it was celebrated after the manner of a greater double, owing to the liberality and foundation of a certain Master Nicholas Mairisie, formerly a canon of the Collegiate Church at Conde. About the year 1584, a confraternity or sodality, named from St. Wasnulp or Wasnulf, was instituted by Henry Hector, Pastor of Conde, he having obtained consent from the chapter of the place. The Archbishop of Cambray gave his sanction, that the celebration of this feast should be on the 10th of January. It is thought, after the fury of the Northman invasion had passed over, that the relics of St. Wasnulf had been transferred from the Church of St. Bertin of Sithen, to his own proper church. About this time and afterwards, it was usual in many places to commemorate the translations of saints' relics.² Such is the account, as furnished by John Boreau, the Dean of Conde, a very learned man, and one having a great veneration for St. Wasnulf. This holy man was a native of Ireland or a Scot by race, as many old chroniclers relate.

Eleventh Day of January.

ARTICLE I.—THE HOLY VIRGINS, ST. ETHNEA AND ST. FEDELMIA, DAUGHTERS OF KING LAOIGHAIRE.

[FIFTH CENTURY.]

CHAPTER I.

INTRODUCTION—KING LAOIGHAIRE—HIS DAUGHTERS, ETHNEA THE FAIR, AND FEDELMIA THE ROSY—THEIR FOSTERAGE AND ABSENCE FROM TARA, WHEN ST. PATRICK PREACHED BEFORE THE IRISH STATE ASSEMBLY—VARIATIONS OF NARRATIVE IN REFERENCE TO THE ACTS OF THESE HOLY SISTERS.

AMONG the most poetical and edifying incidents of early Irish ecclesiastical history, we read nothing worthier our attention than that Providential guidance, which brought those pure-minded maidens to hold an unexpected interview with the great messenger of salvation, when engaged on his wonderful progress through this island. The Almighty rules not the affairs of His universe, nor of men, by any blind chance; nor are we to deem as romantic and idle stories various narratives of miraculous conversions, or

³ See vol. ii., pp. 1062, 1063.

ART IX.—¹ See Colgan's "Acta Sanctorum Hibernie," x. Januarii, De S. Wasnulp, Ep. Translatione, pp. 50, 51.

² Various instances are given of similar

translations occurring about the same period, and in places not far apart from Conde, by John Boreau, who quotes Molanus as an authority. Boreau wrote a little tract regarding St. Wasnulf.

the marvellous effects procured on holy converts. The manifestations of God's grace are mysterious, even to those who experience them. Those noble virgins, commemorated on this day, were like exquisite flowers, which bloom in beauty, cast fragrance around them, and perish on earth, while their odours are exhaled to higher air. Ranked with the foremost to embrace the faith, and to long for the coming of their Heavenly Bridegroom, they were early votaries among the distinguished daughters of Erin, who at once went forth having their lamps trimmed and brightly gleaming. The first fruits of native sanctity, eagerly they imbibed the spirit of those Divine words spoken to them. As spouses of our Lord Jesus Christ, they hastened in a transport of zeal and love, to be united with Him forever in the kingdom of His heavenly glory.

A very remarkable monarch of Ireland was King Laoighaire, who succeeded to the throne A.D. 428, on the death of King Dathi,¹ killed by lightning among the Alps. Laighaire was son to the celebrated Niall of the Nine Hostages, and he reigned for thirty years. He was father to Ethnea and Fedelmia, who doubtless in early life had been imbued with the Druidic teaching, and the superstitious rites of their insulated gentilism. Those children were remarkable for their extraordinary beauty, and their dispositions and intellectual capacity were alike amiable and admirable. They grew up, as an old writer phrases it, like roses flourishing in a rose-bed.²

It would not appear they resided in their father's court, at that time when St. Patrick preached, about A.D. 433, before the king and his assembled nobles. On the contrary, it is likely those young princesses were at fosterage, with a provincial potentate, and in a distant part of the kingdom, according to a custom very prevalent from remote times in Ireland. Ethnea is said to have been so called, because of her fair and clear complexion; while Fedelmia was known as the ruddy or rosy,³ owing to the graceful blushes of youth and innocence adorning her person.⁴ It is said these accidental advantages of nature gave origin to their names; while the spirit and originality of their native language, and the genius of their subject people, aptly affixed descriptive force to objective reality. Many ancient writers of St. Patrick's Acts relate the particulars of St. Ethnea's and St. Fedelmia's conversion. Certain variations of their names and the incidents recorded are admitted by different writers.⁵ The concurrent or discordant

ART. I.—CHAP. I.—¹It is somewhat remarkable that the monument of this King Dathi is shown at Rathcroghan, and near the very spot where St. Patrick met the daughters of King Laoighaire. There is an interesting historical and legendary account of King Dathi and his descendants in "The Genealogies, Tribes, and Customs of Hy-Fiachrach, commonly called O'Dowda's Country," edited by John O'Donovan, pp. 17 to 35, with corresponding notes.

²This must remind the English classical reader of Shakespeare's lines and imagery, applied by one maiden to another:

"Like two artificial gods
Have with our needles created both one
flower,
Both on one sampler, sitting on one
cushion,
Both warbling of one song, both in one
key;

As if our hands, our sides, voices, and
minds,
Had been incorporate. So we grew
together,
Like to a double cherry, seeming parted,
But yet a union in partition."
—See "A Midsummer Night's Dream,"
act iii., scene ii.

³L. Tachet de Barneval designates them in the French language, "Aethené la Blanche et Fethlé la Rose," see "Histoire Légendaire de l'Irlande," chap. iv., p. 34.

⁴Aubrey De Vere has written a poem, regarding St. Patrick and the Two Princesses, Fedelm, "the Red Rose," and Ethna, "the Fair."—See "Legends of St. Patrick," pp. 51 to 59.

⁵The chief authorities for their acts are to be found successively in Colgan's "Trias Thaumaturga." Tertia Vita S. Patricii. cap. xlvii., xlviii., p. 25. Quarta Vita S.

circumstances are collected together by Colgan,⁶ who places their acts at this day, but hardly on the authority of our native calendars. The ancient Franciscan copy of the Tallagh⁷ Martyrology appears to have only the entry of Fedelma, virgin, at this date.⁸ However, Probus has remarked that, St. Patrick and his successors in after time were accustomed to celebrate the memory of these holy virgins.⁹ The most ancient account we possess of the circumstances relating to the conversion of King Laeghaire's daughters is probably that given by Tirechan, which bears internal evidence of high antiquity, and which was written when Paganism had not wholly disappeared from the country.¹⁰

CHAPTER II.

ETHNEA AND FEDELMIA NURTURED AND EDUCATED BY THE DRUIDS, MAEL AND CAPLIT—THESE ENDEAVOUR TO OBSTRUCT THE PREACHING OF ST. PATRICK—HE VISITS CROGHAN AND THE FOUNTAIN OF CLIABACH—THE KING'S DAUGHTERS MEET THE APOSTLE AND HIS CLERICS—THEY HEAR HIS SERMON AND BECOME CONVERTS.

IT is most likely, in accord with a prevailing custom of their age and nation, that persons of distinguished rank, such as those princesses held, should be assigned to the direction of guardians and of teachers, who might be capable of protecting them, and of imparting such knowledge or training as befitted their royal station.¹ Nor can we conceive instructors more likely to be charged with this trust than the Druids or priests of the pagan Irish, who were addicted to literary pursuits, and whose offices gave them a hold over the superstitious reverence of kings, nobles, and people. We are assured, that the Magi brothers, Mael and Caplit, fostered the two daughters of King Laeghaire from their very infancy. These were initiated to the mysteries of Druidism, as seems very probable, from the nature of those discourses pronounced by them, when first they met St. Patrick. One fanciful account states, that their guardian Magi, much fearing the approach of this holy

Patricii, cap. liv., lv., lvi., lvii., p. 42. Quinta Vita S. Patricii, lib. ii., cap. xiii., xiv., xv., xvi., xvii., pp. 53, 54. Sexta Vita S. Patricii, cap. lvii., lviii., pp. 77, 78. Septima Vita S. Patricii, lib. ii., cap. xlv., xlv., xlv., pp. 135, 136. The present narrative has been chiefly compiled from a combination of the foregoing accounts.

⁶ See "Acta Sanctorum Hiberniæ," xi. Januarii, De BB. VV. Ethnea et Fedelmia, pp. 54 to 56. And again at xvi. Februarii, pp. 415, 416.

⁷ Even it is only possible to decipher the letters...velma uir. The published copy has Feidelmia. See Dr. Kelly's edition, p. xii.

⁸ On this day, we find no mention of these virgins, or of any other Irish saint, in the Feilire of St. Aengus, as may be seen in the following Irish stanza and its English translation, supplied by Professor O'Looney:—

U. III. 10. Cíoch in máirtir pétaip
Cona pluas lan saile

A h-Egypt an fuba
Tame mac map maípe.

D. iii. id. The hanging of the martyr Peter
With his host of perfect valour
From Egypt pleasant joyful
Came the great son of Mary.

⁹ See Colgan's "Trias Thaumaturga," Quinta Vita S. Patricii, lib. ii., cap. xvii., p. 58.

¹⁰ See this account in Dr. Todd's "St. Patrick, Apostle of Ireland," chap. iii., pp. 451 to 456.

CHAP. II.—It seems likely the royal ladies were at this time temporary wards of the King of Connaught, who resided at Rathcroghan, in the parish of Elphin and county of Roscommon. The remarkable group of antiquities here to be seen have been noticed by John O'Donovan in the "Letters containing Information relative to the Antiquities of the County of Roscommon, collected during the progress of the Ordnance Survey in 1857," vol. i., pp. 191 to 198.

herald of the Gospel,² produced by magic art a dense darkness, which prevailed for three days, and as many nights, over the whole plain of Hai,³ where they dwelt. St. Patrick prayed, however, that the efforts of his opponents might not succeed, and that Christian light should shine upon the people. Then those dark clouds broke away, and a beautiful white light shone around on every side, to the great admiration of all persons.

About the year A.D. 433, or soon afterwards,⁴ St. Patrick approached Croghan,⁵ the royal residence of the Connaught Kings. Near it was a fountain,⁶ denominated Cliabach,⁷ lying towards the east.⁸ According to custom, at an early hour, St. Patrick, and a great number of clerics accompanying him, went to this fountain, somewhere adjoining Rathcroghan.⁹ Their object was to celebrate the Divine praises—doubtless after the form prescribed in their psalteries and offices. Those holy seniors were clothed in white robes, and books were in their hands. Those clerics, too, so distinct in mien and garb from inhabitants of the land, might be taken for beings of a different order by the superstitious pagans.¹⁰ Early on this morning, the sun having just risen, the young princesses went to bathe in that clear fountain, on the margin whereof they found St. Patrick sitting with other holy men. Regarding his countenance and garb, they were struck with wonder, and

² Probus says, St. Patrick came "*per alveum fluminis Synonæ*," which indicates he crossed the River Shannon, or perhaps held his course along its banks as he proceeded.

³ This seems to have been the ancient name for the rich and beautiful region of Roscommon, and which was afterwards called Machaire Chonnacht, or "the plain of Connaught."

⁴ Rev. P. J. Carew says, St. Patrick employed almost three years preaching the Gospel in the vicinity of Tarah. See "*Ecclesiastical History of Ireland*," chap. iii., p. 90.

⁵ There is a village and townland of Croghan in the parish of Killukin, barony of Boyle, county of Roscommon; but although some objects of interest are to be found there, it was not the royal residence for Connaught. See its site on the "*Ordnance Survey Townland Maps for the County of Roscommon*," Sheet 10. The true place was Rath or Riagh Croghan, in this same county, and in the barony of Roscommon, a few miles from Belanagar. See Isaac Weld's "*Statistical Survey of the County of Roscommon*," pp. 284, 285. In the parish of Elphin, in this same county, St. Patrick's Well and Lough Patrick are indicated on the "*Ordnance Survey Townland Maps for the County of Roscommon*," Sheet 22. These seem to lie on the direct course which St. Patrick took on his way to Croghan. On this same sheet and on Sheet 21 are shown, likewise, the various remarkable mounds, antiquities, and holy wells, about Rathcroghan.

⁶ In a letter, addressed to the writer, by Very Rev. Joseph McTucker, P.P., Boyle, and V.G. of Elphin diocese, dated October 16th, 1873, he expresses an opinion, that

the well where King Laoighaire's daughters were baptized must have been in Ogulla, a small parish near Tulsk. Perhaps there is a local tradition to that effect. The situation of the parish will be found on the "*Ordnance Survey Townland Maps for the County of Roscommon*," Sheets 22, 23, 28. In the townland denomination of Ogulla, two wells near graveyards are marked on the first of these sheets, and lakes border on other parts, as may be seen on the second sheet.

⁷ There is a townland denomination Cleaghbeg, on the River Suck, near Ballinasloe, in the parish of Creagh, barony of Moycarn, and county of Roscommon. See "*Ordnance Survey Townland Maps for the County of Roscommon*," Sheet 53. This, however, is not likely to have been the site of Cliabach.

⁸ Probus, while adhering to the same position, calls this fountain Dabach. See Colgan's "*Trias Thaumaturga*." *Quinta Vita S. Patricii*, lib. ii., cap. xiv., p. 53. Afterwards, however, he writes it Clebach.

⁹ The ancient pagan name of this place seems to have been Oenach Cruachan, and here was one of the royal cemeteries of Ireland. See a curious account of this locality, taken from a very old document, in Dr. Petrie's "*Ecclesiastical Architecture of Ireland*," &c., part i., sect. iii., pp. 100 to 107. Dr. O'Donovan describes, likewise, the modern appearance of various objects at this place, in his edition of "*Annals of the Four Masters*," vol. iii., n. (r), pp. 204 to 206.

¹⁰ Tirechan says the virgins found Patrick at the well with a synod of Bishops; yet the author evidently means not a synod properly so called, but only an assembly or a company. See Dr. Todd's "*St. Patrick, Apostle of Ireland*," chap. iii., pp. 451, 452.

inquired about his birth and residence, taking him for an apparition. They imagined himself and his companions to be spectral gods or *sidhe*.¹¹ But the saint admonished them rather to believe in his God, than to inquire about his descent or his dwelling-place. Then the damsels, desiring to know more assuredly of God, earnestly questioned regarding his power, riches, and glory. The elder daughter asked, "Who is your God? Where does He dwell? Whether is He in the skies or under them? Does He dwell on earth? Is He to be found in the mountains, or in the valleys, in the sea, or in rivers? Hath He sons beautiful in form and appearance? Doth He possess gold and silver, or doth His kingdom abound in all manner of wealth? By what sort of worship is He to be adored? Is He young or is He old? Are his years to fail after a definite period, or are they to be lasting?"¹² These were the natural outpourings of a curiosity and want of Christian knowledge in such youthful maidens, and eagerly they listened to Patrick's reply. From such questions, also, we may probably infer, that the pagan deities of Ireland were topical beings or ærial genii, supposed to inhabit the mountains, plains, rivers, and fountains.¹³ The saint instructed them in the Catholic faith, truly affirming God to be the Creator and ruler of the heavens and the earth, the sea, and of all that is therein; that He had one Son, with Himself co-eternal, co-equal, and consubstantial, everywhere reigning, governing all things, possessing all things. He also promised them that they should exchange an earthly and a transitory kingdom for a heavenly and an eternal kingdom; for that if they obeyed his counsel, they should be united with the celestial King, in a pure and an indissoluble union. St. Patrick said: "Our God is the God of all; the God of heaven and earth; the God of seas and rivers; the God of sun, moon, and stars; the God of mountain heights and valley depths; God above the heavens, in heaven, and under heaven. Many mansions He has, heaven, earth, sea, and all these contain. From Him the sun and moon, these luminaries of the world, have their light. On earth He produced ranges of mountains, rivers, and fountains, with beautiful islands in the sea. From nothing He created all things, visible and invisible. He sustains all, inspires all, vivifies all; He has a Son congenital with the Father, and neither is the Father prior to the Son, nor the Son later in time than the Father. Nor is the Holy Spirit separated from the Father and the Son, but he proceeds from the Father and the Son, co-eternal with and equal to both persons. Yet, the Father, the Son, and the Holy Ghost are not three Gods, but one God, true, holy, and omnipotent. Those three persons are one and united. Wherefore, as you are the daughters of a temporal king, it is meet and just, that your thoughts and eyes should be drawn away from perishable things to those that are eternal, from things lowly to those that are above, and that your nuptials, chaste and

¹¹ See Colgan's "*Trias Thaumaturga*." *Tertia Vita S. Patricii*, cap. xlviii., p. 25. The term itself, meaning "Fairies," has reference to a very old Irish superstition. These immaterial beings were supposed to inhabit pleasant raths and rounded hills, under which they lived. The daughters of King Laoighaire thought St. Patrick and his companions belonged to this fanciful race of beings. A remnant of this old pagan creed yet lingers in the minds of some ignorant and credulous people.

¹² The dialogue here introduced, as found in Tirechan, serves to indicate the notions

in which the princesses had been trained as Gentiles. See Dr. Todd's "*St. Patrick, Apostle of Ireland*," chap. iii., pp. 452, 453.

¹³ Such is the opinion of O'Flaherty, who believes, that these genii were supposed by the pagans never to pass far away from their places, and to have been local guardians posted there by some Divine intelligence. These were thought to have been disguised under various fairy forms. Nor did they bear any striking affinity with the Grecian or Roman deities. See "*Ogygia*," *part* iii., cap. xxii., pp. 200, 201.

indissoluble, should be sought with the Son of the King of Heaven, whose duration hath no bounds, and whose happiness hath no limit, rather than with the sons of kings and their perishable fortunes, which are transitory, and which must be relinquished in a very short time." Having heard this discourse, the noble maidens were filled with enthusiasm and ardour, as if darts of Divine love had already transfixed their hearts. Both exclaimed simultaneously, "Would your reverence teach us how we must procure the favours of so great a king, and accomplish His will? Can we behold Him face to face? What you desire us to do, we shall willingly perform." "Believe you, then," replied the saint, "that by the power of such a King, all your sins and imperfections can be washed away through the waters of Baptism, or if after its administration faults be committed, that these can be effaced and expiated through Penance?" The Holy Spirit took possession of their souls, and urged both of those devout maidens to signify their assent, with a firm faith in the mysteries he announced.

CHAPTER III.

THE DAUGHTERS OF KING LEAGHAIRE ARE BAPTIZED AT THE FOUNTAIN—AFTERWARDS THEY TAKE THE VEIL FROM ST. PATRICK AND RECEIVE HOLY COMMUNION AT HIS HANDS—THEIR HOLY DEPARTURE TO THE LORD—THE PLACES WHERE THEIR RELICS WERE DEPOSITED—SUBSEQUENT CONVERSION OF THEIR MAGI TUTORS—CONCLUSION.

WHEN St. Patrick had thus preached to them, with persuasive eloquence, he baptized them in the same fountain beside which this happy conference had been held.¹ Nor was this the sole result of St. Patrick's earnest and fervent preaching; for the royal sisters sought the white veil of virginity² at his hands.³ So that in reality they became the devoted spouses of Christ.⁴

In every circumstance of this miraculous conversion, we are edified with the noble and single-minded sacrifices these holy sisters were prepared to make. Having renounced all earthly pleasures and become Christians, they besought the saint, that according to his promise, he would show them the face of Christ, their beloved Spouse. Patrick thus answered:—"You must first, with the mouth of your heart and of your body, devoutly receive the flesh and the blood of your Spouse. Thus being quickened with the living food, and having tasted of death, you may pass from this impure world unto the starry bride-chamber." Then the virgins, believing in the word of the man of God, devoutly entreated him to administer the Holy Eucharist. They expressed also a wish to be freed from the prison of the body,⁵ so that they

CHAP. III.—¹ In a small tract, by Joseph S. Smithson, and intitled, "St. Patrick, the Missionary of Ireland," the author seems to think these royal virgins belonged to the family of the King of Connaught. See p. 53.

² See Colgan's "Trias Thaumaturga." Quarta Vita S. Patricii, cap. lv., p. 42. L. Tachet de Barneval writes: "Il les baptisa et les revêtit d'habits d'une blancheur éclatante."—"Histoire Légendaire de l'Irlande," chap. iv., p. 34.

³ These sisters are ranked among the holy

females veiled by St. Patrick. See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

⁴ Dr. Todd is of opinion, that there is no proof of these royal princesses having taken the white veil of virginity, but that they received the white garment put on them at baptism, and which was formerly worn by neophytes for eight days afterwards. See "St. Patrick, Apostle of Ireland," chap. iii., p. 454, and n. I, p. 457, *ibid.*

⁵ Dr. Lanigan remarks, the story of their

might behold the Lord of their most earnest choice.⁶ St. Patrick yielded to their request, and his prophetic spirit revealed to him the Divine decree. Reposing in one bed, both of those holy maidens quitted their earthly tabernacle,⁷ and went to meet their Heavenly Spouse, sweetly falling asleep in the Lord.⁸

These incidents must have happened in the immediate vicinity of Croghan or Rathcroghan;⁹ and perhaps even it may be related, they brought mourning into the palace of the King of Connaught, as they must have into the royal court of King Leaghair at Tara. Their friends and their kindred gathered together, and bewailed them for three days, as was the custom of the country; and then placed their sacred remains in the womb of the Mother of all human kind. And, on that spot was erected a church,¹⁰ which was col-
lated to the metropolitan seat of Ardmach, at a subsequent period.

This church¹¹ is called Domhnach or Seann Domhnach¹² of Maghaol. The relics of those holy sisters were transferred,¹³ some time after their departure, to the Metropolitan Church of Armagh,¹⁴ and most probably during the life-time of their holy baptizer and spiritual father, St. Patrick. There they await resurrection with the just.

The two magicians, because they had educated the damsels, were sorely grieved at their deaths, and reproached the saint with bitter and angry

immediate deaths, after receiving the veil, might have originated from this circumstance, that dying to the world they became nearer to God. St. Patrick himself relates, a young lady of illustrious family came to tell him she was admonished by a heavenly messenger after her baptism to become a virgin of Christ. See "Ecclesiastical History of Ireland," vol. i., chap. v., § ix., p. 242, and n. 83, p. 244.

⁶ St. Patrick, rejoicing in the fervent spirit of his converts, declares, that several sons of the Scoti and the daughters of their rulers wished to become monks and nuns, even when their parents were dissatisfied. See Villanueva's "Sancti Patricii, Ibernorum Apostoli, Synodi, Canones, Opuscula," &c. S. Patricii Confessio, cap. iv., § 18, p. 202.

⁷ "For they lay on one bed, like brides new-wed,

By Clebach well; and the dirge-days over,

On their smiling faces a veil was spread,
And a green mound raised that bed to cover.

Such were the ways of those ancient days—

To Patrick for aye that grave was given;

And above it a church he built in their praise;

For in them had Eire been spoused to heaven."

—Aubrey De Vere's "Legends of St. Patrick." St. Patrick and the Two Princesses, p. 59.

⁸ The "Quarta Vita S. Patricii," cap. lvii., p. 42, has it that St. Patrick again brought them to life. But the holy virgins giving thanks to God and to St. Patrick wished to return to their state of beatitude,

rather than to remain on earth. In accordance with these desires, they passed once more to the joys of heaven.

⁹ All that Mr. Isaac Weld has to state, describing this place, is, that it lies two miles and a-half from Tulsk to the north-west. He observes, that Rathcroghan and Relick na Riagh "are remarkable for caves and ancient burial-grounds, as well as for some rude remains, connected by tradition with the history of the kings of Connaught." See "Statistical Survey of the County of Roscommon," p. 374.

¹⁰ See Probus or "Quinta Vita S. Patricii," lib. ii., cap. xvii., p. 58.

¹¹ Tirechan tells us it was built of earth.

¹² Under either of these forms, it seems impossible to identify this place on the Ordnance Survey Maps, if it were either in Roscommon or Mayo county. It is remarkable, that the Tripartite Life of St. Patrick, lib. ii., cap. xlvii., after thus particularizing the name of this church, resumes the narrative at cap. xlviii., by stating, that the Apostle thence passed on to the part of Connaught called Tir-Chairedha, and there he built a church at Ard-lice, and gave it in charge to Deacon Cœman. It was called also Sean-Domnach. We may ask, can it be a distinct one from that mentioned in the text?

¹³ Tirechan says the friends of these holy virgins made a circular ditch like to a Fearta—a sepulchral mound covered with grass—as the Scotie gentile people were wont to do. Fearta denotes almost always a pagan cemetery. See Rev. William Reeves' "Churches of Armagh," p. 49.

¹⁴ Tirechan only states, that the Fearta or Reliquiæ, with the bones of the holy virgins, had been granted to Patrick and to his successors for ever.

words.¹⁵ They complained, not only that he had directly procured their death, but that he had caused them to renounce their country's gods, and turn to strange gods. Caplat was the first to urge these invectives, in grief and tears. But holy Patrick endeavoured to assuage this outburst of natural feeling and sorrow, by tender and soothing remonstrances.¹⁶ He reasoned calmly, and showed how the royal maidens had passed away from earthly trials to everlasting delights, and that their innocent souls had been translated from exile to a kingdom, and from death to life eternal. St. Patrick continued to urge on him an exposition regarding the mysteries of Faith and the kingdom of God. The soothsayer at length was moved to a sincere conversion. Not only did he profess his belief and his desire to be baptized, but he also asked to receive tonsure and the monastic habit. This soon came to the knowledge of his brother Mael, whose indignation was the more excited, because Caplat, as well as his former pupils, had renounced Gentilism. He inveighed against St. Patrick as a seducer, and Mael declared that he should not only remain inflexible in pagan worship, but that he should bring back Caplat to his former way of thinking. Yet the rare and all-searching eloquence of St. Patrick cast forth the word of God, like arrows piercing to the very depths of the heart. Mael too became a convert, was baptized, and he took the habit and tonsure of a monk.¹⁷ The ancient Life of St. Patrick by Tirechan¹⁸ relates that Mael had previously the magical rule on his head. This had been removed after his conversion. The Irish words used designated this magical rule—a form of cutting the hair—as a band of Gehenna; and as in the case of his brother Caplit, although the hair of his head had been cut off, this need not imply that either or both received Christian tonsure.¹⁹ It rather expresses, in the opinion of Dr. Todd, that they removed all traces of their pagan and magic fashion.²⁰

Our Irish calendars hardly reveal to us the fact, that both of these holy sisters belong to the saints of Ireland. It is true, however, that a festival in honour of Feidelmai, virgin, is entered at the 11th of January, in the published Martyrology of Tallagh.²¹ She is also called Fedella in Henry Fitzsimon's list.²² With her is united Ethnea,—also called Athna, Ethna or Hethna—virgin,²³ in nearly all our sacred biographies of St. Patrick. This is noticed, too, by Colgan, who remarks, that a St. Ethnea was venerated at the 28th of February, according to the Martyrology of Tallagh, Marianus O'Gorman and others; yet it is not easy to pronounce whether or not the celebration be that

¹⁵ The foregoing is Jocelyn's account of these holy virgins. Probus has the same in substance; but in opposition to Jocelyn he calls one Aethne Alba and the other Fethlem Ruffa. The fountain he styles "Dabhiach, in lateribus Cruachon, contra ortum solis." Yet in a succeeding passage he calls it Clebach, near which the holy sisters were buried, and a trench rounded, according to the appearance of cut stonework, was consecrated by St. Patrick, as indicating the site of their sepulture.

¹⁶ Thus Joceline poetically alludes to this exhortation of St. Patrick to both brothers, "But he, touching the harp of David, and preaching the kingdom of God, converted them to the faith, and they were baptized." See Colgan's "Trias Thaumaturga." Sexta Vita S. Patricii, cap. lviii. p. 78.

¹⁷ Thus in every respect he imitated his brother, and hence, in after time, the Irish

had a proverb, when one followed the ways of another, *Cormuill maol do Caplat* "Like is Maol to Caplat." The fullest account of these transactions is that contained in the Septima Vita S. Patricii, lib. ii., cap. xlv., xlv., xlv., pp. 135, 136. Colgan's "Trias Thaumaturga."

¹⁸ Contained in the Book of Armagh, fol. 12, a. a.

¹⁹ Probus alludes to this Druidic custom, which he appears to have well understood.

²⁰ See "St. Patrick, Apostle of Ireland," cap. iii., p. 455 and n. 1, *ibid*.

²¹ Edited by the Rev. Dr. Kelly, p. xii.

²² He also thinks, she is the same, as St. Fethlin, a virgin, mentioned by Probus.

²³ See Henry Fitzsimon's "Catalogus aliquorum Sanctorum Hiberniæ."—O'Sullivan Beare's "Historiæ Catholicae Hiberniæ Compendium," tomus i., lib. iv., cap. xii., pp. 52, 54.

of the present Saint Ethnea. However our national hagiologist alleged very sufficient reasons for including both of those heroic virgins among our national saints.²⁴ First, all the Acts of St. Patrick concur in recording their admirable innocence of life, their miraculous conversion, and their no less miraculous passage to the society of their Spouse, Jesus Christ. Secondly, the fact of a church having been erected to their memory, at the place where they died, manifests the affectionate reverence entertained for them by St. Patrick himself. Thirdly, the transmission of their relics, from the first place of their deposition to the Metropolitan See of Armagh, indicates still more the respect in which those noble virgins were held, long after their departure, and which seems corroborative of their having been in the odour of sanctity. The only reason Colgan had for placing the festival of both holy virgins at this day was the circumstance of a St. Fedelmia first occurring in our calendars, and a want of knowing that day to which their Acts could more appropriately be assigned. Wholly to omit them from a collection of Irish saints' lives should be a subject for regret to all who admire truly noble virtues, as also that regal devotion, which soars beyond the poor troublous ambitions of life, and which longs to be at rest in the mansions of God's peaceful kingdom.

ARTICLE II.—ST. SUIBHNE, OR SUINEUS, ABBOT OF IONA. [*Seventh Century.*] We are led to believe that St. Suibhne or Suinne,¹ the son of Cuirtre, Cuirtri, or Curthre,² was born in Ireland most probably in the sixth—but certainly not later than the commencement of the seventh—century.³ This holy man was moved with a desire of leading a religious life, and he sought the island of Iona, where Segenius⁴ then ruled over a monastery, founded by St. Columkille. For many years St. Suibhne dwelt as a monk, in this retreat of piety and learning,⁵ while his humility and fervent dispositions of soul endeared him to the abbot and his community. He made such great progress in ecclesiastical learning and monastic perfection, that on the death of Segenius in 651,⁶ or 652,⁷ the brethren of Iona unanimously proceeded to the election of our saint as successor. By all Suibhne was allowed to excel in the virtues and talents requisite for his exalted position. Illustrious by his virtues and sanctity, this saint ruled over the community with great prudence for a period not longer than three years,⁸ in Colgan's opinion; in accordance with another statement,⁹

²⁴ See Colgan's "*Acta Sanctorum Hiberniæ*," xi. Januarii, n. 1, p. 56.

ART. II.—¹ No less than twenty-four illustrious men, bearing this name, occur in the "*Annals of the Four Masters*," from the seventh to the eleventh century.

² According to the "*Martyrology of Tal-lagh*," the "*Commentator on St. Ængus*," the "*Annals of Clonmacnoise*," and those of Senat-Mac-Magnus.

³ Colgan has collected what notices could be obtained, regarding this holy abbot, in "*Acta Sanctorum Hiberniæ*," xi. Januarii. Vita S. Suibhnei, p. 57.

⁴ The feast of this saint occurs on the 12th of August.

⁵ According to a usual practice of Colgan in reference to St. Columkille's successors at Iona, this saint is classed as one of his disciples. This, however, is by no means certain. See "*Trias Thaumaturga*," Quarta Appendix ad *Acta S. Columbæ*, cap. x.,

p. 492.

⁶ The "*Annals of Clonmacnoise*," of the Island of All Saints, of Senat-Mac-Magnus, and of Roscrea, agree in this statement. He had governed the house for the term of twenty-nine years.

⁷ The "*Annals of Inisfallen*" incorrectly have A.D. 642; those of Tighernach more correctly A.D. 652. See Rev. Dr. Reeves' Adamnan's "*Life of St. Columba*." Additional Notes O, p. 375.

⁸ Colgan assumes that his predecessor Segene died A.D. 651, and that Suibhne died A.D. 654, wherefore he could not conceive how this saint's rule should have been extended to five years by Ussher.

⁹ See Colgan's "*Acta Sanctorum Hiberniæ*," xi. Januarii. Vita S. Suibhnei, p. 57. "*Juxta Annales Cluanenses et Senatenses an. 654. sed juxta Usserum et Martyr. Dungallen. an. 656 obiit*," n. 7.

nearly four years and five months;¹⁰ while according to some other authorities, his term was five years. To credit one account he died in the year 654; according to others in 656, or 657, and on the 11th day of January, which is that of his festival and commemoration. The Martyrology of Tallagh,¹¹ of Marianus O'Gorman, of the Commentator on Ængus, and the Martyrology of Donegal,¹² confirm this statement. This saintly superior was buried with all due reverence, within those precincts of Iona's sacred enclosure, where so many sleep in death.¹³ Relating to his necrology, the Annals of Clonmacnoise state that St. Suibhne died in the year 653.¹⁴ The Annals of the Four Masters, Ussher, and the Martyrology of Donegal, place this saint's death under A.D. 654. There the Four Masters say, "Suibhne,¹⁵ son of Cuitre, Abbot of Ia, died."¹⁶ Again the Annals of Ulster refer his death to the year of 656¹⁷ while the Rev. William Reeves prolongs his government of Iona Monastery from A.D. 652 to A.D. 657.¹⁸ We are reminded how this Saint Suibhneus or Suinneus, as the name is Latinized, is the first Abbot of Hy, whose genealogy is not given in the histories.¹⁹

ARTICLE III.—ST. AMPHADHAN, OR ANFADAN, BISHOP OF GLENDA-
LOUGH, COUNTY OF WICKLOW. We can only discover, in reference to this
holy successor of St. Kevin, that an entry is made in the Martyrology of
Tallagh,¹ at the 11th of January,² Anfadan, Bishop of Glendalough. The
period of this bishop's rule, we have not been able to ascertain. In the
Annals of the Four Masters,³ there is mention of Anfadan, Abbot of Linn-
Duachail, who died A.D. 758, but he does not appear to have had any con-
nection with Glendalough. We read, likewise, in the Martyrology of Donegal,⁴

¹⁰ See "Ecclesiastical History of Ire-
land," vol. iii., chap. xvii., sec. viii., n. 105,
p. 37. Dr. Lanigan refers for authority to
Ussher, p. 705, and adds:—"He has five
years for Suibne's administration. This must
be understood as reckoning in round num-
bers. For Suibne died on the 11th of Ja-
nuary, and accordingly, counting from the
12th of August, 652 (the day marked for
Segenius), was abbot only four years and
nearly five months." Dr. Lanigan, as usual,
is one year behind in his computation.

¹¹ Edited by Rev. Dr. Kelly, p. xii. In
the Franciscan copy, at this date, we read
Suibni Abb. lœc.

¹² Edited by Drs. Todd and Reeves, pp.
12, 13.

¹³ "The number of the tombs here is great;
but much disturbance has taken place among
them from recent interments; and it is pro-
bable, that many also have disappeared in
consequence of the progress of agriculture,
and the re-edification of cottages. . . .
Many votive chapels seem to have once
existed in this sacred ground; but they have
entirely disappeared, together with the greater
number of the 360 crosses, which it is said
once to have possessed, and of which the
greatest portion was probably also of votive
origin. . . . Three only remain at
Iona, of which one, entire and uninjured, is
formed of a very long and thin slab of mica
slate, and covered with ornamented sculptures

of very perfect workmanship." Macculloch's
"Description of the Western Islands of
Scotland," vol. i., pp. 13, 14.

¹⁴ "A.D. 653, Swyne mac-Cuitre, Abbot
of Hugh, died."

¹⁵ Colgan remarks this name is so
written in Irish, and that "bh" is pro-
nounced like "v" among the Latins. Hence
Suineus would be a proper Latinized form.
Besides the present saint, Suibhne, our cal-
endars have a St. Suibhne, at the 19th of
January; one at the 28th of April; one at
the 21st, and another at the 22nd of June;
one at the 27th of September; and one at
the 28th of October. See the "Martyrology
of Donegal," edited by Drs. Todd and
Reeves, pp. 472, 473.

¹⁶ See O'Donovan's Edition, vol. i., pp.
266, 267.

¹⁷ "A.D. 656. Obitus Suibnii mic Cuitre,
Abbatis Ia."

¹⁸ See his edition of Adamnan's "Life of
St. Columba." Additional Notes O, p. 375.

¹⁹ See Bishop Forbes' "Kalendars of
Scottish Saints," p. 448.

ART. III.—¹ Edited by Rev. Dr. Kelly,
p. xii.

² In the Franciscan copy, we read, Anfada-
ni Ep glœa loc.

³ See Dr. O'Donovan's edition, vol. i.,
pp. 360, 361.

⁴ Edited by Drs. Todd and Reeves, p. 13.

on this day, about an Amphadhan, Bishop of Gleanndaloch. His name has been Latinized, Amphianus, in a table following the Martyrology proper.⁵ It is likely this saint flourished in the early times, and in an age when Glendalough was a city, more populous than it is in our day, and when its buildings of the olden type were free from that state of ruin and decay to which they are at present exposed.⁶ Happily, various pictorial illustrations⁷ have helped to preserve their form—but only in a partial manner⁸—for the study of the ecclesiastical historian and antiquary.⁹ It is well this should be so, for even since the close of the last century, many forms of Glendalough's ancient buildings have been



Glendalough Cathedral and Round Tower.

destroyed, and several of its fine carved stones are missing. Among the most valuable illustrations of these monuments are sketches from the pencil of Gabriel Beranger, now in the possession of Sir William R. Wilde, who, in our time, has rendered such inestimable service to Irish antiquarian science, and to the enlightenment of tourists, in more than one particular district of this topographically neglected island.

⁵ See *ibid.*, pp. 354, 355.

⁶ Sir William R. Wilde, M.R.I.A., has lately done much to rescue those ruins from the deteriorating process to which they are still subjected. In this good work, he has received willing and pious co-operation from the local clergymen, Rev. Eugene Clarke, P.P., and Rev. Edward Rowan, C.C., of Glendalough, with other members of their congregation.

⁷ There is a description, with an engraving—from a drawing by Dr. Wynne—of the Seven Churches at Glendalough, county of Wicklow, in Grose's "Antiquities of Ire-

land," vol. ii., pp. 96, 97.

⁸ The accompanying engraving, from a photograph of Frederick W. Mares, is executed by Mr. Gregor Grey, Dublin.

⁹ See "The Journal of the Historical and Archaeological Association of Ireland," vol. ii., part ii., Fourth series, No. 15, July 1873, for a very interesting paper and engravings on the antiquities of Glendalough. This is intitled: "Memoir of Gabriel Beranger, and his labours in the cause of Irish Art, Literature, and Antiquities, from 1760 to 1780, with Illustrations," by Sir W. R. Wilde, M.D., pp. 445 to 485.

ARTICLE IV.—ST. ERNAN OR ST. ERNIN OF CLUAIN-DEOCHRA, SAID TO BE IN WESTMEATH, OR IN THE COUNTY OF LONGFORD. [*Possibly in the Sixth or Seventh Century.*] Ernen of Cluana-deochra,¹ without further designation, is met with in the Martyrology of Tallagh.² He has been particularized at the 11th of January; and it also happens, the Martyrology of Donegal,³ on this day, records the name of Ernan of Cluaindeochra. The calendarist says that it was for him St. Colum-Cille composed a prophecy.⁴ If so, he studied at Clonmacnoise, and he was the son of Crassen. Cluain Deochra has been confounded with Clonrane, on the River Brusna, in the barony of Moycashel and county of Westmeath, by Archdall.⁵ This writer states, that it was seven miles from Mullingar, in a south-westerly direction.⁶ Although there are many townland denominations, compounded with "Clon," lying along the River Brosna: yet, I have been unable to find any one of these, under the form of Clonrane, on the Ordnance Survey Townland Maps for the county of Westmeath.⁷ The scholiast on Marianus O'Gorman calls this place Cluainn Chrainn, and according to a Life of St. Carthage of Lismore, it was only a little distance removed from Rahan, in the King's County.⁸ It seems to have been the seat of a bishop in the tenth century, and probably its site must be sought not far from Clonmacnoise.⁹ But, in a copy of O'Clery's "Irish Calendar," to which Dr. O'Donovan had access, it is placed in the county of Longford.¹⁰ The exact locality does not appear, as yet, to be clearly identified. It has been conjectured, that the present saint was most probably identical with Ernan,¹¹ for some time Abbot of Torey Island.¹² To him, it seems incorrectly asserted, in 640, after the death of Pope Severinus, and during a vacancy in the Holy See, the Roman clergy addressed a letter, regarding the Paschal controversy and the Pelagian heresy.¹³ The reader will find a fuller reference to this matter in the Acts of St. Diman Dubh, Bishop of Connor, at the 6th of this month. St. Ernan of Tory Isle in Tyrconnell was a disciple of St. Columkille. He is thought to have been venerated on this day;¹⁴ and if so, he was possibly the holy man here commemorated. In such case, it is said he was son to Colman, son of Moan, son to

ARTICLE IV.—¹In the Franciscan copy we read, *Cymine Cl. Deochra*. It is the first entry of an Irish saint's name on the second page: on the first page, for the 11th of January, the names of eighteen foreign saints precede it.

² Edited by Rev. Dr. Kelly, p. xii.

³ Edited by Drs. Todd and Reeves, p. 12, 13.

⁴ In a note, Dr. Todd says at this word "Prophecy," that the original here adds the word *repiob*, "write it:" meaning to transcribe the prophecy alluded to. This, however, was omitted. Dr. Reeves has this reference to St. Ernin of Rathnew, venerated at the 18th of August. See Adamnan's "Life of St. Columba," n. (i), p. 26. Yet in a subsequent note (k) there are grounds for referring it to the present saint. See p. 238.

⁵ See "Monasticon Hibernicum," p. 708.

⁶ Archdall, quoting Ward, p. 353, calls the present saint Hernan.

⁷ Equally fruitless was his search for it, along the Brosna's course through the King's County to its embouchure into the River Shannon, some few miles north of Banagher.

⁸ See Colgan's "Acta Sanctorum Hiber-

nixæ," x. Februarii. Vita S. Cronani, p. 303, and n. 13, p. 304.

⁹ In Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 708, 709, we read the death of Flann, son of Maelmichil, lector of Clonmacnoise, Bishop and Airchinneach of Cluain-Deochra, A.D. 977.

¹⁰ See "Annals of the Four Masters," vol. ii., pp. 708, 709, and n. (m), *ibid.*

¹¹ St. Hernan, son to Colman, Abbot of Foragiensis, flourished about A.D. 650, and St. Ernan, son to Aidus, flourished, both in the Ulster province, about A.D. 660. The latter died on the 16th of May, according to our Martyrologists.

¹² It is represented on the "Ordnance Survey Townland Maps for the County of Donegal," Sheet 6. Here are shown the remains of a round tower, an old cross, and Temple Anvorcheshesher, or "Church of the Seven."

¹³ See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 556.

¹⁴ See Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. x., p. 490.

Muredach, son of Eugene, son to Niall the Great.¹⁵ This holy man is mentioned in O'Donnell's *Life of St. Columkille*,¹⁶ to have been appointed to take charge of a church, which St. Columba had there erected,¹⁷ previous to the time when he set out for the Scottish mission, about the year 563. Admitting such to be the fact, it becomes sufficiently apparent, St. Ernan of Tory Island cannot be the Ernan¹⁸ to whom the Roman epistle had been addressed, A.D. 640. It seems impossible to throw further light on this controverted identification; but the writer inclines to an opinion, that the present saint, owing to the name of his place, was a distinct Ernain from either of the foregoing.

ARTICLE V.—ST. ERNAN, SON OF CAEMHAN. To the leading authorities of weight and sense, not to a micrological catalogue of credulous and mistaken antiquaries, the historian now-a-days ought to refer his reader. Yet are the authorities on our subject few and far between. We find in the *Martyrology of Donegal*,¹ that Ernan, son of Caemhán, was venerated on this day. His locality is not mentioned. A nearly similar entry occurs in the *Martyrology of Tallagh*,² at the 11th of January.³ Marianus O'Gorman mentions him, likewise, in his *Calendar*, at this date. Colgan thinks⁴ he may have been identical with St. Ernan of Torey Island,⁵ who is called the son of Colman, which may have been an erroneous substitution for the son of Coemhan. No less than twenty-five saints bear the name of Ernain, Ernan or Ernin in our *Calendars*.⁶ Many of these are distinguished by patronymics, and several by the names of their places.⁷

¹⁵ According to the "Genealogic Sanctilogi." Hence, by an ingenious conjecture, as Colgan supposes, he may be identical with another St. Ernan, venerated also on this day.

¹⁶ See Colgan's "Trias Thaumaturga." *Quinta Vita S. Columbæ*, lib. i., cap. lxxiii., p. 401, and n. 70, p. 451.

¹⁷ Prince O'Donnell has brought together, according to his usual custom, those local legends, which lend such freshness and colouring to the acts of his great family patron. With greater attention to original authorities, and more matured criticism, his special topographical knowledge should have enabled him to better analyse the chronology of St. Columba's life.

¹⁸ Dr. Reeves says, St. Ernan of Tory Island, commemorated at August 17th, lived later than the time of St. Columkille, and that he was probably the Ernianus mentioned in the superscription of the Paschal epistle. See Adamnan's "Life of St. Columba," lib. iii., n. (k), p. 238.

ARTICLE V.—¹ Edited by Drs. Todd and Reeves, pp. 12, 13.

² Edited by Rev. Dr. Kelly, p. xii.

³ In the Franciscan copy we read *Cyprianus mac Coemhan*.

⁴ See "Trias Thaumaturga." *Quinta Vita S. Columbæ*, n. 70, p. 451.

⁵ See what has been already stated in Article iv. on this day.

⁶ These are: 1. St. Ernan, son of Eoghan,

at the 1st of January. 2. St. Ernain, of Cluain Deochra, at the 11th of January. 3. St. Ernain, son of Caomhan, same day. 4. St. Ernain of Tegh Ernan, at the 17th of January. 5. St. Ernain, bishop, 20th of January. 6. St. Ernin Cass, of Lethghlinn, at the 23rd of February. 7. St. Ernin, at 28th of February. 8. St. Ernin, bishop, at 12th of April. 9. St. Ernin, at 12th of May. 10. St. Ernain, son of Aedh, at 16th of May. 11. St. Ernin, of Creamh-choill, at the 31st of May. 12. St. Ernin, of Cluain, at the 4th of June. 13. St. Ernin, of Cluain-finn, at the 28th of June. 14. St. Ernin, at the 1st of July. 15. St. Ernin, of Inis-caoin, at the 13th of July. 16. St. Ernin, of Cluain-Railgheach, at the 5th of August. 17. St. Ernain, at the 17th of August. 18. St. Ernin, *i.e.*, Mernog, of Rath-noi, at the 18th of August. 19. St. Ernin Ua Briuin, at the 27th September. 20. St. Ernan, of Miodhluachra, at the 20th of October. 21. St. Ernan, at 27th of October. 22. St. Ernin, Abbot of Lethghlinn, at the 12th of November. 23. St. Ernin, son of Dubh, at the 13th of November. 24. St. Ernin, son of Senach, at the 14th of December. 25. St. Ernin, at the 23rd of December. The reader is referred for notices to their several days.

⁷ Colgan remarks, that if his conjecture about the mistake of the letter be not admitted, St. Ernain of Torey, may be identical with some one of the foregoing undis-

ARTICLE VI.—ST. ORTHINIS, OR CARTHINISA, BISHOP. [*Possibly in the Fifth Century.*] The Franciscan copy of the Martyrology of Tallagh¹ has this saint's name written, apparently Oanthinis, or possibly Oarthinis, bishop. Orthinis, a bishop,² is mentioned in the Martyrology of Donegal³ on this day. Differently indeed the published Martyrology of Tallagh⁴ registers him, under the designation of Carthinisa, bishop. About him, nothing more appears to be known. A conjecture has been offered by Colgan, as to how he may have been that Temoreris⁵ or Tememoreris,⁶ who has been classed by Tirechan among the disciples of St. Patrick, and who founded a holy church.⁷

ARTICLE VII.—ST. ALTEN, OR ELTENE, SON OF MAOLAN OF SEANCHUA, NOW SHANCOE PARISH, COUNTY OF SLIGO. We find the simple entry, Alten, without any other designation, in the Martyrology of Tallagh¹ at the 11th of January.² But again, Eltene, son of Maolan of Seanchua, is mentioned in the Martyrology of Donegal,³ as having a feast on this day. Senchua, now Shancoe, was in the territory of Tiroilill, now the barony of Tirerrill, in the county of Sligo.⁴ This church is alluded to in the annotations of Tirechan,⁵ and in the Lives of St. Patrick,⁶ as one of his foundations.⁷ It is situated on the confines of Leitrim county,⁸ and, with some good land, a large portion of this parish is under bog and mountain tracts.⁹

ARTICLE VIII.—ST. BEANDAN, ABBOT AND CONFESSOR. This holy man braved persecution and exile as the consequence of his becoming a champion of the faith. He was a native of Ireland, where his parents were distinguished persons.¹ Leaving his native country, this noble athlete of Christ, contended against certain British heretics,² who conceived a violent enmity towards him.³

tinguished at the 28th of February, at the 12th of April, at the 12th of May, at the 1st of July, at the 17th of August, at the 23rd of December. See *ibid.* To these he might have added one at the 26th of January, and at the 27th of October.

ART. VI.—¹ The reading seems to me ΟΑΝΘΙΝΙΟΥ ΕΠΙ. Yet the first n may possibly be resolved into π, partially obliterated.

² In a note Dr. Todd says, at this word, "There is here added in a more recent hand, 'ΑΛΙΟΥ ΚΑΙΡΕΜΟΡΙΑ.' The Mart. Tamlacht omits Orthinis and substitutes ΚΑΙΡΕΜΟΡΙΑ ΕΠΙΣΚΟΠΟΥ, adding in a more modern Italian hand, 'Amadeus seu Ama-Jesus,' which is a translation of the name Carthiniosa."

³ Edited by Drs. Todd and Reeves, pp. 12, 13.

⁴ Edited by Rev. Dr. Kelly, p. xii.

⁵ "De Cairce, sen Cairrec."

⁶ Colgan says perhaps he is the same as St. Morthenis or Demorthennis, who is venerated at the 11th of January. See "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xxiii. p. 268. He evidently meant this Orthinis or Carthinisa.

⁷ Quam tenuit familia Clonoauis." See Ussher's "Britannicarum Ecclesiarum Antiquitates." p. 950.

ART. VII.—¹ Edited by Rev. Dr. Kelly, p. xii.

² In the Franciscan copy *alten*.

³ Edited by Drs. Todd and Reeves, pp. 12, 13.

⁴ St. Ailbe of this place, venerated on the 30th of January, died A.D. 545. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 184, 185, and n (h), *ibid.*

⁵ "Book of Armagh," fol. 15, a. a.

⁶ See Colgan's "Trias Thaumaturga." Sexta Vita S. Patricii, cap. cv., p. 89, and n. 119, p. 113. Also Septima Vita S. Patricii, lib. ii., cap. xxxv., p. 134, and n. 70, p. 176.

⁷ See "Quinta Appendix ad Acta S. Patricii." cap., xxiv. p. 271., *ibid.*

⁸ See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 550.

⁹ See "Ordnance Survey Townland Maps for the County of Sligo." Sheets 27, 28, 34, 35. On Ummeryroe Townland (Sheet 28) in this parish, a graveyard is noted, but there seems hardly any other object of interest.

ART. VIII.—¹ So it is stated in the "Gallic Martyrology" at this day.

² These were probably Pelagians, whose errors spread in Great Britain, although they did not obtain any countenance in Ireland. We are incorrectly told, however, by Richard of Cirencester, that Saints Germanus and Lupus came into Britain to extirpate the Pelagian heresy, "annis circiter trecentis quadraginta quattuor." This was many years before Pelagianism. See "Speculum Historiale De Gestis Regum Angliæ," vol. i., cap. lxi., p. 248. Edited by John E. B. Mayor, M.A., for the Master of the Rolls.

³ Pelagius was a Scot by birth, who passing

From insular Britain he was obliged to seek a refuge in Gaul, where he embraced the rule of St. Benedict, which then began to flourish in the country where he found an asylum. In that religious house in which he lived, Beandan was an exemplar of heroic virtue to all his companions. His life was renowned, and miracles were even wrought through him. To the general regret of all his disciples, this holy man passed from their companionship; but they were consoled, because he ranked among the blessed in heaven. His festival was observed on the 11th of January, and this is probably the date for his holy rest from earthly labour. Colgan, who has entered some notices of him at this day,⁴ is of opinion, his right name should be Breandan,⁵ which was one very common in Ireland.⁶

ARTICLE IX.—ST. RONAN. Nothing has transpired to connect the present saint with any particular locality. In the Martyrology of Donegal,¹ we find Ronan as having a festival on this day. Phocas, or Phocianus, is found appended to the entry of his name in the table to this work.² A similar entry is to be met in the Martyrology of Tallagh,³ at the 11th of January.⁴ We are not able to glean further information about him.

ARTICLE X.—ST. FAILBE. [*Possibly in the Fifth Century.*] A festival, in honour of St. Failbe, is entered at the 11th of February, in the Martyrology of Donegal,¹ as edited by the Rev. Drs. Todd and Reeves. It would seem, there was a St. Falveus, a disciple of St. Patrick, and a bishop of Kill-fobhuir. He was a companion of St. Benignus,² in the conversion of Jarmonia. Colgan was doubtful,³ as to whether his feast should be assigned to this day—in which case he must be identical with the present saint—or to the 16th of April, where another St. Failbe is honoured. We are told that Fortrui, the queen of King Echinus, came to St. Benignus, and requested him to arrange for a friendly conference with St. Patrick. He requested this queen, a relation of his own, to proceed with the king, and her children, to a place called Cluain-na-Coinne.⁴ This request was complied with, and St. Patrick met them at this village, where he founded the cell of Kill-Fobhar,⁵ for St.

from insular Britain, became a monk in Palestine. About the commencement of the fifth century, he urged certain errors against the Catholic doctrines of Grace, and of Original Sin. See Cabassutius' "Notitia Ecclesiastica Historiarum Conciliorum," &c. Ecclesiæ Quinti Seculi Historica Synopsis, § 16, pp. 186, 187. The history and tenets of this heresiarch are well detailed in Bergier's "Dictionnaire de Théologie." Art. Pelagianisme.

⁴ See "Acta Sanctorum Hiberniæ," xi. Januarii. Vita S. Beandani, and n. 1, pp. 56, 57.

⁵ To the acts of St. Cera, at the 5th of January, the reader is referred for a number of Irish saints, bearing this name. Brendan of Arlfert, had many churches in Britain. Again, St. Brendan of Clonfert, venerated on the 16th of May, is said to have erected many monasteries in different islands. See *ibid.*, n. 2, p. 57.

⁶ We are told that Maurolycus and Felix, VOL. I.

at this date, call him Beandanus, while Arnold Wion, and others, write his name, Blandanus. The Irish never used such forms for proper names. Besides, the mistake of a single letter might easily convert Brandanus into Beandanus or Blandanus.

ART. IX.—¹ Edited by Drs. Todd and Reeves, p. 13.

² See *ibid.*, pp. 462, 463.

³ Edited by Rev. Dr. Kelly, p. xii.

⁴ In the Franciscan copy we have Ronan.

ART. X.—¹ See pp. 12, 13.

² This is mentioned in a Life of St. Benignus, chap. x. This life Colgan promised to publish at the 9th of November.

³ See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 268.

⁴ This is Latinized, "Villa Conventionis," or "The Village of Meeting," in English.

⁵ It does not appear an easy task to identify this place among the modern denominations of Ireland.

Falveus, bishop. St. Patrick asked St. Benignus to bless Echinus, and prophesied that this king, and his posterity, should afterwards serve him in return for this blessing.⁶

Twelfth Day of January.

ARTICLE I.—ST. LAIDGEN, OR LAIDCEND, OF CLONFERT MOLUA, NOW KYLE, QUEEN'S COUNTY.

[SEVENTH CENTURY.]

SOME brief notices of St. Laidgen have been collected by Colgan,¹ and inserted in his work, at the 12th of January, the date for his festival. This saint was son to a man named Baithus Bannaigh, or Buadhach, which means Baithus the Victorious. Laidgen thus belonged to a very respectable parentage. Yet, we are told, he abandoned the riches and honours of this world, to become a monk in Clonfert Molua Monastery. This must have been soon after its foundation. Here, under the direction of its abbot, St. Lactan,² the disciple became distinguished for all the virtues of his state; and in order to forget worldly allurements, St. Laidgen's thoughts were continually occupied with enjoyable meditations on eternal life. He was exercised in all the humble practices of penance. He spent many years in performing his usual monastic observances, and in the cultivation of extraordinary virtues, which were the admiration of his fellow religious. He wrought many miracles. It seems possible—but by no means certain—that this holy man may have been under the direction of the illustrious founder, who died in the year 605.³

This once-renowned sanctuary of Clonfert Molloe, now so desolate, within the barony of Upper Ossory and Queen's County, is still represented by the parish of Kyle. It is in a townland also called Kyle,⁴ where some remains of the ancient church may still be seen. These fragments are faithfully represented in the accompanying sketch.⁵ Here St. Lua or Molua⁶ established a religious foundation, in the sixth century; and from him the place was anciently known as Clonfert Molua. Various popular traditions are rife regarding this holy founder, among the peasantry in the neighbourhood of Kyle. Its graveyard has long been a favourite place for burial. Laidgen does not appear to have reached a higher station than that of a simple monk at Clonfert Molua, although the contrary has been stated,⁷ without sufficient examination. The memory

⁶ See Colgan's "Trias Thaumaturga." Appendix iii., ad Acta S. Patricii, § xxvii., p. 204.

ART. I.—¹ See "Acta Sanctorum Hiberniæ," xii. Januarii. Vita S. Laidgenni, pp. 57, 58.

² He was the immediate successor of the founder, as appears from the Life of St. Molua, cap. liii.

³ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 230, 231. The "Annals of Ulster" place his death at A.D. 608.

⁴ It is represented on the "Ordnance Survey Townland Maps for the Queen's County,"

Sheet 15. There also are noted, not alone St. Molua's Abbey, but his graveyard and grave. Not far from the cemetery enclosure are to be found a curious upright rock, called St. Molua's Stone, and another object called St. Molua's Trough.

⁵ Taken by the writer in May, 1872. The engraving is by Mrs. Millard.

⁶ See his Life at the 4th of August.

⁷ By Archdall, who is a very unsafe authority. In his account of Clonfert Mulloe, incorrectly placed in the King's County, he writes, "660, January 12, died the Abbot Laidgene," &c. See "Monasticon Hibernicum," p. 379.

of St. Laidgen was celebrated at Clonfert Molloe⁸ with a devotion second only to that entertained towards the founder of this house.⁹ Our saint died on the 12th of day of January,¹⁰ in the year 660.¹¹ He was buried in Clonfert Molua. That this saint was notable amongst most distinguished holy men in his time may be collected from the circumstance of his being named in the Festilog of St. Ængus,¹² written before or soon after the year 800 ; for in this no saint is mentioned who was not considered to hold a high rank in the Irish Church,



Old Church of Kyles, or Clonfert Molua, Queen's County.

and whose memory was not honoured by a special festival. The name of this

⁸ Many holy persons are venerated in that place, such as Luanus, at the 4th of August ; St. Lactan, his disciple and successor, at the 19th of March ; Saints Chrittanus, Lonanus, and Mellanus, sons to Dareus, at the 7th of February ; Soergalus, Moenachus Finginus, with other saints and celebrated abbots. Of none, however, with the exception of our saint, is it remarked that their tomb is there to be seen.

⁹ All our annalists and martyrologists are unanimous in recording these facts, as may be seen by referring to Colgan's "*Acta Sanctorum Hiberniæ*," xii. Januarii, pp. 57, 58.

¹⁰ At this day all our Menologies record the death of St. Laidgen.

¹¹ The "*Martyrology of Donegal*" agrees with these foregoing authorities, as to the day on which our saint's natalis had been celebrated. It also coincides as to the year of his death. The "*Annals of Clonmacnoise*," of Roscrea, of All Saints' Island, and of Ulster, place his demise at the year 660. See Colgan's "*Acta Sanctorum Hi-*

berniæ," xii. Januarii, n. 5, p. 58. At this same year his death is thus recorded by the *Annals of the Four Masters*, "St. Laidhgeann, son of Baeth, of Cluainfearta-Molua, died on the 12th of January."—O'Donovan's edition, vol. i., pp. 270, 271.

¹² The following Irish stanza and its English translation were supplied by Professor O'Looney, from the *Laebhar-Breac* copy, R. I. A., fol. 79.

C. ii. 10. *martha mop murcenti*
 Cona chleis can clannoig
 Cript ar pnaio pnaois
 Laoicento mac baith bannoig.

E. ii. id. "The great martyrdom of Muscenti
 With his numerous gentle clerics
 Christ hath the secret of his deserts
 Laidgend, son of Bath Bannadach."

saint is written Laidcenn mac Baith Banaigh, in the Martyrology of Tallagh,¹³ at the 12th of January.¹⁴ The Calendars of Cashel, and of Marianus O'Gorman attest the same festival. The "*Kalendarium Drummondense*" observes that on the 12th of January the holy confessor Laidhend ascended to the stars.¹⁵ In the Martyrology of Donegal,¹⁶ we find recorded on this day Laidhgenn, son of Baith, of Cluain-fearta-Mulloe, or Clonfert Molua. There his burial-place is said to have been. All our hagiologists and annalistic writers commemorate this saint.¹⁷ Besides this saint Laidgen, there were three other saints,¹⁸ bearing the same name, and recorded in our Annals. Having thus so many bright examples and names before our minds, we should raise up our hearts to God, and ask Him to give us something of that purity and unselfishness, and ennobling nature, perfecting us to face the world to come. God's love to man demands man's love, that belongs to Him. Our fervour will make us less ignoble, and less unworthy that holiest and most sublime of all titles to become saints, and close imitators of those who formerly adorned our island.

ARTICLE II.—ST. CONAIN, OR CONAN, OF AEG, OR EGA, NOW THE ISLAND OF EGG, IN SCOTLAND. This remote unit among the Hebride group of islands is remarkable for the martyrdom of St. Donnan and his fifty-two companions, on the 17th of April,¹ A.D. 617. This event rendered the spot a scene of religious dearth, probably for some time; but missionary life resumed its usual course. Conan, of Aég, is recorded in the Martyrology of Donegal² on this day, and also in the Martyrology of Tallagh,³ on the 12th of January.⁴ In a nearly similar manner, he is called Conain Ega, in this latter record. He flourished probably in or after the seventh century; nor is he the only Irish saint⁵ connected with that island. Ega or Egga is well represented on one of those valuable maps annexed to the "*Origines Parochiales Scotiæ*."⁶ It lies due north of the parish and promontory of Ardnarmurchan, a tract of magnificent scenery and romance,⁷ within the deanery of Morvern,⁸ and diocese of Argyle. The island of Egg belongs, however, to the diocese of the Isles; and it is included, with several other adjoining islets, under the designation of Kildonan parish.⁹ Formerly it appears to have in-

¹³ Edited by Rev. Dr. Kelly, p. xii.

¹⁴ In the Franciscan copy we read *Laidcenn mac Baith o cill*. . . . The latter word in small characters is illegible.

¹⁵ See Bishop Forbes' "*Calendars of the Scottish Saints*," p. 2.

¹⁶ Edited by Drs. Todd and Reeves, pp. 14, 15.

¹⁷ Colgan's "*Acta Sanctorum Hiberniæ*," xii. Januarii, n. 4, p. 58.

¹⁸ These were, a St. Laidgen, venerated on the 20th of May; a St. Laidgen, commemorated on the 23rd of October; and a third St. Laidgen, son to Bochra, who, with her brothers, St. Cannech and St. Accobran, had been honoured at a place called Achadh-raithin, in the country of the Decias, on the 28th of November.

ART. II.—¹ See notices of their martyrdom at that date.

² Edited by Drs. Todd and Reeves, pp. 14, 15.

³ Edited by Dr. Kelly, p. xii.

⁴ The Franciscan copy has *Cain Ega*.

⁵ Besides the present saint, with St. Donnan and his martyred companions, there was a St. Berchan, of Egg, venerated on the 10th, and St. Enan, of the Island Eig, on the 29th of April, as also St. Conghalach, of Ard-Eig, at the 22nd of December. See Rev. Wm. Reeves' Adamnan's "*Life of St. Columba*." Additional notes K, pp. 307, 308.

⁶ Vol. ii., part i.

⁷ Allusion is made to this scene in Sir Walter Scott's poem:—

"To favouring winds they gave the sail,
Till Mull's dark headlands scarce they
knew,
And Ardnarmurchan's hills were blue."

"Lord of the Isles," canto iii., § xii.
⁸ . . . "dark Mull! thy mighty sound,
Where thwarting tides with mingled roar,
Part thy swarth hills from Morven's shore."

"Lord of the Isles," canto i., § vii.
⁹ So called from the Irish saint Donan, whose festival is commemorated at the 17th of April.

cluded the islands of Eigg, Muck, and Rum, with the smaller islets, called Ellain Chaistal and Ellian no' n'Each, the former lying adjacent to Eigg, and the latter to Muck. All these islands, with Canna and the smaller island, named Ellan Gainmhich, now form the parish of the Small Isles.¹⁰ Canna, or Cannay, seems to have been formerly a separate parish.¹¹ Towards the close of the last century, a ruined chapel and a small cross were here to be seen. Probably before the Protestant Reformation, a priest was attached to that chapel, and a resident on the island.¹² A view of some singularly formed rocks on this island is to be found in Pennant's work. We are told, that the church was dedicated to St. Columba, and that its situation was apparently about the middle of this island. Between A.D. 1389 and A.D. 1401, Canna, also called Kannay, belonged to Godfrey, the son of John, Lord of the Isles.¹³ Before 1549, it belonged to the Abbot of Icolmkill.¹⁴ In 1561, the parsonage is entered in the bishopric rental as one of those pertaining to its abbot.¹⁵ In 1588, the lands of Cannay belonged to the Clanian.¹⁶ In 1662, when King Charles II. appointed an archdeacon for the Isles, Canna was assigned to him, as one of his "proper kirks."¹⁷ A Macdonald of Clan-Ronald was proprietor in 1772.¹⁸ To the writer it seems probable enough our St. Conan gave name to the Island of Canna,¹⁹ or Cannay; and it is possible, that he lived there for a time, although this cannot be stated with certainty, for want of proper materials to throw light on his acts. Historical and religious interest, however, cannot be sufficiently gratified by meagre notices and unsafe conjectures.

ARTICLE III.—ST. CUMMEIN OR CUIMMINE, SON OF DUBH, OF DRUM-DRUITH. A festival in honour of Cuimmine mac Duibh, of Druim Druith, is registered in the Martyrology of Tallagh,¹ at the 12th of January.² The place to which he belonged has not been identified. The Martyrology of Donegal³ likewise mentions, as having a festival on this day, Cummeín, son of Dubh, of Drum-Druith. There is a Cuimin, son of Dima Dubh, belonging to the race of Fiachra, son to Eochaidh Muighmhedhoin. Finding a saint of this name interred at Bobbio, in the north of Italy, and not being able to

¹⁰ See "Origines Parochiales Scotiæ," vol. ii., part i., p. 334.

¹¹ See a very excellent historical description of it in the work already quoted, *ibid.*, pp. 338 to 340.

¹² Pennant, who visited it in July, 1772, gives a very interesting account of Cannay, its productions, customs, and religion. Then it was inhabited by two hundred and twenty souls; all of whom, except four families, were Roman Catholics. See "A Tour in Scotland, and Voyage to the Hebrides, MDCCLXXII.," pp. 271 to 276.

¹³ Coll. de Reb. Alb., pp. 297, 298.

¹⁴ Munro's description of the Western Isles," *Circa* A.D. 1640.

¹⁵ The bishop held, however, a third "Rental of the Bishoprick," Coll. de Reb. Alb., pp. 3, 4.

¹⁶ Gregory, p. 239.

¹⁷ "Acta Parl. Scot.," vol. vii., p. 403.

¹⁸ See Thomas Pennant's "Tour in Scotland and Voyage to the Hebrides, MDCCLXXII.," p. 274.

¹⁹ The reader will recollect Sir Walter

Scott's description of

"Canna's tower, that, steep and gray,
Like falcon-nest o'erhangs the bay.
Seek not the giddy crag to climb,
To view the turret scathed by time;
It is a task of doubt and fear
To aught but goat or mountain deer."

Afterwards follows the sad romantic legend of the islanders, who

"tell, how with their chieftain came,
In ancient times a foreign dame,
To yonder turret gray.
Stern was her lord's suspicious mind,
Who in so rude a jail confined
So soft and fair a thrall!
And oft when moon on ocean slept,
That lovely lady sate and wept
Upon the castle wall."

"Lord of the Isles," canto iv., § viii.

ART. III.—' Edited by Rev. Dr. Kelly, p. xii.

² In the Franciscan copy we read *Cuimmine mac Duib o' Druim Druith*.

³ Edited by Drs. Todd and Reeves, pp. 14, 15.

discover with any certainty his having been different from the present holy man, Colgan has some *memoranda* regarding him inserted at the 12th of January. The name of Cummine first occurs at this date in our Calendars; and for no better reason is the Cummine or Cumian of Bobbio here introduced.⁴

ARTICLE IV.—ST. SINELL, SON OF TIGHERNACH. The Martyrology of Donegal¹ mentions, on this day, Sineall, son of Tighernach, son of Alild, belonging to the race of Eoghan, son to Niall. Again, he is entered simply in the Martyrology of Tallagh² on the 12th of January,³ as Sinell. A conjecture has been offered by Colgan, that the present holy man may be the same as Sinell or Senell, Senior, a disciple of St. Patrick.⁴ An alternative guess, however, assigns his possible feast to the 12th of November.⁵ But as the disciple of St. Patrick, to whom allusion is made, was the son of Findchath,⁶ and one of St. Patrick's earliest converts in Leinster, it must appear that Sinell, the son of Tighernach, was altogether a distinct person.

ARTICLE V.—ST. LOICHEIN OF IVEAGH, COUNTY OF DOWN. This saint appears to have been venerated in Uibh Eathach, within the barony of Iveagh, sometimes Anglicized Evagh, county of Down.¹ To identify the exact locality, however, or to assign the period, when this holy personage flourished, cannot be done with accuracy. We read in the Martyrology of Donegal² to-day the simple name Loichéin. This may be the Lochán, it is added, of the family of Eochaidh, son to Muiredh, who is of the Heremonian race. In the Martyrology of Tallagh,³ he is simply called Loichen. The sept of Ui-Eathach Cobha⁴ gave name to the baronies of Iveagh.⁵

ARTICLE VI.—ST. LAIGHNE OR LAIGNE, SON OF GARBAIN. In the Martyrology of Tallagh,¹ at the 12th of January,² there is mention of a St. Laigne, son of Garbain. Laighne, son of Garbhán, is set down in the Martyrology of Donegal³ on this day.

ARTICLE VII.—ST. FUILLEN OR FOELAN, BISHOP. A festival in honour of Foelan, bishop, is recorded in the Martyrology of Tallagh¹ on the 12th

⁴ See "Acta Sanctorum Hiberniæ," xii. Januarii. Vita S. Cumiani, pp. 58, 59.

ART. IV.—¹ Edited by Drs. Todd and Reeves, pp. 14, 15.

² Edited by Rev. Dr. Kelly, p. xii.

³ In the Franciscan copy, at this day, we have his name united with the saint immediately succeeding, in this form, *Sinell* *ocur* *Loichen*.

⁴ See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii., cap. xxiii., p. 265.

⁵ St. Sinell of Cleenish, Lough Erne, who was venerated on the 12th of November, could not have been St. Patrick's disciple. By a typographical error, not infrequent, the month of September has been substituted for November.

⁶ See *ibid.*, "Secunda Vita S. Patricii," cap. xxxv., p. 13, and "Septima Vita S. Patricii," lib. i., cap. xlii., p. 123. Nor does Colgan sufficiently clear up this matter in

his note 35, p. 18.

ART. V.—¹ See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore." Appendix H. H. pp. 348 to 352, and Calendar LL. p. 376, *ibid.*

² Edited by Drs. Todd and Reeves, pp. 14, 15.

³ Edited by the Rev. Dr. Kelly, p. xii.

⁴ See "The Topographical Poems of John O'Dubhagain and Giollana Naomh O'Huidhrin," p. xxvi. Dr. O'Donovan's note, 169.

⁵ The baronies of Upper and Lower Iveagh take in all the western portion, or nearly one-half of the County Down.

ART. VI.—¹ Edited by Rev. Dr. Kelly, p. xii.

² In the Franciscan copy, after the entry of eight foreign saints, the first Irish name is that of *Laigne mac Sarpai*.

³ Edited by Drs. Todd and Reeves, pp. 14, 15.

ART. VII.—¹ Edited by Rev. Dr. Kelly, p. xii.

of January.² This holy man is not distinguished by the epithet, bishop, where we find simply Fuillin, as mentioned in the Martyrology of Donegal,³ on this day.

ARTICLE VIII.—ST. BAOITHIN OR BAITHIN, SON OF NEAMHNANN, ABBOT. We find, in the Martyrology of Donegal,¹ Baoithin, son of Neamhnann, as having been venerated on this day. He is entered, in the Martyrology of Tallagh,² at the 12th of January,³ under the designation of Baithini, mac Nemainn, abbot.

Thirteenth Day of January.

ARTICLE I.—ST. AILILD I., ARCHBISHOP OF ARMAGH.

[FIFTH AND SIXTH CENTURIES.]

CHAPTER I.

INTRODUCTION—DESCENT AND GENEALOGY OF ST. AILILD I.—HIS HOLY BROTHERS AND THEIR PLACES.

THE vigilant pastor of souls, making a slight deduction for the time he must necessarily give to rest and refreshment, is never idle. He is either engaged at prayer, or at study, or in active and elevated employments. The latter works are noted by many; but God and the saints can only know how much he prays. His vocal prayers may often be required in the performance of the public Church liturgy, or ceremonials; but his mental orisons, or his silent, contemplative life, plead not less perfectly and powerfully the wants of himself and his flock. Yet, he enjoys more happiness amid his cares and burdens, than do the sons of darkness in the Babel of false pleasures and wickedness surrounding them. The good shepherd of souls endeavours to make atonement for the sins of his people.

At the 13th day of January, Colgan has drawn up some accounts regarding this holy prelate, from the Acts of St. Patrick, and from other sources, while he has added some comments of his own to solve difficulties which are presented.¹ Before St. Patrick's arrival in Ireland, about A.D. 432, a chieftain named Trichem lived in an eastern part of Ulster. This assertion is capable of proof, from the circumstance of Dichuo, son to this Trichem, having bestowed on St. Patrick the site for Saul Monastery. Besides this, it is known that Magbile, Killchlethe, Down, and Neddrum,² where the sons of this Trichem had their possessions, are all situated in the eastern and maritime parts of Ulster.³

² In the Franciscan copy this entry reads *foelani rei*.

³ Edited by Drs. Todd and Reeves, pp. 14, 15.

ART. VIII.—¹ Edited by Drs. Todd and Reeves, pp. 14, 15.

² Edited by Rev. Dr. Kelly, p. xii.

³ In the Franciscan copy we find *baitheni* .i. mac Neman. The succeeding word in small characters is illegible.

ART. I.—CHAP. I.—¹ See Colgan's "Acta Sanctorum Hibernie," xiii. Januarii. Vita S. Alethi seu Ailidi, pp. 61, 62.

² The reader will find very interesting accounts of these several places in Rev. Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore," Appendix A, pp. 123 to 179; Appendix N, pp. 217 to 219; Appendix F, pp. 187 to 197.

³ See Colgan's account, n. 2, p. 62.

Trichem, or as the name is Latinized, Trichemius, was the descendant of a respectable ancestral pagan line; but he was likewise the parent of children no less distinguished in the early history of our Irish Church. This chieftain is stated to have been a scion of the noble Dalfiatacian family,⁴ from which race were derived many kings, not only of the Ultonian province,⁵ but even some who had been monarchs over Ireland.⁶ St. Ailild was the son of Trichem, son to Fieg, son of Imchad, son to Breassal, son of Sinchad, son to Fiatach, surnamed Finn.⁷ We find the holy archbishop, in after time, classed among the disciples of St. Patrick;⁸ and if he deserve such a distinction, it must have been at rather a late period of the Apostle's life, and while Ailild himself was very young.

It has been very positively asserted, that our saint was not Trichem's son,⁹ and Dr. Lanigan considers him to have been a different person from Ailill of Magbile, with whom, it is said, he was confounded.¹⁰ The only grounds on which the former opinion seems formed are, that Dichuo, the elder brother of Ailill, must have had a settled family, and have been at least forty years of age in the year 432, when he had been converted by St. Patrick. Hence, as argued, it could not have been probable he had a brother capable of assuming episcopal functions in the year 513.¹¹

Although Trichem had not the happiness of embracing the Christian faith, yet, through God's holy providence, he was the father of a numerous and saintly offspring. He became the parent of six sons, who were not only distinguished for being among the first fruits of St. Patrick's apostolic labours and preaching, owing to their reception of the baptismal and regenerating sacrament, but, moreover, they acquired a reputation for being enrolled among the early saints of Ireland's Church. They are thus named, according to the order of their respective births, viz., Rius,¹² or Rossius, Dichuo, Durthact, Eugenius, Niell, and Alill.¹³ In the Life of St. Patrick we are told, that Dichuo was not alone the first of his family, but of his whole nation, who embraced the Christian faith, when our great Apostle's mission commenced. This example was afterwards followed by members of his household.¹⁴ The elder brother, Rossius, at first resisted the grace of conversion; and he even sought to interpose every obstacle to the success of St. Patrick's mission. But his obstinacy and infidelity were finally overcome.

⁴ The "Menologic Genealogy," cap. xix., is cited by Colgan, and it traces the genealogy of our saint to Fiatach, King of Ireland, who was the founder of the Dalfiatacian family.

⁵ Thirty-six Christian kings over Ultonia issued in this line, besides ten others in the times of paganism.

⁶ Three supreme monarchs of Ireland sprung from this race.

⁷ The genealogy of our saint's five brothers follows, as a matter of course, this same order. See Colgan's "Acta Sanctorum Hiberniæ," n. 3, p. 62.

⁸ See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

⁹ Sir James Ware calls Ailill, the son of Trichem, a prince of East Ulster.

¹⁰ This learned writer observes, "Harris, adhering more closely to Colgan, makes Ailild one of the six so-called sons of Trichem, of whom Dichuo was said to be one, and in like manner reckons him among

the disciples of St. Patrick." See "Ecclesiastical History of Ireland," vol. i., chap. ix., § iii., p. 440, and n. 37, pp. 441, 442.

¹¹ That such an opinion is not sustained by a sufficient amount of evidence will hereafter be rendered apparent.

¹² Joceline, in his Life of St. Patrick, chap. xxxiv., calls this son of Trichem by the name of Rus. See Colgan's "Trias Thaumaturga," p. 72.

¹³ Thus these brothers are called in the "Menologic Genealogy," chap. xix. See Colgan's "Acta Sanctorum Hiberniæ," xiii. Januarii. Vita S. Alelli, cap. i., ii., p. 61, and n. 5, p. 62.

¹⁴ In Joceline's "Life of St. Patrick," chap. xxxii., it is said regarding this Dichuo, "predicante Patricio, cum omni domo sua in Christum credens baptisatur." From this account it cannot be pronounced, with any degree of certainty, that Dichuo was a married man, as Dr. Lanigan is pleased to assume.

Soon afterwards, having received the sacraments of the Church, he happily departed this life.¹⁵ The four younger brothers to these converts, already named, moved by the example of their seniors, and by miracles, manifested at the time of their conversion, were not left without those graces which enabled them to receive the light of Faith. They choose also that better part, by aspiring to the attainment of practices which render faith perfect. They were favoured from above with those Divine inspirations, which induced them to exercise virtues becoming the saints of Christ. Our martyrologists state that, whilst Dichuo had been venerated at Saul, St. Durthact was honoured at Nendrum, St. Eugenius and St. Niell at Kil-cleith, and St. Ailild, at Maghile.¹⁶ This latter place is now known as Moville, situated in the barony of Ards, county of Down.¹⁷

CHAPTER II.

PECULIARITY OF ST. AILILD'S POSITION IN REFERENCE TO THE RECEPTION OF THE SACRAMENTS—MISREPRESENTATION AND ITS CORRECTION—ST. AILILD SAID TO HAVE BEEN ABBOT OF MAGHILE, AND ARCHBISHOP OF ARMAGH—HIS DEATH AND COMMEMORATION—CONCLUSION.

St. Ailild, it has been remarked, is thought to have obtained the graces of all the sacraments.¹ For, not only did he receive those graces which are common to all Christians, but, moreover, Holy Orders and Matrimony, which are distinctive ones, usually constituting a line of demarcation existing between clergy and laity. It has even been stated, that after St. Ailild had been married, he became the father of Carbre. This latter in time was parent to the celebrated St. Finnian, Abbot of Maghile.²

After his wife's death, most probably, Ailild abandoned all secular cares by devoting himself entirely to God's holy service.³ When speaking about this saint, Harris remarks, that he was a married man at the time of his conversion. In order to account for a married man taking Holy Orders, this writer states, that Colgan tells us, he put away his wife first.⁴ Now Harris

¹⁵ See Colgan's "*Acta Sanctorum Hiberniæ*," xiii. Januarii. Vita S. Alelli, cap. iii., iv., p. 61.

¹⁶ The several places noted were situated within the county of Down, and in chapter xix. of the "*Menologic Genealogy*," mention is made concerning the six brothers already named. From such source we learn, that these six brothers, whether about the same time, or at different intervals, not alone embraced the Christian faith, but that their lives were spent in the places alluded to, where they probably passed out of this world in the full odour of sanctity. However, in his *Life of St. Patrick*, Joceline relates, that only three brothers, besides Dichuo and Rossius, received baptism from the Irish Apostle. See Colgan's "*Acta Sanctorum Hiberniæ*," xiii. Januarii, nn. 6, 7, p. 62.

¹⁷ Dr. Lanigan states, that Abbot Ailild, who resided there, must have been different from Ailild I., Archbishop of Armagh, who was from Clanbrassil. See "*Ecclesiastical History of Ireland*," vol. i., chap. ix., §

iii., n. 39, p. 442. It will be seen, there is no probable ground whatever for the latter statement. The fact of Archbishop Ailild I., being from Clanbrassil territory would not render it unlikely that at one period of his life he might have been the inmate of a monastery more distant than even that of Moville, from his birth-place. It is not even certain that St. Ailild I. was born within that ancient territory, although it is known from positive testimony, he was descended from the family of Clanbrassil.

CHAP. II.—¹ This statement may be questioned, inasmuch, as his being married while a pagan, is possible; still the probabilities may be, that he received Matrimony after he had become a Christian.

² The "*Menologic Genealogy*," chap. xix., states that St. Finnian of Maghile was the son of Carbre, son to Ailill, son of Trichem, son of Fieg, &c., as already traced. See Colgan's "*Acta Sanctorum Hiberniæ*," xiii. Januarii, n. 8, p. 62.

³ See *ibid.*, cap. vi., p. 62.

⁴ Harris adds: "He should rather in-

has shamefully perverted the meaning of Colgan, in reference to this subject. The Irish hagiologist is misrepresented and made to say, that Ailill put away his wife before taking Holy Orders. Now Colgan's statement is, that the wife was dead, before he became a clergyman.⁵ Harris then goes on to show, that the Irish clergy were not bound to celibacy in those times; but Dr. Lanigan takes him to task and roundly asserts, that in the whole history of the ancient Irish Church, there is no instance of any bishop having been exempt from the law of celibacy.⁶

In addition to what has been urged with so much force, it may be stated, in reply to what Harris has advanced, when trying to support his false position, that, as in the present instance, it is extremely probable some priests of the early Irish Church had been married previous to their ordination. Yet, in this case, either their wives died before they assumed orders, or they had consented to a voluntary separation from their husbands, so that these might enter upon a religious state. To persons thus circumstanced, the canon in question had reference; and, as at the present time, we are able to furnish many instances for illustration, especially as regard married converts to the Catholic religion, so at a period when St. Patrick commenced his mission in Ireland, it might have been deemed expedient to recruit the clerical ranks from persons who had been previously married, and who felt disposed to comply with established ecclesiastical discipline, before their reception of the higher orders.

From the circumstance of this saint, as named in our Irish Menologies, having been venerated at Magbile, it has been assumed, by Colgan, that he might have been abbot over that place. This grave author, however, would not undertake to assert, whether from having been abbot there, St. Ailild had been assumed to Armagh's archiepiscopal see, or whether having ruled over this latter church, he laid down the honours and responsibilities of pontifical dignity, to seek repose in Magbile Monastery.⁷

From all evidence adduced by Colgan, we might feel unable to arrive at any other conclusion, than that Ailild resided for some time in Maghbile Monastery, as a simple monk. It is likely enough, that he received Holy Orders, and was afterwards promoted to Armagh see, without having previously or subsequently exercised the function of an abbot. But so far as the chronology of his episcopacy is concerned, no abbey of Maghbile was in existence, until after his death.⁸ Perhaps he was venerated there after having been

generously have owned, that celibacy was not at this time enjoined the clergy; and that the sixth canon of the synod held by St. Patrick, Auxilius, and Iserninus, A.D. 448, provides, "that the wife of a priest should appear abroad veiled." See Harris' Ware, vol. i., "Archbishops of Armagh," p. 37.

⁵ His words, in reference to Ailild, are, "ab uxoris lege solutus," &c. Colgan took this phrase from St. Paul, who uses it—according to the Vulgate translation—where he declares, that, in case of the husband's death, a woman may marry again. "Nam quæ sub viro est mulier vivente viro, alligata est legi; si autem mortuus fuerit vir ejus, soluta est lege viri," Rom. vii., 2. Thus the words used by Colgan necessarily presuppose, in a scholastic sense, the wife's death.

⁶ "I mean real bishops and regularly con-

secrated," says Dr. Lanigan; "for I know that in times of confusion certain persons, not consecrated, had, in consequence of having seized on the church property, got themselves called bishops." See "Ecclesiastical History of Ireland," vol. i., chap. ix., § iii., n. 40, p. 442.

⁷ There are two Movilles in the province of Ulster. One of these is in the northern peninsula, called Inishowen; while the other Moville is in the eastern part of Down. The latter is more celebrated. Here, too, most likely the present saint dwelt, especially as it seems to have been a patrimonial inheritance.

⁸ See Dr. Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix A, p. 157. There, it is calculated, that Moville or Maghbile Monastery had been founded about the year 540.

called away from life.⁹ On the death of Duach or Dubtach I., which took place in the year 512,¹⁰ St. Alild I. was appointed to succeed, as Archbishop of Armagh and Primate of Ireland. Our saint sustained the honours of this exalted station for a continuance of thirteen years.¹¹ During this period, his merits and virtues were found fully equal to that great trust reposed in his keeping. Full of years and of virtues, he passed out of this life, on the 13th day of January, in the year of salvation, 525.¹²



The Site of the Old Cathedral, Armagh.

He was succeeded in the Archiepiscopal See of Armagh, by St. Alild II.,¹³ and from the concurrent circumstances of both distinguished persons bearing the same name, claiming the same family origin,¹⁴ and coming in an im-

⁹ See *ibid.*, Appendix I.L., p. 376.

¹⁰ At this year, we have the following entry: "Dubhtach, *i.e.*, of Druim-Dearbh, Bishop of Ard Macha [Armagh], resigned his spirit." See O'Donovan's "Annals of the Four Masters," vol. i., pp. 168, 169. And in a note, on this entry, Mr. O'Donovan remarks, that Druim-Dearbh was probably identical with Derver, in the county of Louth. See n. (m), *ibid.*

¹¹ See Ussher's Catalogue of the Primates of Armagh in "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 454.

¹² At this year, we have the following entry: "Ailill, Bishop of Armagh, who was of the Ui Breasail, died." See O'Donovan's "Annals of the Four Masters," vol. i., pp. 172, 173. In note (a), on this entry, Mr. O'Donovan says, in reference to the Ui-Breasail, or Race of Breasal, "These were otherwise called Ui-Breasail-Macha and Clann-Breasail, and derived their name and lineage from Breasal, son of Feidhlim, son

of Fiachra Casan, son of Colla Dachrioch. See O'Flaherty's Ogygia, iii., c. 76. On an old map of a part of Ulster, preserved in the State Paper Office, London, the territory of Clan-brazil is shown as on the south side of Lough Neagh, where the Upper Bann enters that lake, from which, and from the place given it, we may infer that it was co-extensive with the present barony of Oneill-land East," *ibid.*

¹³ This is attested by the Catalogue of Prelates in this see, and by the Annals of Senat-mac-Magnus, of Clonmacnoise, and of the Four Masters. He died in the year 535. See Rev. Robert King's "Memoir Introductory to the early History of the Primacy of Armagh," p. 69.

¹⁴ The annals and authorities already quoted relate, that Ailill I. died A.D. 525. He and his successor Ailill II. belonged to the race of Bressail, who belonged to the family of Fiatach Finn. Wherefore the line of Breasail, drawn from the Dalhiatach

mediate order as regards succession in the same see, they have been incorrectly confounded. But the distinction of days, months and years, having reference to their departure from this life, will tend to correct such an error. Our annalists and hagiologists assign the second Alild's death to the 1st day of July, A.D. 535.¹⁵

As already observed, those dates referring to the decease of St. Alild I., are altogether different.¹⁶ The Natalis of Alild I. is held on the Ides or 13th of January, and that of Alild II., on the 1st of July.¹⁷ For these statements, we may cite as authorities, the Martyrology of Tallagh,¹⁸ Marianus O'Gorman, the Commentator on St. Angus, and the Irish Martyrology of Donegal.¹⁹

Despite a positive assertion of the learned and researchful Colgan, who appears to have had ample materials before him on which he might ground an opinion, a learned Irish historian presumes to question the statement, that Ailild I., Archbishop of Armagh, was the identical person, named Alild of Magbile.²⁰ The latter writer asserts, that in Colgan's acts of our saint, which he designates a strange and an incoherent medley,²¹ the Irish hagiologist has confounded into one person two saints, who ought to have been regarded as distinct in identity, and as living at different periods. While allowing Alild of Magbile to have been one of Prince Trichem's sons, and a grandfather to St. Finnian of Magbile, Dr. Lanigan considers this St. Alild to have been always a layman. From confounding the latter with St. Alild, Archbishop of Armagh, this historian asserts an impression was thence derived that the metropolitan prelate had been married before his ordination. Again Dr. Lanigan maintains, that Alild, Archbishop of Armagh, was not nearly connected with Dichuo, St. Patrick's early convert, while the prelate in question was a native of Clanbrassil, this being a district, far distant from Lecale, in which Dichuo's family resided.²² This writer will not allow there is any foundation for a statement, that Alild, Archbishop of Armagh, or even Dichuo, came from a princely extraction. But the argument he principally urges, to sustain his opinion, is the assumption of Dichuo having had a settled family in the year 432, when in all probability he could not have been less than forty years of age, and consequently the improbability of his having had a

root, gave name to Clan-bressail, a district in Ulster. See *ibid.* The accompanying view of the exact site of Armagh's ancient cathedral—the modern structure is comparatively a recent one—has been drawn by William F. Wakeman, and engraved by A. Appleton.

¹⁵ At the year 535, we find it stated, "Oilill, Bishop of Armagh, died. He was also of the Ui-Breasail." See O'Donovan's "Annals of the Four Masters," vol. i., pp. 178, 179. In note (u) to this entry, Mr. O'Donovan says, "He is otherwise called Ailill. He succeeded his relative Ailill I. who died in 526." *Ibid.*

¹⁶ In the different Catalogues of the Primates at Armagh, Ailill I. is said to have ruled for thirteen, and Ailill II. for ten years.

¹⁷ See "Acta Sanctorum Hiberniæ," xiii. Januarii. Vita S. Alelli, cap. vii., and n. 19, p. 62.

¹⁸ Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy the reading is Aillelo ep.

¹⁹ Edited by Drs. Todd and Reeves, pp. 14, 15. In the table postfixed to this Martyrology, he is likewise styled Eulalius. See *ibid.*, pp. 360, 361.

²⁰ In the "Menologic Genealogy."

²¹ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., § iii., n. 35, p. 441.

²² The Doctor adds in a note, "The Four Masters have (*ap. Tr. Th.*, p. 293): 'S. Alildus Ep. Ardmach de gente de Hi-Bressail:' i.e., Clanbrassil, in the county of Armagh. Colgan (at 13th January) strives to reconcile this with his assumption that Alild was son of the great dynast Trichem, by saying, that the Hi-Bressail sept was a branch of the Dalfiatachs. This is a pitiful evasion. If Alild was a son of Trichem, who was of the great and right line of the Dalfiatachs, he would not have been placed in the distant and minor branch of the Hi-Bressail." See "Ecclesiastical History of Ireland," vol. i., chap. ix., § iii., n. 38, p. 442.

brother capable of discharging episcopal duties in 513.²³ The objections of Dr. Lanigan are sufficiently plausible and pertinent, but not entirely convincing nor unanswerable, especially when weighed with received accounts regarding our saint.²⁴ According to his usual theory of computation, this historian says, Ailill I. died about, or in the year 526,²⁵ after having governed Armagh See nearly thirteen years.²⁶ The same writer supposes, that Ailill I., dying so early in the year as the 13th of January, it is very probable, his incumbency did not last fully thirteen years, although having its commencement in 513. In the body of his text, to which the above observation is appended, the learned Doctor tells us, that the first Alild died on the 13th of January, A.D. 526, after an incumbency of thirteen years.²⁷

No doubt much remains to be discovered regarding the Life of St. Alilid I., under these peculiar circumstances; and probably, at some future time, certain involutions of facts now presented may receive adequate solution. For the present, therefore, too much unwarranted assertion or mere speculation might be risked, were the writer of this notice to enter upon further details concerning him, and the contemporary events of his period.

ARTICLE II.—REPUTED FESTIVAL OF ST. KENTIGERN, OR ST. MUNGO, BISHOP OF GLASGOW, SCOTLAND. [*Sixth and Seventh Centuries.*] The period in which this remarkable saint lived, was fertile in that peculiar sanctity which characterized the Celtic and British races. The evangelizer of the Strathclyde Britons, St. Kentigern has left traces of an extraordinary moral influence in after times, among those people who inhabited the mountainous districts of Cumberland and Wales.¹ Although conceived in Britain, his mother was obliged to leave it, and the saint is said to have been a native of Ireland, by the learned English antiquary, John Leland.² At this date, according to Thomas Dempster,³ the Scottish writers place Kentigern's festival.⁴ But we prefer reserving for the 13th of November a more detailed account of his extraordinary virtues and miracles, since that appears to synchronize best with the most respectable chronicles and calendars. The Martyrology of Aberdeen relates,⁵ at this date,⁶ that St. Kentigern, Bishop of Glasgow, was venerated

²³ See *ibid.*, p. 440.

²⁴ Especially as furnished by Colgan.

²⁵ "Usher, *Ind. Chron.* Ware, &c. The Irish Annals quoted by Colgan at 13 Jan. have A.D. 525, which was the same as our 526." See "Ecclesiastical History of Ireland," vol. i., chap. ix., § vii., p. 461, and n. 100, p. 462, *ibid.*

²⁶ See "Ecclesiastical History of Ireland," vol. i., chap. ix., § vii., p. 461. "Ailill's incumbency is generally reckoned at thirteen years. It is more probable that the thirteen years were not complete: unless we should suppose that Dubtach, his predecessor, died before the 13th of January, A.D. 513. This, however, can scarcely be admitted; and from the days on which his memory was revered (See Note 29), it would appear that he died later in the year." *Ibid.*, n. 101, p. 462.

²⁷ See "Ware, Bishops, &c. He assigns the death of Ailid to A.D. 526, as does Colgan (*Tr. Th.*, p. 293) who, however, following the old Irish mode of anticipating the vulgar era, calls that year 525. Usher (*Ind. Chron.*) agrees with Ware, although

he seems elsewhere (p. 874) to place it in 527." See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., § xiii., p. 494, and n. 194, p. 495, *ibid.*

ARTICLE II.—¹ See Bishop Forbes' "Kalendar of Scottish Saints," p. 362. By this writer his natalis or festival has been assigned to the 13th of November.

² See Hall's edition of John Leland's "Commentarii de Scriptoribus Britannicis," tomus i., cap. xlvi., p. 72.

³ See "Historia Ecclesiastica Gentis Scotorum," tomus ii., lib. x., pp. 406, 407.

⁴ For this statement, he also cites John Molanus, in his additions to Ussard's Martyrology. The Kalendar of the Aberdeen Breviary likewise places his festival at this date. See Bishop Forbes' "Kalendars of Scottish Saints," p. 111.

⁵ See Bishop Forbes' "Kalendars of Scottish Saints," pp. 127, 128.

⁶ In Adam King's Kalendar, there is an entry at the 13th of January. "S. Mungo, Bishop of Glasgowe, in Scotland, under King Con-Walle." See *ibid.*, p. 142.

in Scotia, and he was held in such honour for his unstained purity, for his austerities and charities, enjoying the society of angels, with the grace and power of working such great miracles, that not only was he revered among the Scotch, but even he was regarded as a particular patron by the English and Irish.⁷ The Venerable Bede pronounced his eulogy, where he says, as Lucifer among the stars, so did Kentigernus shine among the British saints. His illustrious contemporary, the Abbot Columba, took a long journey, on account of St. Kentigern's distinguished merits, to see him in person.⁸ During this visit, various miracles were wrought. In the anonymous Calendar, published by O'Sullivan Beare,⁹ at the 13th of January, this holy bishop is ranked among our national saints. Henry Fitzsimon, also, in his "*Catalogus Aliquorum Sanctorum Ibernæ*," has Kentigernus Epis., at the same date.¹⁰ Buchanan incorrectly supposes¹¹ this holy man to have been one of the early bishops of Scotland consecrated by Palladius.

ARTICLE III.—FESTIVAL OF ST. HILARY, BISHOP AND ABBOT OF POITIERS. [*Fourth Century.*] This illustrious saint—one of the lights of the French, and even of the universal Catholic Church—was born at Poitiers, of a highly-respectable family. Brought up in the errors of Paganism, his sincere love of truth, and his earnest, well-directed enquiries brought him to embrace the Faith, and to receive baptism. He was chosen Bishop of Poitiers about A.D. 353. He was distinguished for his great learning, eloquence, genius, and virtues. The Irish, from the very earliest period of their Christian initiation, entertained the highest veneration for this illustrious saint. They even contrived to spread his fame in Scotland,¹ and on the Continent of Europe. In the Feilire of St. Aengus, he is commemorated, and under the denomination of Elair. A comment, annexed to his name, however, explains that the Latinized form is Helarius.² Although in ancient Martyrologies the feast of St. Hilary has been recorded on the 13th of January, and on the 1st of November,³ yet in the Roman Breviary, his office is celebrated on the 14th of January.⁴ His own writings best interpret his spirit. The two books of the two Fortunatuses, written at an early period, are both inaccurate. These

⁷In his "*Menologium Scoticum*," Thomas Dempster enters at this day, the feast of Kentigern, Bishop and Confessor of Glascoe, the son of King Eugene, who converted the Welsh to the faith, and who deserved to be called their Apostle. See *ibid.*, p. 190. The "*Scottish Kalendar*" of the Prayer Book for the Church of Scotland in the time of Charles I. has "Mungo, bishop," at this date.

⁸See Rev. William Reeves' Adamnan's "*Life of St. Columba*." Additional Notes (M), p. 324.

⁹See "*Historiæ Catholicæ Ibernæ Compendium*," tomus i., lib. iv., cap. xi., p. 49.

¹⁰The Mart. Angl. and Flor. are quoted as authorities. The Rev. Alban Butler has an extended notice of St. Kentigern in "*Lives of the Fathers, Martyrs and other Principal Saints*," January xiii. This learned writer seems to have been ignorant of the saint's nativity having been assigned to Ireland.

¹¹See "*Rerum Scotticarum Historia*," lib. v., xlv. rex., p. 132.

ARTICLE III.—¹There he is patron saint of Drumblait, where we have Teller's Well. See "*New Statistical Account of Scotland*," Aberdeen, p. 298. In the parish of Fetlar and North Yell, in Shetland, we find St. Hilary's Kirk, above Feal. *Ibid.*, Shetland, p. 25.

²Professor O'Looney has furnished the following Irish extract, with its English translation, from the Feilire:—

p. 10. Am-benoact nonbia
balc icge cen ailegir
sothnge rochla ruabair
elair abb pictavis.

F. id. "Their blessing may I have
Powerful their prayer without as-
persion,
Eloquent, noble, accomplished,
Elair Abbot of Pictavis."

³See Rev. Alban Butler's "*Lives of the Fathers, Martyrs and other Principal Saints*," January xiv.

⁴See "*Breviarium Romanum*," Die xiv., Pars Hiemalis.

are supposed to have been Italians. The first in point of time probably wrote St. Hilary's life in the first book. The second, Venantius Fortunatus, Bishop of Poitiers, it is thought wrote the saint's miracles, in the second book. St. Gregory of Tours, Alcuin, Flodoard, Dom Contant, Tillemont, Cellier, Rivet, Rev. Alban Butler, with many other ancient and modern writers, have very fully recorded his acts. Into biographical particulars, the scope of this work will not enable us to enter; but as many ancient offices, antiphonaries, and calendars of Ireland have his name inscribed, we could not wholly omit to notice him. When he started from Ireland, St. Fridolin, first visited Poitiers.⁵ Thence he passed by the Moselle and Strasburg. He founded churches dedicated to St. Hilary, first at Glarus, which still retains in its name the trace of his presence, and finally at Seckingen, near Basle.⁶ A circle of churches in that neighbourhood, dedicated to St. Hilary, or to St. Fridolin himself, serves to prove the reality of this story.⁷ Not alone in Gaul, but in more distant countries, did St. Hilary labour and suffer much for the faith; and at length, he happily departed on the 13th day of January, A.D. 368, at Poitiers.

ARTICLE IV.—ST. MOCHONNA, BISHOP OF LEAMHCHOILL, SAID TO BE THE PRESENT LOWHILL, COUNTY OF KILKENNY. True sanctity engages the interest and love of true Christians. Thousands catch some utterance or witness some sign from God's holiest servants. Thus sanctity becomes a great moving power even on earth. Mochonna, Bishop of Leamhchoill, is recorded in the Martyrology of Donegal,¹ on this day. A nearly similar entry is found in the Martyrology of Tallagh,² on the 13th of January. This place has been identified with Lowhill, in the Queen's County, by William M. Hennessy.³ Among the townland denominations of Ireland, we have not been able to identify this particular etymon; but we have been further informed by an excellent Irish topographer,⁴ that the old place must be recognised under the present Loughill, near Ballynakill, in the Queen's County. It lay, however, within the old territory of Idough. There are no less than three Loughills in this part of Kilkenny County, and all within the present barony of Fassadinin.⁵ One is in the parish of Abbeyleix, another in that of Attanagh, and a third in that of Rosconnell.⁶ On that part of Abbeyleix parish, outside the Queen's County, and within the barony of Fassadinin, in the county of Kilkenny, may be seen the ornamental grounds around Loughill House. Here an abbey in ruins, and a St. Chadden's Church in ruins, are in close proximity.⁷ This is likely to have been the site of St.

⁵ There can hardly be a doubt, that as St. Hilary was the master of St. Martin of Tours, the instructor in turn of our illustrious Apostle St. Patrick, a great traditional reverence towards him grew up among the early Irish Christians. See Le Comte de Montalembert's "Les Moines d'Occident," tome i., liv. iii., Les Précurseurs Monastiques en Occident, p. 222.

⁶ Bishop Greith tells us, that the text of St. Matthew, used in St. Hilary's Commentary on the Gospel, agrees with that in the MS. Gospels, which are preserved at St. Gall. See Haddan's "Scots on the Continent," in "Christian Remembrancer," vol. xliii., p. 477.

⁷ See Bishop Forbes' "Kalendar of the Scottish Saints," pp. 358, 359.

ARTICLE IV.—¹ Edited by Drs. Todd and Reeves, pp. 14, 15.

² Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy we read at this date *mochonae ep lemchailli Oohgach*.

³ See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., nn. 27, 30, p. 117.

⁴ Rev. John F. Shearman, C.C., Howth.

⁵ See "General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland," p. 673.

⁶ There is an interesting old ruin in this parish, at which a patron had been formerly held.

⁷ See "Ordnance Survey Townland Maps for the County of Kilkenny." Sheet I.

Mochonna's place;⁵ and perhaps, owing to some corruption of spelling or pronunciation, Chadden has been used for Conna, the original form of this holy man's name. When he lived, we have not been able to ascertain. Under the head of Leamhchoill, Duald Mac Fírbis, enters a feast to Mochonna, bishop of this place, at January 13th.⁹ Moderate and wise in his views, the true pastor of souls is staunch and firm in discharging his Christian duties.

ARTICLE V.—ST. BARNITUS OR BARRINTUS, ABBOT, PROBABLY OF DRUMCULLEN PARISH, KING'S COUNTY. [*Possibly in the Sixth Century.*] A holy man of this name was venerated in Scotland, on the 13th of January. We are led to infer from Bishop Forbes' proximate allusion to St. Barrendeus,¹ Abbot of Druimcuillen,² in Fearceal, on the borders of Munster and Leinster, that he was identical with the present saint.³ According to Dempster, he was a companion of St. Brandan, and honoured in Argyle.⁴ His relics were venerated at Dreghorn, August 6th.⁵ Some writers place his festival at the 5th of January.⁶

ARTICLE VI.—ST. SARAN, BISHOP. A festival in honour of Saran, a bishop, is entered for the 13th of January, in the Martyrology of Tallagh.¹ More than this announcement we have not been able to discover; for it is only simply repeated in the Martyrology of Donegal,² where we find Sarán, bishop, venerated on this day.

ARTICLE VII.—ST. RONAN. The real love of God, and the love of our neighbour, are identified in the soul of the Christian. They serve as a living evidence, when we pass from death to life. Those marks of that Divine charity, of which St. Paul speaks, never leave a doubt of man's resurrection from the death of sin to the happy life of God's grace. And so do they ever burn most ardently in the happy souls of holy persons. The festival of Ronan, is entered in the published Martyrology of Tallagh,¹ as also in that of Donegal,² on this particular day. There is a fragment of a Life of St. Ronan,

⁸ The Franciscan entry leaves no doubt regarding this site, which agrees not only with the localized denomination, but also with the territory of Ui-Duach or Idough. This was long considered to have been co-extensive with the barony of Fassadinin, in the county of Kilkenny; but O'Huidhrin gives them the "fair wide plain of the Feoir" (Nore). See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin." Edited by John O'Donovan, LL.D., p. 95, and n. 496, p. lix.

⁹ See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., pp. 116, 117.

ARTICLE V.—¹ According to Ussher, A.D. 591. See his works, vol. vi., pp. 532, 598.

² Now Drumcullen parish, barony of Eglish, King's County. The site of an ancient church can now be seen in the graveyard of Tinnacross townland. See "Ordnance Survey Townland Maps of the King's County," Sheet 30. Sheets 31, 35 and 36, complete the plans for this parish,

and on the north bank of Carrig River (Sheet 36) may be seen Drumcullen Church, marked in ruins, within the surrounding cemetery. It lies within a mile of Kinnity.

³ See "Kalendars of the Scottish Saints," pp. 274, 275.

⁴ See *ibid.*, "Menologium Scoticum," p. 190. Dempster has his feast at the 5th of January.

⁵ See *ibid.*, p. 208.

⁶ This we learn from the Scottish entries in the Kalendar of David Camerarius. See *ibid.*, p. 233. The "Scoti-Chronicon" is here quoted; but we find this follows the placing of St. Barnitus, confessor, at the 13th of January.

ARTICLE VI.—¹ Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy the entry is SARAN ep.

² Edited by Drs. Todd and Reeves, pp. 14, 15.

ARTICLE VII.—¹ Edited by Rev. Dr. Kelly, p. xii.

² Edited by Drs. Todd and Reeves, pp. 14, 15.

son of Berach,³ among the manuscripts preserved in the Burgundian Library at Bruxelles;⁴ but from an imperfect description, we cannot surmise whether or not it refers to the present saint, or to some other similarly named.⁵

ARTICLE VIII.—ST. DEORATH OR DEURAIÐ, OF EADARDRUM, DIOCESE OF ELPHIN. [*Fifth or Sixth Century.*] This holy man was of royal and British origin. His parents were Bracan, of Irish descent, and his mother was Din, daughter to a King of the Saxons.¹ With several of his sainted brothers, he emigrated to Ireland. According to Colgan, he appears to have lived at Eadardruim, where a monastery formerly stood. At present it is a parish in the diocese of Elphin.² Deorath is recorded in the Martyrology of Donegal,³ on this day. In the Martyrology of Tallagh,⁴ he is called Deuraid. Marianus O'Gorman records him at this date. This saint appears to have lived towards the close of the fifth or the beginning of the sixth century. It is to be regretted, we have not been able to glean ampler materials to extend his biography.

ARTICLE IX.—ST. MOCHONNA, DOCONNA, OR CONNAN, BISHOP OF INIS-PATRICK, COUNTY DUBLIN. Holy persons are not so selfish as to care only for themselves, their kindred or their class; but they wish and procure the safety and security of society. This saint is said to have been descended from an illustrious family. He was still more distinguished for his virtues and graces. In the Martyrologies of Tallagh, Marianus O'Gorman, Cathal Maguire, and Donegal,¹ we find the name Dochonna, Theoconna, Conna, Conda, Theoconda, or Mochonna, of Inis-Patraig, set down as having a festival on this day.² Foreign writers call him Connanus, Connidrius, or Condeus. He is called Daonna in the Martyrology of Tallagh,³ and without further title or locality assigned. His conjectural Acts are entered by Colgan at this date.⁴ It is to be apprehended, that misled by later writers, Colgan has confounded the Inis-Patrick, or Patrick's Island,⁵ to the east of Skerries, county of Dublin, with Sodor or the Isle of Man. At an early period this saint very probably built a monastery on the island first named, where he lived for the most part, died, and was buried.⁶ His remains appear to have been preserved in a rich shrine, one of the earliest to attract the cupidity of the Danes, when they landed on the Irish shores towards the close of the eighth century.⁷

³ Ex buile ruibne.

⁴ It is classed in the Catalogue, vol. iv., nos. 2324-2340, fol. 59.

⁵ The Franciscan copy of the Tallagh Martyrology has Ronan agur Colman Chipp.

ARTICLE VIII.—¹ See the Life of St. Beoc or Dabeoc—brother to the present saint—at the 1st of this month.

² See "Acta Sanctorum Hiberniæ," xi. Februarii. Vita S. Canoci, pp. 311, 312. It was in the Tuath-ainlighe district, as Colgan learned from a Catalogue of the Churches of Elphin diocese, sent to him by the pious, learned and patriotic Bishop Boetius Egan. See n. 12.

³ Edited by Drs. Todd and Reeves, pp. 14, 15.

⁴ Edited by Rev. Dr. Kelly, p. xii.

ART. IX.—¹ Edited by Drs. Todd and Reeves, pp. 14, 15.

² See Felire (Land 610) at 13 January."

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is a note added in Wm. M. Hennessy's copy of the Donegal Martyrology.

³ Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy is read Teochonne Cupane agur Deupaint. In the published copy the foregoing inscription seems so divided as if three separate names were intended.

⁴ See "Acta Sanctorum Hiberniæ," xiii. Januarii. Vita S. Connani, pp. 59, 60.

⁵ See it represented on the "Ordnance Survey Townland Maps for the County of Dublin." Sheet 5.

⁶ The accompanying sketch of the old church on St. Patrick's Island has been drawn on the spot by William F. Wakeman, and engraved by George A. Hanlon.

⁷ There are very interesting drawings of the old ruins at Holmpatrick, near Skerries, county of Dublin, among the sketches of George Du Noyer, preserved in the Royal Irish Academy, vol. vii., Nos. 4, 5, on large drawing paper.

The date is variously assigned to A.D. 793,⁸ 794,⁹ 797,¹⁰ and 798.¹¹ Then they burned Inis-Patrick, and bore away the shrine of St. Dochonna. There are some remains of a very old church on St. Patrick's Island, which comprises about nine acres.¹² The volume of Dublin Extracts, preserved in the Royal



Doorway of primitive Church on Patrick's Island, Skerries.

Irish Academy,¹³ has a notice of Inis Padruic, with the present saint, who was there venerated on the 13th of January. Most probably he lived before the eighth century.

ARTICLE X.—ST. MAINCHINN, SON OF COLLAN, IN CORANN. Men of the world live a fevered life; the children of God are alone at rest. Mancin mac Collain is mentioned in the Martyrology of Tallagh,¹ at the 13th of January. And, in addition to this entry, we read, as having been venerated on this day, according to the Martyrology of Donegal,² Mainchin, son of Collan, in Corann. Deidi, daughter of Tren, son to Dubhthach Ua Lughair, was his mother. This Dubhthach was chief poet to Laoghaire, son of Niall, who was king over Erin, at the coming of St. Patrick. From this genealogical statement, we may assume he flourished in the fifth, or at or after the commencement of the sixth century. Colgan seems to think he might have been identical with a certain domestic of St. Patrick, and who is called

⁸ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 400, 401.

⁹ The "Annals of Clonmacnoise."

¹⁰ The "Annals of Ulster."

¹¹ Dr. O'Donovan maintains that this is the true date. See n. (y.)

¹² See D'Alton's "History of the County of Dublin," p. 444. The island in question is called after our national Apostle, who is

supposed to have landed there, about A.D. 432.

¹³ "Irish Ordnance Survey Records," p. 130.

ART. X.—¹ Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy the reading is *manchini mac collani*.

² Edited by Drs. Todd and Reeves, pp. 14, 15.

his provider of wood for the fire. He is also called St. Monachus, a priest.³ In the Scottish Kalendars, it would seem the name of St. Mainchin has been changed into that of Mancina. This is the name of a woman,⁴ however, and in the Dunkeld Litany we find Mancinach classed among the virgins and widows.⁵ David Camerarius,⁶ at the 13th of January—we cannot find on what authority—has St. Mancina, a virgin, formerly celebrated in the Hebrides for her miraculous gifts.⁷ It is to be suspected he had unwittingly confounded this assumed personage with the present holy man, whose place is not well known. There is a townland denomination of Cooraun, in the parish of Edermine, barony of Ballaghkeen, and county of Wexford;⁸ there are two Corrans in the county of Cavan—one in the parish of Templeport, and barony of Tullyhaw—the other in the parish of Killashandra, and barony of Tullyhunco; there is another Corran in the parish of Lisnadill, barony of Upper Fews, and county of Armagh; there is a Corran, in the parish of Dunderrow, barony of East Muskerry, and county of Cork, East Riding; while there is a Corran Beg, in the parish of Kilmoe, barony of West Carbery, and county of Cork, West Riding⁹—all these, however, with many other denominations compounded with the word, are not likely to be identified with the place here named. It must probably be the present barony of Corran, in the county of Sligo, that is here meant.¹⁰

ARTICLE XI.—ST. COLMAN, SON OF TIGHERNACH. Colman is mentioned in the Martyrology of Tallagh,¹ at the 13th of January. This simple entry is somewhat amplified in a later calendar, when his descent is traced. We have recorded in the Martyrology of Donegal,² on this day, Colman, son of Tighernach, son to Fearghus. He descended from the tribe of Conall Gulban, son of Niall.

ARTICLE XII.—ST. COLMAN CIRRH, OF SAIL-BEG. Time, the destroyer of human memories and monuments, has dealt too harshly with the mortal and moral characteristics of very many among our holy ones in Ireland. Thus Colman Cirrh, of Sail-beg, is only mentioned in the Martyrology of Donegal,¹ on this day. The place where he was venerated is not known. We find him entered, on the 13th of January, in the Martyrology of Tallagh,² under the simple designation of Colman Cirrh. It does not seem possible to identify his place or period.

³ See "Trias Thaumaturga," Septima Vita S. Patricii, lib. iii., cap. xcvii., p. 167, and n. 127, p. 188.

⁴ In the "Martyrology of Donegal" we find a woman's name Mannsena, pp. 189, 321. Dr. Forbes maintains, this is an instance of the change of sex, as happened in the case of a well-known Irish saint, Moch-aemhoc, pronounced Mo-kee-voc, venerated at the 13th of March, having been converted into a St. Kevoca, an assumed virgin, commemorated in Scotland on the same day. See his work, pp. 374 to 377.

⁵ See Bishop Forbes' "Kalendars of Scottish Saints." Appendix to Preface, p. lxi., and p. 387.

⁶ Scottish Entries in the Kalendar of David Camerarius.

⁷ See *ibid.*, p. 233.

⁸ See "General Alphabetical Index to

the Townlands and Towns, Parishes and Baronies of Ireland," p. 298.

⁹ See *ibid.*, p. 314.

¹⁰ In this district there is a graveyard called Kilmorgan, in a townland and parish of the same name. See "Ordnance Survey Townland Maps for the County of Sligo." Sheet 34. But it would not seem to be referable in etymology to St. Mainchin.

ART. XI.—¹ Edited by Rev. Dr. Kelly, p. xii. After the entry of thirteen foreign saints, at the 13th of January, the Franciscan copy begins the Irish list with the present saint, simply inscribed Colman.

² Edited by Drs. Todd and Reeves, pp. 14, 15.

ART. XII.—¹ Edited by Drs. Todd and Reeves, pp. 14, 15.

² Edited by Rev. Dr. Kelly, p. xii.

ARTICLE XIII.—ST. SUPPLICIUS. Whoever this saint was does not appear to have been discovered ; however, we have the simple mention of his name in the unpublished Martyrology of Tallagh,¹ at this date. In the Rev. Dr. Kelly's published edition, this entry runs on the same line with the notice of St. Ailill's name.² We do not find Supplicius recorded in any of our other calendars.

Fourteenth Day of January.

ARTICLE I.—ST. BAETAN OR BAODAN MOR, SON OF LUGHAIDH, ABBOT OF INISMORE, OR INIS-BO-FINNE, NOW BOFFIN OR BOPHIN ISLAND, COUNTY OF MAYO.

[SEVENTH AND EIGHTH CENTURIES.]

AMONG the commemorations this day, we read in the Martyrology of Donegal,¹ concerning Baodan Mór, son to Lughaidh, and Abbot of Inis-mor. He is entered in the Martyrology of Tallagh,² as Baetan, son of Lugeus, on the 14th of January. In the latter record, he is likewise said to have been a bishop. At the year 711, the death of Baetan, Bishop of Inis-Bo-Finne, is recorded in the Annals of the Four Masters.³ Those of Ulster place it at A.D. 712. Under the head of Inis Mor, Duald Mac Firbis enters Baeden, bishop, for January 14th.⁴ Colgan offers a conjecture—but without much confidence—that this St. Baedan may be identical with a St. Buadmael, a disciple of St. Benignus and of St. Patrick, who died at Kill Buadmael, near the River Shannon.⁵ Yet, it is plainly seen, the place of this saint and the date assigned for his death exclude such a supposition. The island of Inishbofin⁶ gives name to a parish in the barony of Murrisk, and county of Mayo. Some ancient monastic remains are to be seen here, adjoining St. Colman's Well and Church Lough. The monastic institution is said to have been founded there by St. Colman,⁷ A.D. 667, and he died A.D. 674.⁸ St. Coenchomra⁹ is said to have succeeded him in the government of this monastery;¹⁰ and, in such case, it would be probable, the present saint Baetan was his immediate successor. St. Coenchomra was connected with another Inis-bo-finn. How long St. Baetan's term of incumbency lasted, we have no dates preserved to aid in determining.¹¹ There are two other

ART. XIII.—¹ In the Franciscan copy we read Suppliciu.

² See p. xii.

ART. I.—¹ Edited by Drs. Todd and Reeves, pp. 14, 15.

² Edited by Rev. Dr. Kelly, p. xii. This would seem to be the saint for whom the following entry is made, *Mac Lugei Epí.*, at this date, in the Franciscan copy.

³ See O'Donovan's edition, vol. i., pp. 310, 311.

⁴ See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., pp. 116, 117.

⁵ See "Trias Thaumaturga," *Septima Vita S. Patricii*, lib. ii., cap. xxxiii., p. 134, and n. 68, p. 176.

⁶ It is represented, with its outlying smaller islets, on the "Ordnance Survey Townland Maps for the County of Mayo." Sheet 114.

⁷ See his life, written at the 8th of August, the day for his festival.

⁸ See Archdall's "*Monasticon Hibernicum*," p. 497.

⁹ His feast appears to be assigned to July 23rd, but at that date the St. Coenchomrac venerated does not seem to have had connexion with the Mayo Inis-Bo-Finn.

¹⁰ For this statement, Archdall quotes Vard, p. 159.

¹¹ According to exact historic accounts, his name comes next to that of St. Colman, the founder of this very celebrated monastery.

islands, named Inis-bo-finne in Ireland; one of these is in the county of Donegal, near Tory Island, while the other is situated in Lough Ree, on the River Shannon. Neither of these islands, however, is of such celebrity as this Western Inis-bo-finne,¹² which Dempster has sought even to connect with Scotland.¹³ Remote as its situation was, for centuries the voice of prayer and the song of praise to God rose above the murmurings of the wild Atlantic waves that surged around its shores.



Ruins of St. Colman's Church, Innisboffin.

The old oratory of St. Colman, on the Island of Innisboffin, yet remains. The ruined quadrangle measures externally 61 feet in length by 23 feet in width. The walls are about three feet in thickness. The oriel window measures, on the outside, 2 feet, and on the inside, it is splayed to a breadth of 5 feet; while it is 6 feet 6 inches in height. On the eastern gable are two buttresses; the buttress towards the south is 6 feet thick, and that towards the north is only 5 feet 6 inches. Small side-windows are broken away. In the south side wall and west gable are two doors of similar dimensions, viz., 5 feet in height by 4 feet in width.¹⁴ No mullions are to be found in the windows; while the arches of oriels and doors are very flat. The stones are placed edgewise, and the mortar in the walls is very adhesive. St. Flannan's

¹²Smith and Ussher, on one occasion, have confounded it with the island in Lough Ree. On the western Inis-bo-finne, there is a lake, lying between the townlands of Westquarter and Fraunmore. This is called Loch-bo-finne, "the lake of the white cow," from which, according to local tradition, an enchanted white cow, giving name to the island, used to be seen emerging. See "Letters relating to the Antiquities of the County of Mayo, containing information collected during the Progress of the Ordnance Survey in 1838," vol. i.—Letter of John O'Donovan, dated Westport, July

14th, 1838, pp. 482 to 485.

¹³See "*Historia Ecclesiastica Gentis Scottorum*," lib. i., cap. xv.

¹⁴The accompanying engraving of St. Colman's Church, by George A. Hanlon, was obligingly procured for the writer by Mr. James McCormack, residing on Innisboffin island. The sketch, and accompanying descriptive notes, were furnished by Mr. Thomas O'Connor, of the R. I. Constabulary, with a great degree of accurate outline. This sketch was afterward drawn on wood by William F. Wakeman, with its surrounding objects.

well is enclosed, about 100 paces from the ruin, with a stream running between both. The ruin is in a deep valley. The water of the more immediate north hill is carried clear of the church-site through a drain sunk by the monks, and it is effective to this day. No stones of the building are dressed; while the church stands on a natural rock-terrace 8 or 10 feet high. Around the ruins grow some few briars, the only shrub. It is a hoary, grey stone church, still in good preservation, so that one doubts if it be the original foundation of St. Colman. On one side of the ruin is an eminence called Knock. On the right, as represented in the engraving, is a sheet of water, called Lough Teampul, on the left is the Atlantic Ocean.

ARTICLE II.—ST. LUGEUS OR LUIGHBHE, OF INISMORE. It seems likely this holy man had a residence on Inis-bo-finne; but it is not easy to fix the true period. A festival, in honour of St. Lugeus, of Inismor, is entered in the Martyrology of Tallagh,¹ on the 14th of January.² There are many islands bearing the name Inishmore in different parts of Ireland. According to the Martyrology of Donegal,³ on this day was venerated Luighbhe, but without any further distinctive adjunct to the simple entry of his name. From the manner in which the unpublished Martyrology of Tallagh connects St. Lugeus and St. Beatan, it seems probable that both belonged to Inis-bo-finne, in the county of Mayo.

ARTICLE III.—FEAST OF SAINTS BRIGID AND MAURA, SISTERS, VIRGINS AND MARTYRS. Already, at the 4th of this month, a brief notice of the festival which commemorates both these holy sisters has been inserted. At the 14th of January, Ferrarius, in his Calendar, has an account regarding them; but, failing to discover with certitude the date when their relics were first found, Colgan conjectures this must have been the anniversary day for that event.¹ We much prefer reserving for the 13th of July—the most probable day of their natalis—a consecutive narrative relating to their acts, passion, and subsequent *cultus*.

ARTICLE IV.—ST. FLANN FIONN CUILLINN, OF A PLACE NEAR CORK. Hereafter it may be possible for local investigators to discover the sites of holy places, the names alone being on record. The Irish MS. Calendar¹ of the O'Clerys, which is kept in the Library of the Royal Irish Academy, mentions a saint, named Flann Fionn Cuillinn,² at this day. He is said to have been from or of a place near Cork. We may suppose the place, called Cuillen or Cullen, must have been convenient to this southern city. A festival in honour of Flann fionn i Cuillin i Fail Corcaighe, occurs in the Martyrology of Tallagh,³ on the 14th of January. Besides the foregoing

ART. II.—¹ Edited by Rev. Dr. Kelly, p. xii.

² In the Franciscan copy, after the entry of seventeen foreign saints at this day, the first record of Irish saints' names commences with *Sci Lugei agur bætan in inis moir*.

³ Edited by Drs. Todd and Reeves, pp. 14, 15.

ART. III.—¹ See "Acta Sanctorum Hiberniæ," xiv. Januarii. SS. VV. et MM. Mauræ et Brigidæ Inventio, n. i., p. 63, and p. 64. There Colgan has introduced certain lessons, with notes, referring to their lives, sufferings, and those honours which

were afterwards manifested to their recovered relics.

ART. IV.—¹ Also the MS. Calendar of Professor Eugene O'Curry contains the name of this saint, at the same day. The words Flann Fionn, however, are omitted.

² In the "Extracts Containing Information relative to the Antiquities of the County of Cork, collected during the progress of the Ordnance Survey in 1839-40," vol. i., we find, among extracts from the "Irish Calendar," this entry: "14th Jan., Flann fionn ó Cuillin abair Corcaighe," p. 170.

³ Edited by Rev. Dr. Kelly, p. xii. In

entries, we find set down in the Martyrology of Donegal,⁴ on this day, Flann Finn of Cuillinn, in the vicinity of Coreach. This holy man must have flourished during or before the eighth century, since his festival, at this date, has been inscribed by St. Ængus the Culdee, in his Irish Metrical Calendar.⁵

ARTICLE V.—SAINTS ITHARNAISE AND LATHARNAISC, IN ACHADH-FEARTA. In practical works of beneficence these saints devoted themselves to religion; while exalted philanthropy was combined with Christian piety, in their every aspiration, and in their sacrifice of self. Itharnaise and Latharnaise, of Achadh-ferta, occur in the Martyrology of Donegal¹ on this day. Again, a festival in honour of Itharnaise solely, in Achadh-fearta, is recorded in the Martyrology of Tallagh,² on the 14th of January. Another Iotharnaise, venerated at Clane, in the county of Kildare,³ and at Lanthrisk or Lathrisk, in Fife,⁴ under the name of Ethernasc, creates some suspicion of identity with the present saint, and perhaps some confusion of entry at this present date.

ARTICLE VI.—ST. DIBLENI, OR DIBLINI. Although we cannot unveil the curtain which intercepts our view, when we seek to gain a feeble gleam of holy persons whose course on earth has run, yet can we surmise this saint had always strong and abiding faith in the Divine promises, passing to his grave with bright visions of the future. Dibleni, is recorded in the Martyrology of Donegal¹ on this day. Diblini, an almost similar entry, is found in the published Martyrology of Tallagh,² on the 14th of January. In the unpublished MS. of the Franciscans, we learn furthermore, this saint had attained to the episcopal grade.³ It was truly compatible with the holiness of his life.

ARTICLE VII.—FEAST OF THE BLESSED ALEXANDER, A CISTERCIAN MONK, OF FOGNI, IN FRANCE. [*Thirteenth Century.*] According to the Menology of Hugh Menard, it is stated, that the Blessed Alexander, a Scottish prince and a Cistercian monk, fell asleep in the Lord, on the 14th day of January. At this date, likewise, Colgan has collected his acts, chiefly from Thomas Cantipratensis.¹ Some notices of this holy man have been already given, when treating about his saintly sister, St. Mathilde, at the 1st day of January. But, as many martyrologists refer the festival of Blessed Alexander to the 6th of August,² more fully do we hope to record his great virtues and merits at that date.

the Franciscan copy we read, at this date, *Flann Finn of Cuillinn fair Copeaig.*

⁴ Edited by Drs. Todd and Reeves, pp. 14, 15.

⁵ Professor O'Looney has furnished the Irish "rann" from the Feilere, with the English translation:—

g. xix. kl. *paip luecp deocham*
Uap fiauat ba peceach
Spuch nolae noeb pochlach
fele flano Finn fechnach
 g. xix. kl. "The passion of Luceri the deacon
 To our Lord he was loving,
 The learned divine of Nolae, an
 illustrious saint,
 The happy righteous Fland
 Find."

ART. v.—¹ Edited by Drs. Todd and

Reeves, pp. 14, 15.

² Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy we read *Latharnais agur Itharnais in Achadh Fearta.*

³ See Bishop Forbes' "Kalendars of Scottish Saints," p. 334.

⁴ See notices of him at the 22nd of December.

ART. VI.—¹ Edited by Drs. Todd and Reeves, pp. 14, 15.

² Edited by Rev. Dr. Kelly, p. xii.

³ In the Franciscan copy we find *Uiblini* ep.

ART. VII.—¹ In his work, "De Miraculis," lib., ii., cap. x.

² See Colgan's "Acta Sanctorum Hibernie," xiv. Januarii, pp. 64, 65, and corresponding notes.

Fifteenth Day of January.

ARTICLE I.—ST. ITA OR MIDA, ABBESS, PATRONESS OF KILLADY, OR KILLEEDY PARISH, COUNTY OF LIMERICK.

[SIXTH CENTURY.]

CHAPTER I.

INTRODUCTION—ACTS OF ST. ITA—HER RACE AND PARENTAGE—HER EARLY VIRTUOUS INCLINATIONS—MIRACLES ATTEST THE VIRGIN'S GREAT SANCTITY DURING HER YOUTH.

THE Church, in all its festivals of her numerous saints, shows the means by which our predecessors in the faith worked out their salvation, in order that we may draw from such solemnities lessons of wisdom, to guide us safely towards another and a better world. We are from time to time reminded concerning the vigils of the recluse, the ardent zeal and wonderful success of the Apostles, as also those fierce conflicts and glorious triumphs of the martyrs. Such like traits of our departed great ones are called to memory, and proposed for the imitation of all Catholics, by our Holy Mother the Church. It is no wonder, then, that the anniversary festival of glorious Ita, in the south of Ireland, is yet celebrated with all that solemnity prescribed in the sublime ritual of our ancient faith. No wonder that a profound feeling of devotion pervades the vast multitudes who assemble to commemorate the merits of their patroness. So early as the sixth century, she abandoned the vanities and perishable follies of her royal father's house, to take up the Cross of Him, who, more than eighteen centuries ago, became poor and lowly for the sins of men.

Long before the invention of the printing art, several manuscript copies of this holy woman's acts appear to have been preserved.¹ The chief and most ancient of these seems to have been published by Colgan,² and by the Bollandists.³ The Rev. Alban Butler has some brief notices regarding her at the 15th day of January.⁴ The chief particulars regarding our saint come down to us from an ancient life, extracted from the Codex Kilkenniensis. To this, three chapters have been added, in the shape of an appendix.⁵ The writer of this life is thought by Colgan to have been a trustworthy person,

ART. I.—CHAP. I.—¹ Among these, one is preserved in a vellum folio of the fourteenth century, in the Bodleian Library, at Oxford. It is intitled, "Vita S. Itæ, Virginis," and classed, Rawl. B. 505, pp. 164-170. Another copy is in the "Codex Kilkenniensis," fol. 110 to 113.

² See "Acta Sanctorum Hiberniæ," xv. Januarii. Vita S. Itæ, sive Midæ, Virginis et Abbatissæ, pp. 66 to 74. Three chapters of an Appendix and notes are included.

³ The Bollandists have published the Acts of this saint, with preliminary notices, at the 15th of January. The Life is comprised

in six chapters. See "Acta Sanctorum Hiberniæ," tomus i., xv. Januarii. Vita S. Idæ vel Itæ, pp. 1062 to 1068.

⁴ See "Lives of the Fathers, Martyrs, and other Principal Saints," vol. i., January xv.

⁵ In Colgan's work, the first chapter treats about the parents and country of St. Ita or Mida; the second chapter regards saints belonging to St. Ita's family, and of the Nan Desii race; while the third includes eulogies and references to this holy woman, taken from various sources and authorities.

and to have flourished about A.D. 640. The life is also said to be reliable and authentic, although there are occasional grammatical errors in it.⁶ Colgan had another life of holy Ita, which was taken from a manuscript of the Island of All Saints, in Lough Ree, county of Longford. These different copies were substantially the same, and they only differed in style; the latter was distinguished by greater conciseness in narrative, and written in purer Latin, being also of more recent composition.⁷

St. Ita is variously named Ida, Ite, Ide, Idea, Mida, Mide, and Midea, as also Ytha.⁸ Sufficient reason has been assigned for this apparent change of name. Among the ancients, it was customary to join and prefix to proper names of our saints, the syllable *mo*, which signifies *my* or *our*. This was done in order to manifest special love and veneration towards a particular saint.⁹ Thus, from two distinct words, in course of time, a fusion into one proper name was effected, including this idea, that the person or saint bearing such name should be held in great veneration among the people. Moreover, not alone variations are found in the mode of writing proper names, but even changes are met with in the names themselves.¹⁰ On account of these differences, it has often happened, that a similar name is found variously written, and the same saint is differently called.¹¹ The illustrious St. Ita¹² was daughter of Kennfoelad, son of Corbmac. By the father's side, in the eighth generation, she descended from Fedhlimidh Reachtmhuir, Anglicized Felim the Lawgiver, King of Ireland.¹³ He was celebrated in Irish history, on account

⁶ One of the principal mistakes is, placing the nominative case for an ablative absolute.

⁷ The simplicity and antiquity of the former, however, as evinced in style, induced Colgan to consider it more worthy of publication; besides, from some passages, he inferred, that the author must have lived a short time after St. Ita's departure. In the fifteenth chapter of St. Ita's Life, we read, "qui vocatur Pulcherius et ipse est sanctissimus Abbas in cujus honore civitas Liath adificata est." St. Pulcherius died in A.D. 655, according to the "Annals of the Four Masters." From this foregoing passage, Colgan would seem to infer, that St. Pulcherius must have been living at a time when the author of St. Ita's Life wrote. However doubtful this opinion may be, the city of Liath or Liathmore was in existence at the time. Dr. Lanigan is of opinion, that St. Pulcherius founded his monastery there, probably about, or not long after, A.D. 580. See "Ecclesiastical History of Ireland," vol. lii., chap. xvii., sec. v., p. 24. Some time we must allow to have elapsed, after the monastic foundation, before a city had been formed around it. In the twenty-fifth chapter of St. Ita's Life, we read: "Alio tempore quidam vir, nomine Feargus, cujus filius adhuc vivit, adductus est ad S. Itam in maximo dolore oculorum et corporis." This seems to be a most convincing proof for the establishment of Colgan's position, in referring the composition of St. Ita's Life to a period not long subsequent to the death of this holy abess.

⁸ Thus the modern writers of Irish are accustomed to write *d*, *g*, *ao*, or *aoi*, and *ua*,

where ancient writers often, if not most frequently, wrote *t*, *c*, *oe*, and *oa*. So while the moderns write Ide, Moadhog, Buadan, &c., the ancients wrote Ite, Moedhoc, Baotan, &c.

⁹ Examples of this are found in the proper names Mochaomoc, Molua, Mocholmoc, &c. But, when a simple proper name commenced with a vowel, *m* only, instead of *mo*, was prefixed to the name, the *o* being elided for sake of euphony; hence, in place of Aodhoc, Ide, &c., we find Maodhoc, Mide, &c.

¹⁰ The Irish had a habit of using diminutives to characterize the names of persons. These ordinarily ended in a four-fold manner, in the syllables *an*, *en*, *in* and *ee*. The ancients most frequently employed *an*. We have examples in the words Colman, Ceallachan, Cassan, Ernan, Baoithin, Cassin, Ermin, Colmoc, Mocholmoc, Mochelloc, Ernoc, Mernoc, &c.

¹¹ Thus we read, Aiden, Aidan, Maidoc, Aodhan, Maodhoc, Momaodhoc, &c., applied to one person. So the same individual at one time is called Colman, again Colmoc, or perhaps Mocholmoc. The same person is called Cassin, Cassan, or Mochaissin. Another is called Caomhan, Caomhoc, or Mochaomog; another, Lua, Molua, or Moluoc; another Lasren, Molasren, or Molasse, &c.

¹² "She was of the race of Fiacha Sui-ghdhe, son of Feidhlimidh Reachtmhar, son of Tuathal Teachtmhar." See "Martyrology of Donegal," edited by Drs. Todd and Reeves, p. 17.

¹³ He had three sons, Fiacha, Conn, and Eochaich. This king reigned from A.D. 111 to 119, according to O'Donovan's "Annals of the Four Masters," vol. i., pp. 102, 103.

of the strict severity of his laws, which were based on a principle of retaliation. Feidhlim the Lawgiver had a second son, who succeeded him on the throne. He was the celebrated Conn of the Hundred Battles, who began to reign A.D. 122 or 123, and who was slain A.D. 157,¹⁴ having occupied the throne of Ireland about 36 years.¹⁵ Fiacha died before his patrimonial inheritance could have been secured; however, he left three sons, who are respectively called Rossius, Ængussius, and Eugenius.¹⁶ Indeed it must be stated, our genealogists differ in accounts regarding her father's line.¹⁷ According to St. Ængus the Culdee,¹⁸ her mother's name was Necta.¹⁹ She is also called Neacht.²⁰ The birth of our saint is referred to about the year 480. Since it is supposed²¹ that our saint had under her charge, St. Brendan, Abbot of Clonfert, before she became an abbess.²² By the father's side, she was descended from the Nan Desii family.²³ She was born probably in some part of the present Waterford county.²⁴ Our saint's parents appear to have been Christians, from the circumstance of her having been baptized when an infant. The first name by which she had been called was Derthrea, Deirdre,²⁵ or Dorothea, according to many of our old Martyrologists.²⁶ On account of an extraordinary thirst for Divine love she experienced, it is said her name was afterwards changed to Ita. With its various readings, this word signifies "thirst," in the English language.

¹⁴ This warrior-monarch is said to have fallen on the plain of Cobha. Colgan tells us, that in the copy of St. Ita's Life, which he used for publication, Cotha was erroneously put for Cobha, as found in the Codex Insulensis and elsewhere. He tells us, that this was a celebrated plain of Ulster, commonly called *Mag Cobha*. But the "Annals of the Four Masters" state, that Conn of the Hundred Battles was killed not at Cobha, but by Tibráite Tireach, son to Mal, son to Rochraidhe, King of Ulster, at Tuath-Amrois. *Ibid.*, vol. i., pp. 104, 105. Mr. O'Donovan was not able to identify Tuath-Amrois, but he says, "It must have been the name of a district very near the Hill of Tara, as King Conn was murdered while making preparations for the Feis Teamrach, according to the older authorities." Note (s), *ibid.*

¹⁵ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 102 to 105, and notes.

¹⁶ As may be seen in the first and third chapters of St. Declan's Life, according to the "Menologic Genealogy," chap. xvi., they were Rossius, Eugenius, and Artcorbius. See Colgan's "Acta Sanctorum Hiberniæ," xv. Januarii. Vita S. Itæ, cap. i., p. 66, and nn. 1, 3, 4, 5, 6, 7, p. 71. O'Flaherty seems to follow the latter statement, in reference to the names of Fiach's sons. See "Ogygia," Pars iii., cap. lxi., p. 339.

¹⁷ Thus the "Menologic Genealogy," chap. xvi., draws her pedigree: Ita was daughter to Kennfoelad, son of Corbmac, son to Conchebar, son of Conall, son of Ængus, son to Arthur, son of Fiach Suigde, son of King Feidlimid. Selbach, in chap. xv., accords with this account, as does the ancient writer of St. Ita's Acts, published by Colgan. Yet the Calendar of Cashel has a slight difference. There we are

told: St. Ita or Mida was daughter of Kennfoelad, son of Conchorb, son of Comorbur, son to Conall, son of Ængus, son to Artcorb, son of Fiach Suigde, son to Felim the Lawgiver. See Colgan's "Acta Sanctorum Hiberniæ," xv. Januarii. Appendix ad Acta S. Itæ, cap. i., iii., pp. 72, 73.

¹⁸ In his tract on the "Mothers of the Saints of Ireland," lib. iv., cap. 42.

¹⁹ St. Ængus the Culdee, writes that Necta was mother to St. Mida, the daughter of Kennfoelad. See Colgan's "Acta Sanctorum Hiberniæ," xv. Januarii. Vita S. Itæ. Appendix, cap. i., p. 72.

²⁰ See "The Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 16, 17.

²¹ By Dr. Lanigan.

²² "The time of her birth is not recorded; but it must have been some years prior to A.D. 484, if it be true that she had for some time under her care Brendan of Clonfert, when an infant." Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sec. i., p. 81. And at note 4, p. 83, on this passage, Dr. Lanigan remarks: "Brendan is spoken of several times in St. Ita's Life, without any allusion to this part of his history, which is to be found only in what is called his own Life, a document much less respectable than the other."

²³ The Irish word Nandesi has a like signification with the Latin "Desiorum." For at that time, and even to-day, the country and people belong to the Decies.

²⁴ "St. Ita was a member of the Desii or Uandesi family, now located in Waterford." Miss M. F. Cusack's "History of the Kingdom of Kerry," chap. iii., p. 45.

²⁵ According to the "Martyrology of Donegal."

²⁶ Notably the "Calendar of Cashel," a very ancient document.

Scarcely had this very distinguished virgin attained the dawning perceptions of childhood, when she seemed possessed with a plenitude of the Holy Spirit; and the grace of baptismal innocence appeared to sustain her, through all future actions and incidents of her life. From the moment she was able to speak and walk, her innate modesty betrayed itself in every word, look, and gesture. Her discourse was full of prudence, and her manners were truly characterized by a winning grace and gentleness. She always cultivated the spirit of continency, and no expression ever fell from her lips but such as became a virgin dedicated to God. Him she both loved and feared, with all the earnestness and constancy of a soul uncontaminated by the follies and imperfections of many children about her own age. Her resolutions were remarkable for their fidelity to the pious purposes she evoked, during years of infancy; and, with a tender solicitude, she always feared the most remote stain of crime. She laboured to attain each day the acquisition or increase of some virtue. Her actions and manners were the admiration of all, while to her great suavity of disposition, she joined most sincere humility. Even on fasting days of precept, the abstinence of this pious child was remarkable; so that, in fine, while living under the roof of her parents, she was regarded as a model of dove-like innocence and sanctity. She was deemed a vessel of election, in reference to her future career, as connected with the Irish Church.

During her infancy many miracles attested Ita's sanctity. It is related, that on a particular occasion, while this youthful maiden slept alone in her chamber, the whole apartment appeared to be in a blaze; and when certain persons rushed thither to extinguish this fire, the child was found uninjured, as also the room in which she slumbered. It was miraculously revealed to them, that God's grace already burned in this infant's soul, of which those external flames were only an image. Being aroused from her sleep, the child assumed an angelic form of exquisite and supernatural beauty, so that her nearest familiars could not recognise her identity; and, after presenting this appearance for a short time, she resumed natural shape and features. As the author of her life remarks, these were remarkable for grace and comeliness. At another time, during her slumbers, the angel of God appeared, and presented her with three jewels of great value. He assured her that the Blessed Spirits and Three Persons of the Most Adorable Trinity, represented by the jewels given, should often be present with her while sleeping and waking.²⁷ Such miracles as these gave promise of future sanctity and exalted favours, for which she was destined.

CHAPTER II.

ST. ITA DECLINES AN OFFER FOR MARRIAGE—SHE GAINS THE CONSENT OF HER PARENTS TO LEAD A SINGLE LIFE—SHE ASSUMES THE VEIL OF VIRGINITY—OPPOSITION OF THE DEMONS—GUIDED BY AN ANGEL TO HER PLACE IN HY-CONAILL—SEVERAL HOLY VIRGINS PLACE THEMSELVES UNDER HER DIRECTION AT CLUAIN-CREDHUIL—DESCRIPTION OF ANTIQUITIES THERE—GREAT VENERATION OF THE CHIEF AND PEOPLE OF HY-CONAILL FOR ST. ITA—HER AUSTERITIES AND MIRACLES—HER SPIRITUAL GIFTS.

WHEN the maiden grew up, a certain young noble sought her in marriage. With this object in view, he had already gained the consent of her father, without consulting her own inclinations. But the holy virgin had centered her affections on a Heavenly Spouse; and, impelled by the Divine spirit, she

²⁷ See Colgan's "*Acta Sanctorum Hiberniæ*," xv. Januarii. Vita S. Ita, cap. ii., iii.,

p. 66. Other accounts tend to prove her extraordinary virtues.

sought an interview with her mother. Then expatiating on the excellence of Divine counsels, Ita procured her mother's consent to communicate to her father, Kennfoelad, the substance of his daughter's most earnest desires, to consecrate herself to God, in a state of holy virginity. Incensed at this her declaration, about to destroy ill-judged paternal ambition, Kennfoelad denied with an oath, that he would give consent to the accomplishment of her virtuous resolutions. Whereupon, filled with the spirit of prophecy, Ita said to those who were present: "Bear with my father for a while, because although he now forbids me to consecrate myself to Christ, yet hereafter he shall persuade and even command me to go whithersoever I desire, in order to serve God, he being impelled to act in this manner by our Lord Jesus Christ."¹ A short time subsequent to this occurrence, St. Ita fasted continuously three days and three nights. During this time, she was constantly assaulted by temptations of the Devil, whose wiles our pious virgin successfully resisted. On the last of those nights, the enemy of her salvation appeared in a mournful and dejected guise. He vanished, at dawn of day, saying sorrowfully: "Alas! Ita, not only will you withdraw yourself, but many others from me." During this same night, an angel of the Lord appeared to our saint's father, saying: "Why, in the name of Christ, do you prevent your daughter from taking the veil of virginity? For, Ita shall be a great and holy virgin before God and His saints, and she shall become an advocate for many on the day of judgment. Not only should you allow her to assume the habit of virginity, but you ought permit her wheresoever she pleases to follow Christ. In another part of the country shall she serve our Lord, and become patron over the race that inhabits it." Immediately, Kinnfoelad sought his daughter, and told her what had occurred. Moreover, according to her prediction, he not only gave her permission to assume the veil, but he even counselled her on that very day to depart for whatever place she chose.²

Having obtained this permission, the virgin instantly proceeded on her way to a church, which was situated in the Nan-desii country. During this journey, she was encountered by demons, who endeavoured to obstruct her passage; but the angels of God afforded her protection, and put those adversaries to flight. The evil spirits were heard proclaiming their discomfiture, and saying: "Woe to us, for henceforth we shall no longer be able to prevail against this virgin. We have desired to avenge our injuries on her to-day, and the angels of God afforded her assistance: she shall destroy our influence in various places, and she shall snatch many souls from our dominion, both in this world and in the next!" Having received consolation from angels, she proceeded to the church, where she took a vow of virginity, and received her veil at the hands of venerable ecclesiastics,³ who were already aware of those miraculous favours she had received.⁴ Then, she besought the guidance

CHAP. II.—¹ See Colgan's "*Acta Sanctorum Hiberniæ*," xv. Januarii. *Vita S. Itæ*, cap. iv., p. 66.

² See Bishop Challoner's "*Britannia Sancta*," part i., p. 39.

³ "It is not improbable," says Dr. Lanigan, "that St. Declan of Ardmore was the bishop from whom she received the veil. The time of her receiving it seems to have been in the early part of the sixth century, and when Declan presided over the Nandesi country." See "*Ecclesiastical History of Ireland*," vol. ii., chap. xi., § i., n. 5, p. 83. Not to speak of doubts, re-

garding the exact time and term for St. Declan's exercising ecclesiastical functions, we may well question this conjecture. In the first place, we are not told that a bishop conferred the veil on St. Ita, in any of her Lives or Acts; and secondly, it is not to be supposed, if she received the veil from a bishop so renowned as Declan, that the relation of such a circumstance would have been concealed by her biographer.

⁴ See Colgan's "*Acta Sanctorum Hiberniæ*," xv. Januarii. *Vita S. Itæ*, cap. v., p. 66.

of heaven, to conduct her towards a place where she might best serve God, in the promotion of his greater glory. An angel appeared, directing her to leave her native country, and proceed towards the western parts of Hy-Conaill territory, at the foot of a mountain called Luachra,⁵ where she should be shown a place for the erection of her nunnery, and where she was destined finally to repose. It was declared, also, that in conjunction with St. Senan,⁶ she should be regarded as patron of that country.⁷ Taking some companions with her, she sought the place indicated;⁸ and having arrived in the present county of Limerick, within that portion of it now designated the barony of Glenquin, an angel appeared to her, and pointed out the exact spot on which her establishment should be erected.⁹ This place was called Cluain-Credhuel.¹⁰ Thither numbers of holy maidens flocked, to place themselves under this virgin's guidance. Her virtues these pious ladies endeavoured to imitate, and her instructions they laboured to practise. The fame of St. Ita, in a short time, became widely diffused; while the place of her retirement was opened with the greatest joy and alacrity to those of her sex who sought protection within its cloisters.¹¹

The situation of St. Ita's old church, and near it her well, may be found at the burial-ground of Killeedy,¹² a little to the north of Ballagh and Gort-naclohy mountains. It is a curious remnant of antiquity, although much injured and partly remodelled. As standing in 1840, it consisted of a nave and choir; the former measuring forty-seven feet three inches in length by twenty-nine feet two inches in breadth, on the inside; while the latter measured thirty-seven feet by eighteen feet.¹³ The choir had been modernized, and used as a Protestant church, until about the beginning of this century.¹⁴ The choir arch was in tolerable preservation; but it contained no part of the

⁵ This was rather a name of the district in which that mountain is situated. A part of Hy-Conaill was so called, apparently from its abounding in rushes. The barony of Connello or Connillo, in the county of Limerick, is the ancient Hy-Conaill, or at least a part of it. The southern division of this barony, or Upper Connello, was distinguished by the additional name Gaura, being called Hy-Conaill Gaura. In a western part of this tract, St. Ita formed her establishment. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., § i., n. 6, pp. 83, 84.

⁶ See his Life at the 8th day of March.

⁷ "Hence it is said (*ib.*, cap. 6), that the entire nation of Hy-Conaill was to belong to these two saints." Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., § iii., n. 24, p. 89.

⁸ It was called Cluain Chreadhail, "the religious retirement." See "Letters Containing Information relative to the Antiquities of the County of Limerick, Collected during the Progress of the Ordnance Survey in 1840," vol. i., p. 75. The foregoing is Dr. O'Donovan's interpretation of the name.

⁹ We may be allowed to suppose, that the want of a similar institution in those western parts was, in the order of Providence, the cause of St. Ita having been directed to settle there. Nunneries and establishments for the education of females, to all appear-

ance, had been formed already in her own country, particularly as St. Brigid had been there for some time. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., § i., n. 7, p. 84.

¹⁰ Now known as Killeedy, an ancient church in a parish having the same name, in the territory of Upper Connello, and county of Limerick. It is situated about five miles to the south of Newcastle. This monastery is described in the Life of St. Ita, and also in that of St. Brendan, as having been situated at the foot of Sliabh-Luachra, in the west of Ui-Conaill-Gabhra territory. The writer of the Life of St. Brendan states, that it was Kill-Itc, in his own time. See O'Donovan's "Annals of the Four Masters," vol. i., n. (1), p. 184. Ferrar, in his "History of Limerick," part iii., chap. iii., p. 188, incorrectly identifies Cluan Credhail with a place called Clarina.

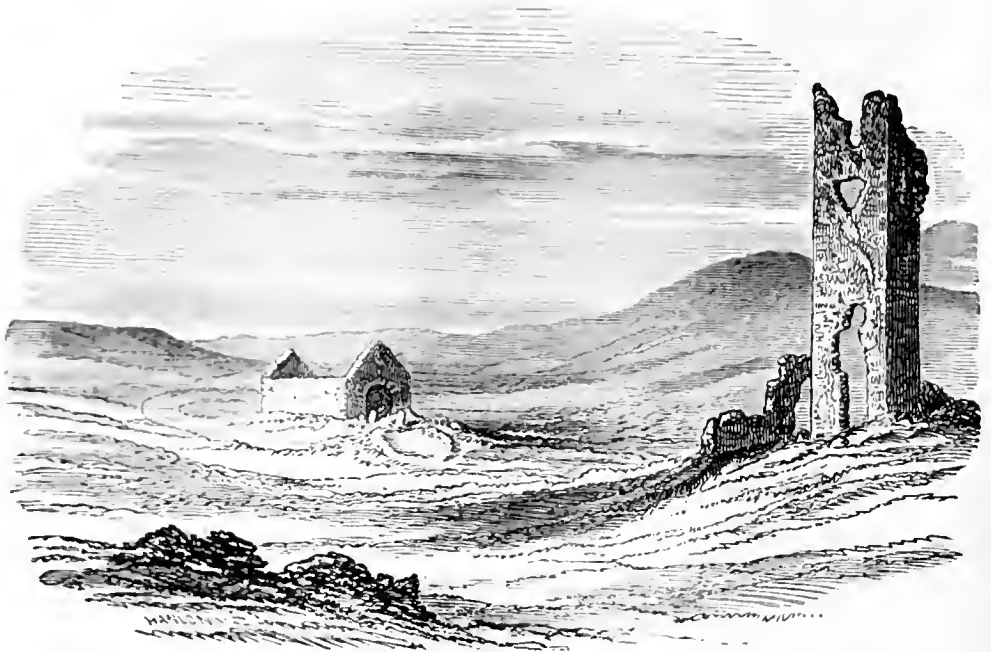
¹¹ Colgan's "Acta Sanctorum Hiberniæ," xv. Januarii. Vita S. Itæ, cap. vi., pp. 66, 67.

¹² See "Ordnance Survey Townland Maps for the County of Limerick." Sheet 44.

¹³ See John O'Donovan's description, in "Letters containing Information relative to the Antiquities of the County of Limerick, Collected during the Progress of the Ordnance Survey in 1840," vol. i., pp. 77 to 79.

¹⁴ Since then the services were disused.

ancient work. It was constructed with chiselled lime-stones, in the pointed style, and it measured ten feet nine inches in width. It was about thirteen feet to the *vertex*, from the level of the floor. This choir contained three modern windows; one window was in the middle of the south wall, and another was opposite to it in the north wall, while a third was in the east gable.¹⁵ Its walls were fairly preserved, but these contained no part of the ancient work. The nave of this church is in the primitive Irish style; and, in all probability, it is thought to have formed a part of St. Ita's primitive church. The west gable is now destroyed down to its very foundation; but, in the last century, people saw it standing, and some of these asserted, that it contained a door-way, consisting of concentric arches.¹⁶ Of the north wall on this nave only a fragment remained, which connected with the middle gable: this measured eighteen feet six inches in length, by about nineteen feet six inches in height.



Saint Ita's Church at Killeedy.

The Irish historian O'Halloran has mistaken the extent of Hy-Conaill Gabhra, supposing it to have been only a part of the present barony of Conello.¹⁷ It included, however, not alone the modern baronies bearing that name, but even the entire barony of Glenquin.¹⁸ Archdall¹⁹ was led astray by this statement, and Gough,²⁰ likewise, for they have placed Cluain Chredail or Kilita at Castle Mac Eneiry, in the barony of Conillo.

¹⁵ Not being much more than a century old, these objects are not worth the antiquary's attention.

¹⁶ Like the door-way in the west gable of Clonfert church, county of Galway. The accompanying engraving by George A. Hanlon, was drawn on wood by William F. Wakeman, from an elegant crayon sketch, procured through the kindness of Aubrey De Vere, Esq.

¹⁷ See O'Halloran's "General History of Ireland," vol. ii., book xiii., chap. v., p. 390.

¹⁸ See "Letters containing Information

relative to the Antiquities of the County of Limerick, Collected during the Progress of the Ordnance Survey in 1840," vol. i., p. 75. Dr. O'Donovan's statement in this instance differs from one in his edition of "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin," n. 664, p. lxxv. Here he makes Ui-Conaill only commensurate with the baronies of Upper and Lower Connello.

¹⁹ See "Monasticon Hibernicum," p. 419, and note (d).

²⁰ See Gough's "Camden's Britannia," vol. iii., p. 519.

A chieftain, who ruled over Hy-Connaill, at the period of our saint's arrival, together with the inhabitants of this country, waited on Ita, and offered her some land, which immediately surrounded her establishment; in order thus to afford herself and her community certain means of living, free from the solicitude of all worldly cares. The people naturally supposed, that want of sufficient support must necessarily distract the thoughts of those pious inmates, during their first struggles, in the foundation of an unendowed religious house. To the people's and the chieftain's great regret and disappointment, our saint refused to accept a larger tract of land than four acres.²¹ These she converted into a garden. In it were cultivated vegetables, necessary for the subsistence of her sisters in religion. The chieftain declared, however, that after the death of the abbess, her nunnery should be more richly endowed with lands and substance. This prediction in due course of time was fulfilled. The Hy-Connaill inhabitants thenceforth placed themselves under the patronage and intercession of this holy virgin. Her prayers and these of her nuns were continually offered to heaven in their behalf. Numberless blessings as a consequence were showered upon this favoured people. In honour of St. Ita, many gifts and oblations were made by inhabitants of that district to her nunnery, and to its community, as well during the life-time of their patroness, as after her assumption to the beatitude of life eternal.²²

The fasts of Ita were so rigorous and excessive, that she frequently spent two, three, and even four days, without taking any kind of nourishment. To moderate this austerity, an angel of the Lord appeared to her, and commanded her to relax in some measure those practices, which reduced her to great bodily weakness and exhaustion. He also declared, that from this time forward she should be supplied with heavenly food, which she must of necessity use when brought to her. Having promised a compliance with this supernal request, thenceforward she was miraculously supplied with food from heaven to the day of her death, as the author of her life conjectures. A certain religious female, who often discoursed with our saint on pious subjects, made enquiries regarding this miraculous benefit, and many other great spiritual favours she received; such, for instance, as gifts of prophecy, a power of healing the sick, and of expelling demons, besides many intercommunications she held with the angels of God. St. Ita replied, because from her infancy, she was accustomed to meditate on Divine things, and to invoke frequently the Three Persons of the Most Adorable Trinity, therefore, she had been favoured with such supernatural powers. Being thus informed, the nun retired joyfully to her cell; and, no doubt, she endeavoured afterwards to put in practice those virtues and incentives, which were received from St. Ita's life and conversation. The holy virgin was peculiarly gifted with a spirit of prophecy, which enabled her to foretel whether persons in sickness should recover or be called away from life.²³

Many miracles of an extraordinary character are related, in our saint's acts; such as the restoring of sick and infirm persons to health and strength, and even raising the dead to life.²⁴ She is said, also, to have had a knowledge of transgressions, which were thought to have been secrets known only

²¹ The text has "quatuor jugera in usus hortorum." According to a vulgar mode of translation, this might be rendered four acres, &c. But I am not able to define the quantity of ground contained in the ancient juger or acre." Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., § ii., n. 8, p. 86.

²² Colgan's "Acta Sanctorum Hiberniæ," xv. Januarii. Vita S. Itæ, cap. vii., p. 67.

²³ See Colgan's "Acta Sanctorum Hiberniæ," xv. Januarii, cap. viii.-ix., p. 67.

²⁴ These miracles are found in the Vita S. Itæ, in Colgan's "Acta Sanctorum Hiberniæ," xv. Januarii, cap. xii., xiii., xiv., xv., xvii., xxii., xxiii., xxvii., &c.

to God, and to the perpetrators of those hidden crimes.²⁵ On a certain occasion, a wise man lost the use of speech, and having visited St. Ita, with some of his companions, she offered up her prayers to God in his behalf. Immediately afterwards he was enabled to speak. The first use made of his voice was to give thanks to God for this favour. Then he returned to his own people, filled with joy and gratitude.²⁶ These repeated miracles spread far and wide our saint's reputation; while they caused her to receive unbounded respect and admiration from all people.

CHAPTER III.

MARRIAGE OF BEVAN WITH ST. ITA'S SISTER, NESSA—THE HOLY ITA'S CONTEMPT FOR RICHES—HER INTIMACY WITH ST. BRENDAN—HER PRAYERS AND CONTEMPLATION—HER INTERNAL ILLUMINATION—HER SUPERNATURAL COMMUNION—VISIT OF THE CLONMACNOIS CLERICS TO ST. ITA.

AN artificer in wood and stone-work, named Beoanus,¹ came from the province of Connaught to Corcobhaiscín, in Hy-Connaill territory. He had been driven from his own country, by certain powerful enemies. While sojourning in this place, he built some addition to our saint's monastery.²

Becoming captivated with the beauty and virtues of Nessa,³ a sister to St. Ita, he besought that lady to give her consent to a proposal of marriage. Nessa had formed an idea of devoting herself to a life of celibacy, but St. Ita induced her to become the wife of Boeanus. Afterwards, through her prayers, Ita procured for this married couple that choicest blessing of Heaven, the birth a son, predestined to become a great saint in the Irish Church. This infant was called Mochoemoc⁴ or Pulcherius.⁵ He is venerated at the 13th of March.⁶

A rich man, at one time, brought a great sum of money to the self-denying servant of Christ, and laid it at her feet; when having removed it, in order to show her contempt for the mammon of this world, Ita ordered her female attendants to bring water, and wash her hands which had been defiled, as it were, by coming in contact with such treasure. Surprised at this action,

²⁵ See Colgan's "*Acta Sanctorum Hiberniæ*," xv. Januarii. Vita S. Itæ, cap. xiii., p. 67.

²⁶ See Colgan's "*Acta Sanctorum Hiberniæ*," xv. Januarii. Vita S. Itæ, cap. xvi., p. 68.

CHAP. III.—¹ There was another Beoanus, or, as others have it, Beoadus, in the province of Connaught. He was an artisan, likewise, and father to St. Keiran of Clonmacnoise; but a different person from the Beoanus here mentioned. See Colgan's "*Acta Sanctorum Hiberniæ*," xv. Januarii, n. 15, p. 71.

² This narrative proves the proficiency of our native artisans in carpentry and masonry, at a very early period.

³ This holy woman was a saint of Mun-gret. Professor O'Looney has informed the writer, that in an Irish manuscript, it is stated, she procured the use of sight for St. Colman, a Bishop of Lismore.

⁴ In another Life of St. Ita, he is called the father of many monks. The name,

Mochoemoc, Caomhoc or Caomhan, in Irish, corresponds with the Latin word Pulcherius.

⁵ See Colgan's "*Acta Sanctorum Hiberniæ*," xv. Januarii. Vita S. Itæ, cap. xv., p. 68.

⁶ There is an account, both in the Life of St. Ita and of St. Mochoemoc, regarding an event preceding the birth of this latter saint. It would seem almost incredible, if there were not some grounds for supposing the author of either Life to have been cotemporaneous, at least with St. Mochoemoc. However, as the event referred to had a more particular relation towards St. Mochoemoc, it may be better to defer its insertion until the acts of this saint are given, in accordance with a system generally observed in the compilation of this work, viz., to refer incidents to their natural place, and to avoid unnecessary repetitions of similar narratives, which may be found in different Lives of Irish Saints, or in the other records which illustrate their acts.

the man asked our saint whether riches should be given to the wealthy and powerful, or to the poor and strangers; whereupon she replied, that they belonged to both—to the rich and powerful, to maintain their worldly honours, and to poor and strangers, to attain a reward in Heaven. "But," said the man, "if I cannot give to both, what am I to do?" Ita replied, "It is in your power to apply your substance in the pursuit of worldly honours; or to bestow it on the Lord, from whom it has been received, and who for temporal treasure will accord everlasting life." Much edified by her disinterestedness, this man received her blessing and departed.⁷ At another time, St. Brendan of Clonfert, with whom she was on very intimate terms of friendship, had asked her, what three works were most pleasing to God's sight.⁸ The spouse of Christ answered: "Confident resignation of a pure heart to God; a simple religious life; magnanimity with charity—these three works are most agreeable to the Lord." Hereupon she was asked, what three things were most displeasing to God. She replied: "A countenance hating men; an affection of depravity in the heart; an absorbing love of riches—these three things are very displeasing in God's sight." St. Brendan and those who were present admired the holy virgin's wisdom; and they gave praise to God, who appeared to have spoken through the lips of his gifted servant.⁹ The saint was accustomed to retire frequently into some secret place, where she gave herself up entirely to prayer and Divine contemplation; especially revolving in mind mysteries of the Holy Trinity, which nearly always formed the subject of her sublime meditations, and which excited devotional fervour within her soul. Desirous of beholding her during these moments of transport and rapt adoration, a holy virgin stole upon her unawares, and beheld three brilliant globes of light, radiant as the sun. These shed an intense and a lustrous glare over the whole space surrounding her. Alarmed at this vision, the virgin felt unable to approach St. Ita. She returned, however, filled with admiration at this unexpected apparition, which appeared emblematic of the usual subject matter occupying our saint's contemplative aspirations.¹⁰

It happened that a theft had been committed in some nunnery, at a place called Direo-Chuisgrigh.¹¹ In the narrative of our saint's life, it would seem to have been situated at no great distance from her enclosure, and it was probably one of her own affiliated establishments.¹² In order to discover the offender, their abbess questioned her nuns. These were unanimous in denying all knowledge of this crime. However, as one among the number was undoubtedly guilty, suspicion fell upon a nun, who, as the sequel proved, was unjustly accused of this offence. But the abbess, knowing St. Ita's prophetic inspiration, proposed to the nuns that they should all visit her in a body. Having a fore-knowledge of their approach, our saint had baths and a banquet prepared for her visitors. The abbess with her nuns approached St. Ita. Each religious saluted her in turn with a kiss of peace, excepting

⁷ See Colgan's "*Acta Sanctorum Hiberniæ*," xv. Januarii. Vita S. Itæ, cap. xviii., p. 68.

⁸ To her St. Brendan is said to have been indebted for his education. While devoting herself to teaching the young, she also assisted the poor around her by finding employment for them in erecting her monastery, and in prosecuting other works. See Miss M. F. Cusack's "*History of the Kingdom of Kerry*," chap. iii., pp. 45, 46.

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⁹ Colgan's "*Acta Sanctorum Hiberniæ*," xv. Januarii. Vita S. Itæ, cap. xix., p. 68.

¹⁰ See Colgan's "*Acta Sanctorum Hiberniæ*," xv. Januarii. Vita S. Itæ, cap. xx., pp. 68, 69.

¹¹ This place does not appear to have been yet identified.

¹² Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. xi., sec. ii., n. 10, p. 86.

that nun who rested under an unjust suspicion of her sisters.¹³ The spouse of Christ, however, noticing her hesitation, said, "Come hither, innocent virgin, and kiss me, for certain it is that you are not guilty of this theft." The other nuns requested Ita to declare who had been the delinquent. Our saint replied: "She who for another fault has been put upon penance is the thief, and she has hidden the article stolen¹⁴ in a particular place, where you shall discover it. Yet she who has stolen it will not remain in your cell, but she shall become an abandoned creature." According to our saint's prediction, the missing article was found in that place indicated; and the unhappy culprit, quitting her habit, became lost to a religious life, while the falsely-accused virgin's character remained pure and unsullied after this trying ordeal.¹⁵

On a great festival, St. Ita besought the Almighty to grant a favour, namely—that on a particular holiday, she might receive Christ's Body and Blood from the hands of a most [worthy priest].¹⁶ Through Divine bounty, she was immediately conducted to Clonmacnoise city,¹⁷ where at a great distance, and according to her desire, she had the happiness of receiving Holy Communion. This was administered by a venerable priest. But no person had seen the virgin travelling on her way to Clonmacnoise, nor returning therefrom; nor had any person been witness to her reception of Holy Communion. St. Ita returned to her nuns, on the same day she had received Communion, in that unusual manner. Meantime, an angel appeared and related to a certain holy and aged man at Clonmacnoise, all that had happened. Wherefore, that priest who had offered up the Holy Sacrifice of the Mass,¹⁸ with other clerics, undertook a long journey to St. Ita, that they might obtain her blessing. During this journey, one of them had been deprived of sight owing to some accident. But the pious pilgrims consoled themselves with an expectation that the holy abbess should entreat our Lord on their arrival, and that by her prayers the blind man must be restored to sight. Ita had a miraculous manifestation of their approach, and she was enabled to relate their expected visit to her religious sisters. The servant of God received her guests with great joy; and through her instrumentality, sight was restored to that monk who had met with the accident. St. Ita then requested that priest from whom she had received Communion at Clonmacnoise, to sing Mass in her presence; and she ordered her spiritual daughters to bestow upon him those vestments he wore during immolation of the holy Victim. However, he refused to accept them, saying, that his superior, the Abbot Eneas,¹⁹ had commanded them to receive nothing from Ita, but the favour of her prayers. St. Ita then said, "Your holy abbot, Eneas, will not be displeased, if you accept this gift from me; and I shall

¹³ This incident serves to show how strictly a community of goods was required to be observed in our early Irish monastic and conventual establishments.

¹⁴ "Inter lignum veli et pratum suum," are the words used to denote the spot where this article had been hidden. A literal rendering of the Latin will hardly serve to convey any distinct idea regarding the locality.

¹⁵ Colgan's "*Acta Sanctorum Hiberniæ*," xv. Januarii. Vita S. Itæ, cap. xxiv., p. 69.

¹⁶ This passage is worthy of notice, as showing belief of the early Irish Church in the Catholic dogma, regarding the reality of Christ's Body and Blood in the Sacrament of

the Blessed Eucharist.

¹⁷ In noticing the exact location of Clonmacnoise on the banks of the Shannon, Colgan also adds, that in his own time it was an episcopal see. "*Acta Sanctorum Hiberniæ*," xv. Januarii, n. 18, p. 72. Clonmacnoise must have been a considerable place, when St. Ita's Life had been written.

¹⁸ The words in the Life are, "Ille autem sacerdos qui immolavit hostiam, quam suscepit S. Ita," &c.

¹⁹ St. Oena, Ængus, or Ængussius, Abbot of Clonmacnoise, is venerated on the 20th of January, where further notices of him may be found.

give you a token to this effect, in an anecdote I am about to relate. On a certain occasion he visited the monastery of the holy virgin Chinreacha Dercain,²⁰ who asked permission to wash his feet, to which request he assented. Then this holy virgin, Chinreacha, washed the feet of Eneas, and she wiped them with a towel; as God is now my witness, I held a part of that towel, and also helped to wipe your abbot's feet. When reminded of this circumstance, he shall be pleased, and he will joyfully accept my present." While the visitors received her gift, they also admired the holy virgin's piety. Having obtained her blessing, they returned to Clonmacnoise. All that St. Ita had spoken was afterwards verified.²¹

CHAPTER IV.

ST. ITA'S PROPHETIC AND MIRACULOUS POWERS—HER PRAYERS FOR THE REPOSE OF HER UNCLE'S SOUL—HER INTERCESSION FOR A HOMICIDE EFFECTUAL WITH THE CHIEF OF HY-CONNAILL.

AT one time, a certain man had killed his own brother; moved with remorse he came to St. Ita, and did penance, according to her direction. Seeing his devout dispositions, the abbess told him, that were he to follow her advice, he should not die a sudden death, but enjoy eternal life. As a military man, he was afterwards summoned to battle by his chieftain. Being unsuccessful, this soldier, with many of his comrades, was slain in battle. When the matter was told to Ita, she said, "I have promised this man should terminate his life in a happy manner, because he performed faithfully what I enjoined on him." She then directed her servants to go and call the deceased from the field of slaughter, in God's name, as she believed he should then return to life. Having obeyed her orders, this soldier arose from the field. He then ran towards those who had called him, as if he had not been even wounded. He afterwards went with the servants to visit St. Ita. As she had foretold, the future event of a happy departure was granted him, in addition to other favours he received. On a certain occasion, greatly afflicted at the death of his son, a man came to our saint, and, while tears bedewed his cheeks, declared in a rude manner, that he could not cease to weep, nor leave her habitation, until she should have restored his son to life. St. Ita meekly answered: "Whatever you ask of me, O man, is not due to my merits, but to those of the apostles, and saints like to them." The man replied, "I am chiefly afflicted, because my son lost the use of speech before his death, so that he could neither confess to God, nor speak to us; I ask, therefore, that you obtain from the Holy Trinity he might even live for one day, so that I might be able to hear his words." Ita said, "For what length of time would

²⁰ Not being able to find any female saint named Kenreacha, either in our ancient Martyrologies or in other records, for a length of time, Colgan was under an impression, that Kenreacha was erroneously inserted for Kunera. But, having examined this matter more attentively, he thought the saint here spoken of must have been identical with St. Kairecha, called also Dercain. The addition of this latter cognomen leaves the question beyond doubt; especially when we take into consideration a strong affinity between the names themselves. According to the "Martyrologies of Tallagh," Maria-

nus O'Gorman and Maguire, St. Cairecha was venerated on the 9th of February. See "Acta Sanctorum Hiberniæ," xv. Januarii, n. 20, p. 72.

²¹ See Colgan's "Acta Sanctorum Hiberniæ," xv. Januarii. Vita S. Itæ, cap. xvii., p. 68.

CITAP. IV.—¹ This means that he could not ask God's pardon for his sins, or, as written in another codex, "sua peccata confiteri." See Colgan's "Acta Sanctorum Hiberniæ," n. 25, p. 72. This is an instance of our ancestors' ancient practice of confessing sins orally, in the Sacrament of Penance.

you be satisfied he should live, if the merciful God, who raises the dead, had compassion on you, and brought your son to life." The man replied he would feel grateful if his child should live but one day. Ita then said, "He shall live seven years, seven months, and seven days." The youth immediately arose when the saint had prayed for his restoration to life; and he afterwards lived that exact term specified by the holy virgin.²

A man named Feargus, whose son lived at a time when the author of our saint's acts wrote,³ had been afflicted with a malady in his eyes and body. He was brought to St. Ita, in a most deplorable state. Although, in the opinion of friends, his death seemed imminent at the time, yet, through our saint's benediction and prayers, he was completely restored to the use of sight, and to general health of body. Having returned to his home, he enjoyed those blessings accorded him, to the very date of his death.⁴ An uncle of our saint, who dwelt in the Nan-Desii country, died. He left eight sons, who were sent for by the holy Abbess of Cluain Credhuile, when this report of their father's decease had been made known. On their arrival, she addressed them as follows:—"My uncle, your father, is dead; alas! for his transgressions, he now suffers in the lower regions.⁵ To me the manner of his suffering has been revealed; but let us attempt something for the deliverance of his soul, therefore, do as I require: let each one of you, every day throughout the whole of this year⁶ give bread and meat or butter with lights to the poor, for his soul's rest, and at the end of this year return to me." Being rich in this world's goods they did as their venerable relative had commanded them, and at the expiration of the time appointed they returned to her. Ita said: "Your father is in a great measure released from his sufferings, through your offerings and my prayers; now go, and make like

² Colgan's "*Acta Sanctorum Hiberniæ*," xv. Januarii. Vita S. Itæ, cap. xxii., xxvii., pp. 69, 70.

³ The reader will refer to what has been said, in a previous chapter.

⁴ Colgan's "*Acta Sanctorum Hiberniæ*," xv. Januarii. Vita S. Itæ, cap. xxv., p. 69.

⁵ Colgan, having cited these words, "in pœnis infernalibus pro commissis suis torquetur," and, "pater vester ex undis inferni dimidia parte extractus est," and "pater vester ex toto inferno ereptus est," adds, that no real difficulty can occur in understanding these passages, although it might appear otherwise at first sight. For by "pœnas infernales," we are to consider the heavy punishments of purgatory, and by the word "infernum," we must understand purgatory itself. This is rendered plain for a double reason. First, in another copy of St. Ita's Life, in his possession, there is no mention made of the pains of hell, but of dire and heavy punishments. As a proof of his assertion, Colgan quotes those extracts, which justify his statements. In such passages, we find no punishments distinct from those of purgatory. Secondly, the word "infernus," is frequently used to designate a subterranean place; and "pœna infernalis" is often intended to signify punishment to be endured in a place under earth. Not to mention many passages from Holy Scrip-

ture, where "infernus" is taken for a subterranean place, and for purgatory, we also find a like sense applied to this term, both by the Church and by the Holy Fathers. Thus Tertullian, "*Liber de Anima*," cap. 17, says, "In carcerem te mandet infernum unde non dimittaris nisi modico quoque delicto mora resurrectionis expenso." Here, by "carcerem infernum," we must necessarily understand purgatory, as souls are not freed from any other lower prison. Likewise, St. Jerome, "in cap. 9, Amos," "Quando anima vinculis laxata corporis, volandi quo velit, sive quo ire compellitur habuerit libertatem; aut ad inferna ducetur, de quibus scriptum est, in inferno quis confitebitur tibi; aut ad cœlestia sublevabitur." Here "infernus" is taken generally, as well for the prison of the damned, as for purgatory. The Church, again, in the Apostles' Creed, says, regarding Christ, "descendit ad inferos." See "*Acta Sanctorum Hiberniæ*," xv. Januarii, n. 23, p. 72.

⁶ In connection with this subject, Dr. Lanigan also remarks: "The phrase, infernal pains, affords a very strong proof of the antiquity of the Life, whereas for many centuries back the Western Church has, instead of it, generally expressed such pains by the name of purgatory. A similar phrase is still retained in one of the prayers of the Mass for the Dead: 'Libera Domine animas omnium fidelium defunctorum de pœnis

offerings this year, and then return once more to me." They accordingly obeyed her instructions, and on their visiting Ita again, she said: "Your father is now released from the pains of purgatory; but he is yet without clothing, because he gave no garments to the poor, in Christ's name; therefore, give ye alms in clothing that he may be clad." They again distributed gifts in the manner pointed out for another year. Then returning once more to their cousin, she said, "Your father now enjoys rest, through your alms and my prayers, but especially through God's mercy. Therefore, do you refrain from unlawful desires of the world and its concupiscence, for which your father has suffered." Giving thanks to God, and to His servant, Ita, they returned to their own country.⁸

One day, our saint desired some of her nuns to go forth from the enclosure, and bring her word regarding two men, who were on their way to visit her nunnery. Doing as they were ordered, these nuns brought back intelligence, that two brothers of the neighbourhood, well known to them, were coming. Fetching a deep sigh, the abbess said, "Woe! woe, to these men, grief shall shortly oppress me and them, for one of these brothers shall murder the other." This event happened in accordance with the saint's prediction, whereupon, the culprit was brought before the chieftain of Hy-Connaill, to receive judgment due to his crime. Being condemned to death, and considering the affliction into which his mother must be plunged by the double loss of her two sons, St. Ita resolved on exerting her influence with the chief, to effect a respite for the malefactor. This mediatorship she assumed, through the double motive of affording consolation to the parent of the unfortunate criminal, and of giving the fratricide an opportunity for doing penance. The chieftain was moved by our holy virgin's entreaties on behalf of this guilty young man, and he was restored to liberty. However, lest any damage should afterwards take place, through this extended clemency, the chief declared that to St. Ita must be imputed its occurrence. He recommended her, moreover, to induce the murderer to expiate his crime by practising a rigorous course of penance. Ita returned for answer, that although his repentance might be deferred for a while, yet it must certainly take place; and as she desired, that the criminal's repentance should rather be voluntary on his part than a result of coercion, the servant of God waited in patience and hope for his conversion. Although, for a time delayed, her expectations were finally crowned; and her patience was amply rewarded by the total change of heart which tranquillized the mind of this unhappy man.⁹

infernī, et de profundo lacu,' &c. I need not tell the reader that the *infernus* or *infernalis* in the now quoted passages do not refer to the hell of the damned, out of which the Church never expected any deliverance. This manner of speaking was used in consequence of an opinion held by many theologians, that not only the devils and the damned, but likewise the souls in a state of purgation are confined in subterraneous regions, yet with this difference, that the former are kept in its lowermost and deepest parts, while the place for the latter, although contiguous to it, is supposed to be higher up (See Bellarmin De Purgatorio, lib. 2, cap. 6). But, as this place was still considered as under the earth, the name *infernus*, which signifies a lower region or tract, was often applied to it, in the same manner as it has been used also for

the grave." See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sec. ii., n. 11, pp. 86, 87.

⁷ "This means that, although he was freed from the purgatorial sufferings, yet his soul was not as yet in a state fit for enjoying the beatific vision and that heavenly clothing, of which St. Paul says, 2 Cor., v. 2: We groan, desiring to be clothed over with our habitation, which is from heaven." Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xi., sec. ii., n. 12, p. 87.

⁸ See Colgan's "Acta Sanctorum Hiberniæ," xv. Januarii. Vita S. Itæ, cap. xxvi., pp. 69, 70.

⁹ See Colgan's "Acta Sanctorum Hiberniæ," xv. Januarii. Vita S. Itæ, cap. xxix., p. 70.

CHAPTER V.

VICTORY OBTAINED BY THE HY-CONNAILL CLAN THROUGH THE PRAYERS OF ST. ITA—
HER MERCIFUL OFFICES TOWARDS A PENITENT—ST. ITA'S BODILY AFFLICTION—
HER LAST ILLNESS AND DEATH—LOCAL AND GENERAL COMMEMORATION—HER
INTIMACY WITH MANY IRISH SAINTS—CONCLUSION.

SOMETIME after these occurrences, a great war¹ was waged against the Hy-Connaill people, by habitants from the western part of Munster. The Hy-Connaill sept, being numerically inferior to their enemies, had recourse to St. Ita, who addressed her prayers to heaven, and to the adorable and undivided Trinity, that her clients might receive succour from above, in the unequal conflict, and from which, in all human probability, they could not hope to escape with success. A small army, they were able to muster, went forth with confidence, founded on the prayers and intercession of their saintly patron; and, having encountered an overwhelming force opposed to them, they fought with desperate resolution, until victory finally inclined to their side. The enemy was routed with great slaughter; and the sept of Hy-Connaill returned from the battle-field, full of gratitude to God and to their patron saint, for that glorious victory they obtained. It would appear, that St. Ita exhorted her people to do penance for their sins, before joining in battle array. But at least one among their number, although he promised repentance, did not redeem this pledge. Therefore our saint desired him to be conducted to her presence. According to a description given by the abbess to her messengers, this man was found wounded after the battle, having being engaged in the foremost ranks. When brought before Ita, he was kindly received, and healed of his wounds through her intercession. Afterwards, he brought forth fruits worthy of penance, and departed to the rest of an immortal life.²

Once upon a time, St. Ita said to her spiritual daughters, in a spirit of prophecy: "At this very moment one of our family has lost her soul; go, therefore, and inquire which one among us has become a prey to the ravening wolf." But they were unable to discover this offender. St. Ita ordered them to appear collectively in her presence. Being questioned on the matter, all denied their knowledge or consciousness of this imputed crime. That person who had sinned denied her guilt with the rest. Then St. Ita told her, she had deeply offended God on that day; and, because she had not confessed her crime, or repented its commission, she should be dismissed with shame and reproach. This guilty person, wandering about through many places, at length became a slave or servant to a certain magician, in Connaught. The

CHAP. V.—¹ This, in all probability, was the event thus recorded in O'Donovan's "Annals of the Four Masters," vol. i., pp. 184, 185. "The Age of Christ, 546. The battle of Cuilne, in which many of the Corcoiche were slain through the prayers of [St.] Ita, of Cluain-Creadhail." Mr. O'Donovan says, he was unable to identify Cuilne; but of the Corcoiche, he remarks that they were a Ui-Fidhgente sept, located in the present county of Limerick, and in the barony of Lower Connello. After the establishment of surnames, O'Macassy was chieftain over this sept. See *ibid.*, nn. (i.k.), p. 184. O'Flaherty describes the country

of Hy-Figente and the Corcoiche sept. The Hy-Figente derived their name from Fiach Figente, and they occupied that plain of Munster, extending from Luachra mountain, in Kerry to the southern bank of the Shannon. See "Ogygia," pars. iii., cap. lxxxi., p. 381. The battle of Cuilne is placed five years later, in the "Annals of Ulster," than in those of the Four Masters. We there read: "A.D. 551, Bellum Cuilne, in quo ceciderunt Corcu Oche Muman, orationibus Itæ Cluana."

² See Colgan's "Acta Sanctorum Hiberniæ," xv. Januarii. Vita S. Itæ, cap. xxx., p. 70.

abbess knowing her condition told her sisters in religion, that were she to regain her liberty once more, she should atone for past offences. Ita then sent messengers to St. Brendan, to request his influence in obtaining from the King of Connaught freedom for this wretched vassal. Her object was at length effected. This unfortunate creature and her daughter were sent back to the abbess, by St. Brendan. Both were received with compassion, and even with joy by our saint. They remained in Ita's nunnery; the mother subjecting herself to a rigorous course of penance. Afterwards she persevered in a blameless course of life, until the day of her death.³

St. Ita is said to have suffered a great bodily affliction, which she carefully concealed from the knowledge of others. A sort of worm, called a Daol,⁴ preyed upon her side, and at last it grew to a large size. This continued for a long time, so that the holy woman suffered a continuous martyrdom. Moreover, Cuimin of Coindeire states, in the poem⁵ which begins, "Patrick, of the city of Macha, loved;" that for love of the Lord, she never laid down her cheek or her face to rest. Thus he says,

"Mide loved great nursing,
Great humility without ambition;
Her cheek on the pillow she never laid,
From love of the Lord," &c.

Having now attained an extreme old age, the holy abbess called her daughters around her, and told them in a calm manner that the term of her sojourn in life was nearly accomplished. Before this period, however, had arrived, St. Macnessius⁶ of Clonmacnoise despatched messengers to her with word that his predecessor, and the friend of our saint, had requested her to send some holy water. Having complied with this request, she desired the messengers to return, and that they should find her living; but before their next arrival at Clonmacnoise, she declared that the Abbot Eneas should have departed this life.⁷ Shortly after such occurrence, she was seized with her last illness. No sooner had the news of her infirmity gone abroad, than many holy persons of both sexes flocked to her nunnery, expecting to witness the happy termination of her labours and virtues.⁸ Before her departure, she invoked a blessing on the clergy and people of Hy-Connaill, who adopted her as their patron saint. There, with devout aspirations towards the Holy Trinity, her soul passed out of this world, to rejoice for ever before God's throne, in company with the saints and angels.⁹

The body of our saint was deposited in that place she had chosen for her earthly habitation. After a solemn celebration of the holy Sacrifice of Mass,¹⁰

³ See Colgan's "*Acta Sanctorum Hiberniæ*," xv. Januarii. *Vita S. Itæ*, cap. xxxi., p. 70. The incidents related in this chapter seem only a more detailed account regarding what we read in the fourteenth chapter of St. Ita's life.

⁴ In a note at this place Dr. Todd says, "The word Daol is explained a cockchafer, a leech." Colgan renders it "Vermis."

⁵ In a note Dr. Todd says, "This poem which is frequently quoted by our author, has been printed with a translation by Mr. Curry, in the late Rev. Matthew Kelly's *Calendar of Irish Saints*, p. 160. The editor, however, does not state from what manuscript he has copied."

⁶ This saint was the immediate successor of St. Ænguss or Eneas, Abbot of Clon-

macnoise. His feast was kept on the 13th of June. See notices of him at that day.

⁷ See notices of him at the 20th day of January.

⁸ It is yet a practice, in the primitive mountainous and insular parts, where Celtic customs most prevail, for neighbours to assemble in groups, when the death of an adult is expected in any particular house. For many days before the sick person's decease, they recite prayers in Irish for a happy departure.

⁹ See Colgan's "*Acta Sanctorum Hiberniæ*," xv. Januarii. *Vita S. Itæ*, cap. xxxii., xxxiii., pp. 70, 71.

¹⁰ This is an early instance of a *Requiem* Mass having been celebrated in the Irish Church.

according to her previous directions, her sacred remains were committed to earth. The ancient author of her life assures us, that a great concourse of people was present at these offices; while innumerable miracles took place at that time, and on future occasions, to the period when his interesting record of her acts had been composed.¹¹ St. Ita departed this life on the 15th day of January. The different Martyrologies of Aengus the Culdee,¹² as also the Commentator on his works, Marianus O'Gorman, the Calendars of Tallagh,¹³ Salisbury, and Donegal,¹⁴ agree in assigning St. Ita's feast to that date. In like manner, the Circle of the Seasons has her commemorated.¹⁵ This saint is mentioned at the present day, in the anonymous list of Irish Saints published by O'Sullivan Beare.¹⁶ The year of her death has been generally assigned to A.D. 569.¹⁷ At Killeedy she has been constantly venerated. On the 15th of each recurring January, the faithful of this remote parish become rejoiced and gladdened at the grandeur and solemnity of ceremonies prepared for them. They are invited to dilate their hearts, and to contemplate, not only the dazzling brilliancy of Him, in whom there is neither change nor shadow of alteration, but also the exceeding great honour of a saint once a pilgrim and sojourner here below, but now crowned with a diadem of unfading lustre. The author of her life remarks, that many of her actions were unrecorded by him; of those he had given, some are omitted in the present narrative, and those in which her name occurs, conjointly with other saints, will be found distributed in different other pages of this work.

This holy virgin was formerly held in great veneration by our ancestors; not alone on account of her own sanctity, but because of virtues implanted in those religious persons who were under her direction and training. Besides her sister, St. Fina, and other pious women, Ita taught the principles of religion in early youth, to those holy confessors, the famous St. Brendan, styled the Navigator, on account of his seven years' voyage on the Atlantic, to St. Pulcherius, already mentioned in her life, and to St. Cumine, Bishop of Clonfert. This holy woman was not only venerated in Cluain-Credhail, or Killady Church, and throughout the whole territory of Hy-Connail; but likewise in a place called Rosmide, in her native country of the Desies. Also, the parish of Kilmeedy, in the barony of Upper Connello, in the county of Limerick, signifies "the Church of Mide;"¹⁸ and of course it derived name from the celebrated virgin of Killeedy. There are no ruins visible in this parish,¹⁹ but the Protestant church appears to have been built within the old

¹¹ See Colgan's "Acta Sanctorum Hiberniæ," xv. Januarii. Vita S. Itæ, cap. xxxiii., p. 71.

¹² The following extract from the Felire, and its English translation, have been furnished by Professor O'Looney:

A xiiii. kl. ƿopaio moƿ n-ƿuƿ n-ƿaƿan
Capaio moƿ tƿom tƿeƿan
m ƿuƿan bân muman
ite Cluana Cƿeƿail.

A xviii. kl. "She endured much painful disease

She loved the great heavy
tertian fasts

The radiant sun of Munster's
women

Ite of Cluain Credail."

¹³ Edited by Rev. Dr. Kelly, p. xii. Likewise at this date, in the Franciscan

copy of the Tallagh Martyrology we read, Ɔoƿmmitatio itæ aƿuƿ ƿilapum Cairaƿpe.

¹⁴ Edited by Drs. Todd and Reeves, pp. 16, 17. In the table appended, we are informed that there was a holiday to her in the parish of Cill-Idc, in the diocese of Limerick. See *ibid.*, pp. 428, 429.

¹⁵ At p. 15.

¹⁶ See "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 49.

¹⁷ At 569, we find the following record: "St. Ite, virgin, of Cluain-Creadhail, died on the 15th of January, she was also called Mide." And on this passage, Mr. O'Donovan remarks: "The churches called Kilmeedy, in Munster, are named after this virgin." See "Annals of the Four Masters," vol. i., pp. 206, 207, and note (g), p. 206.

¹⁸ In Irish Cill mîœ.

¹⁹ The "Liber Regalis Visitationis,"

graveyard.²⁰ Many other places, especially in the south of Ireland, seem to have been dedicated to her memory.

Several of the Irish Saints, celebrated in our records, were her contemporaries ; and in the relation of their actions, the virtues and acts of St. Ita are likewise commemorated. Thus was she intimate with the holy Abbot Comgan,²¹ with St. Brendan the Navigator,²² with St. Luchtigernus,²³ with St. Lasreanus,²⁴ not to mention others of her holy relatives,²⁵ and persons who have been noticed in the preceding pages. So great was her renown, that Ita had been affectionately styled the Brigid of Munster. And justly was she so-called, for Ita continued in her own province the glorious promotion of female sanctification, which the wonder-working Abbess of Kildare had inaugurated for the whole of Ireland.

The holy woman Ita suffered a meritorious martyrdom for God ; in the sense, that she bore with great patience a bodily affliction in the most resigned and exemplary spirit. She loved mortification and self-denial. She was the refuge and solace of sinners ; ever compassionate towards the erring, and ever charitably disposed towards the poor. May her memory then be in perpetual benediction among the lowly and humble, as among the high-born and penitent, who implore her intercession. May the inhabitants of her parish and district never forget her admirable character, and her constant patronage over them, that so they may pay her deserved tributes of affection and grateful reverence on every recurring day of her festival.

ARTICLE II.—ST. CRITAN, CRIOTAN, OR FINNCRIDAN, OF CRAIBHAIGH, OR CREBEE. To determine the age or place of this saint seems a matter of some difficulty, if not of actual impossibility ; because so many names of saints¹ agree with his, and so many denominations² of places accord with the locality which has been assigned to him. In the Martyrology of Tallagh,³ a festival in honour of Finnocridan of Craibhigh, is set down at the 15th of January. The prefix "Finn," or "Finē," relating to "fairness," seems as having reference to the colour of his hair or complexion. Without such a prefix, on this day, in the Martyrology of Donegal,⁴ we find simply entered, Critan, of Crebec.⁵ The reader is referred to the notice of St. Dalua, of

which places Kilmeely, *alias* Kilmureely (for Kilmeedy) in the Deanery of Rathkeale, reports the living as valueless.

²⁰ See "Letters containing Information Relative to the Antiquities of the County of Limerick, Collected during the Progress of the Ordnance Survey in 1840," vol. ii., pp. 163, 164.

²¹ See his Acts at the 27th of February.

²² See his Life at the 16th of May.

²³ See notices of this saint at the 28th of April.

²⁴ See an account of him at the 25th day of October.

²⁵ The Decies Saints, belonging to Ita's family line, are tabulated with their genealogies given in Colgan's "Appendix ad Acta S. Itæ," cap. ii., p. 73.

ART. II.—"Thus besides the present saint, venerated on this day, we have a St. Critan or Criotan, commemorated at the 7th of February ; one respectively at the 11th and 17th of May ; at the 25th of July ; at the

16th of September ; at the 16th of October ; at the 18th of November ; and at the 13th of December.

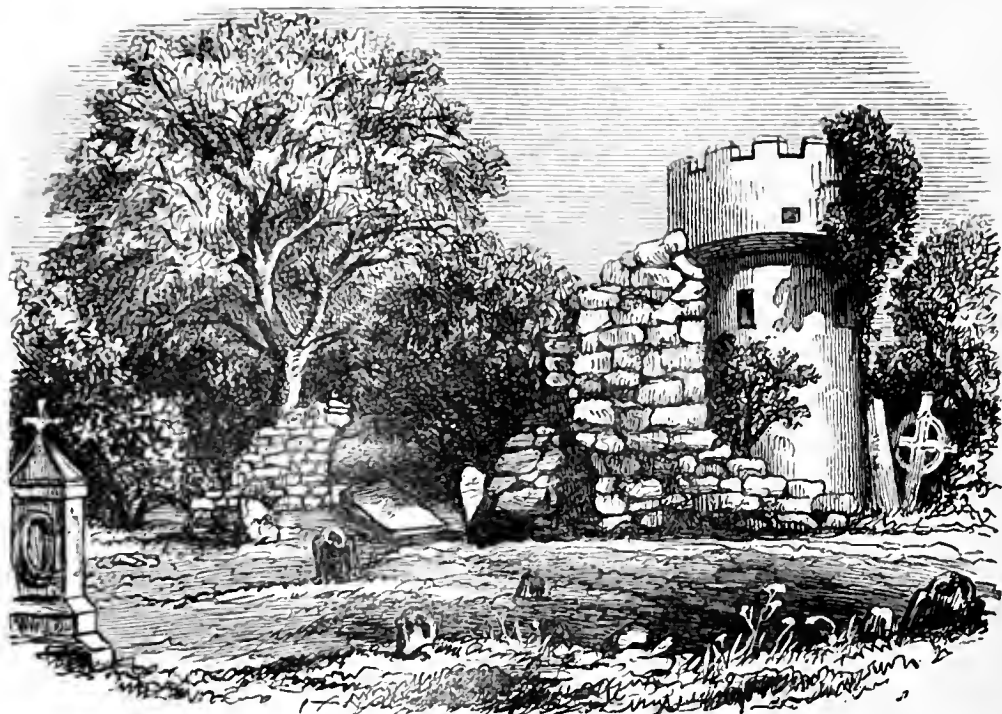
² Over one hundred places, having connexion with Creevy, simply, or in composition, are named among the Irish townlands. Dr. P. W. Joyce writes to state, that Cruagh, near Killikee, county of Dublin, is the same as Cpaebac, "a bushy" or "a branchy place."

³ Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy we read *finochpitan* *cribige*.

⁴ Edited by Drs. Todd and Reeves, p. 17.

⁵ At this word, as we learn in a note to the published "Martyrology," a more recent hand has added here in Roman characters, "Mar. (i.e., the Martyrology of Marianus O'Gorman) Adventus filiarum Carbrei (Addit M. Taml. Dormitatio Itæ [read Ita], et filiarum Carbrei)." The meaning is, that Marianus O'Gorman adds at this day, "the coming of the daughters of Carbre" (*cecc ingon cáro*

Dun-tighe-Bretan,⁶ for some allusion to the county of Dublin parish, known as Cruagh or Creevy. This seems to have been the site for an ancient religious establishment from a remote period; for in the year 1184, Prince John granted Cruagh, with its church, to the See of Dublin, and its subsequent history is interesting.⁷ An old graveyard, lately enclosed, and by order of the poor-law authorities disused for interments, is to be seen, embowered with trees, growing around and within the area.⁸ Within it stood the antique church, surrounded by the graves and tombs of the dead. It cannot be asserted, however, with any degree of certainty, that the present Creevy is the place specially connected with this saint's veneration. Still a few descriptive particulars regarding it may prove interesting to the antiquary. The old church measured 34 feet in length interiorly, while it was less than 20 feet in breadth interiorly. At present only a few fragments remain. It was built of rough granite stones. In the fragments remaining the east wall shows



Ruins of Cruagh, or Creevy, County Dublin.

only the turning of a circular doorway or arch; while in the west gable there was a window, as one side of it is plainly visible. A nondescript round tower stands at present, partly encroaching on the nave, and it is entered near the ground by a square-headed doorway. A little over this it is arched with a stone roof, while above there is a compartment, having small window opes, and these are crowned by a turretted battlement. This structure is a comparatively modern one, erected within the present century to shelter persons guarding their deceased friends' remains from nocturnal aggressions of the resurrectionists. The situation is a most superb one; sheltered on the south, east, and west by the Dublin mountains, and rising on a steep knoll, over a rivulet

Choirpne); and that the "Martyrology of Tamlacht" adds "Dormitatio Ite et filiarum Carbrei."

⁶ See 7th day of January, Article ix.

⁷ See D'Alton's "History of the County

of Dublin," pp. 794 to 797.

⁸ The accompanying sketch of Cruagh or Creevy, taken by the author in August, 1873, has been engraved by Mr. Gregor Grey, of Dublin.

running towards the river Dodder in a deep valley, and towards the city of Dublin. From the graveyard a noble view of the metropolis, the vale of the Liffey, and far out to sea, may be obtained.

ARTICLE III.—SAINTS MAURA AND BRITTA, MARTYRS. It is remarked by a great saint, that the soul may escape to God while the world passes away from our view.¹ The Bollandists have inserted notices of Saints Maura and Britta in their great work, at the 15th day of January.² St. Gregory of Tours has treated about these holy virgins.³ Saussay, in his supplement to the Gallic Martyrology, has set down their feast for this date.⁴ But, as we have already observed at the previous day, a fuller notice must be reserved for another festival of Saints Maura and Britta, also called Brigida, at the 13th of July.

ARTICLE IV.—ST. DIARMAID, PRIEST. The true priest not alone offers the mysterious sacrifice of the new alliance; but for the truth of heavenly doctrine and the liberty of God's holy Church, he is ready to offer himself as a living sacrifice, like his Divine Master. Diarmaid, priest, is set down in the Martyrology of Donegal¹ as having a feast on this day. A similar entry occurs in the Martyrology of Tallagh² at the 15th of January. Among the disciples of St. Patrick, a St. Diernitius is mentioned;³ but he is called a Bishop of Dromensis, or Druim-choreo-thri, in Meath. He was the son of Restitutus and Darerca, the sister of St. Patrick.⁴ By his illustrious uncle he had been set over the church already designated, and which had been founded by the great Apostle.⁵ It seems to us St. Patrick's nephew, the bishop, St. Diernitius, must be distinguished from the present holy priest. The latter is said⁶ to have been brother to St. Evinus, the reputed author of the Tripartite Life of St. Patrick; while his church is stated to have been Kilmackeon, near Sligo. Altogether, the exact identification of the present saint and his place appears to be yet a matter for speculation and further inquiry.

ARTICLE V.—ST. FARANNAN, ABBOT OF KILDARE. [*Seventh Century.*] Gentle, firm, and faithful, the holy superior of a religious community sympathizes with and becomes attached to the lowliest brother of his happy household. This pious abbot was born probably in the earlier part of the seventh century. He appears to have succeeded St. Lochenius Menn, who died A.D. 694, in the government of Kildare Abbey.¹ The present saint had only a short term of rule; for he is said to have died on the 15th of January—on which day his

ART. III.—¹ St. Ambrose, "De Fuga Seculi," cap. viii.

² These notices are contained in four paragraphs. See "Acta Sanctorum," tomus i., xv. Januarii. Vita S. Mauræ et Brittæ, p. 1018.

³ In his tract, "De Gloria Confessorum," cap. xviii.

⁴ Cassius, Ferrarius, and Molanus, in the first edition of Usuard, have their festival at the 14th day of January.

ART. IV.—¹ Edited by Drs. Todd and Reeves, pp. 16, 17.

² Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy we find *Diapmarc pperbeten*.

³ See Colgan's "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap.

xxiii., p. 266.

⁴ Colgan thinks he must have been either the Diernitius Presbyter, who is venerated on the 15th of January, or possibly another St. Diarmait, a bishop, who is recorded in our calendars at the 12th of December, according to the Martyrologies of Tallagh, of Marianus O'Gorman, and of Donegal. See *ibid.*, cap. iv., p. 231.

⁵ See *ibid.*, "Septima Vita S. Patricii," pars ii., cap. vi., p. 130, and n. 24, p. 173.

⁶ Such is the information communicated to the writer by the Very Rev. Joseph M'Tucker, P.P., Boyle, and V.G., in a letter dated October 16th, 1873.

ART. V.—¹ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 296, 297.

memory is celebrated²—and the year 697 was the last of his life.³ Reared in all the traditions of the Catholic faith, this prelate seemed from the beginning a child of benediction, and full of promise; and his end was but the continuance and realization of his opening career.

ARTICLE VI.—ST. BREACC FELE, OF BEALACH-FELE. [*Probably in the Seventh Century.*] On the 15th of January, the Martyrology of Tallagh¹ enters the name of Brice fheli, of Bealach fheli. He is somewhat differently alluded to elsewhere; for we have a clue to his family given in a later calendar. We find recorded, in the Martyrology of Donegal,² on this day, Breacc Fele, of Bealach Fele. He is here said to be of the family of Fiacha Suidhe, son to Feidhlimidh Reachtimhar. This holy man, Brecus, as the name is Latinized, was the son of Silaus, son to Dubtach, son of Fergna, son to Muredach, son of Sinell, son to Breacan, son of Áengus Lethain, son to Eugenius Breac, son of Artchorb, son of Fiach. Thus he had a common ancestor with St. Ita, and he belonged to the Desii race, in the south of Ireland.³ He lived three generations later than St. Ita. The place where he was venerated has eluded our search, if it be not Ballyfoile, the Anglicized form of the Irish word Bealach Foele, *i.e.*, “the pass or road of Foele.” It is now the name of a townland, in the parish of Kilmadum, and county of Kilkenny,⁴ according to some writer in the local newspaper.⁵ His further remarks, probably somewhat erroneous, may serve to establish an identity between St. Mobrigue and the present St. Breacc Fele. His death is thus recorded in the Annals of the Four Masters at A.D. 730:—“St. Mobrigue, of Bealach-Fele, died.”⁶ The name of this saint is said to form part of the name for the next parish, *i.e.*, Kill-ma-de-mogue. This probably means the Church of my Mogue or Mobrigue, adds the writer, but we believe incorrectly. The site of the original church of this saint, he continues, which is also most probably the place of his burial, is well known by the denomination of Kill-Mogue, on Mr. Comerford’s land, only a few fields from the old castle of Ballyfoile.⁷ It is shown by the same name on the Ordnance Townland Survey, where it is marked, “a burial place for children.” In the neighbourhood, this ancient cemetery is said to be used only for unbaptized children and strangers. We do not think it probable, as the writer avers, that Mobrigue—while it may possibly be contracted into Breacc—can at all be softened down to Mogue. He regards St. Mobrigue as the patron of Ballyfoile.⁸

² See Colgan’s “*Trias Thaumaturga*,” Quinta Appendix ad Acta S. Brigidæ, cap. ii., p. 629.

³ The “*Annals of Ulster*,” and those of the Four Masters agree in this year for his demise.

ART. VI.—¹ Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy at this date we read *Bricc fheli obet*.

² Edited by Drs. Todd and Reeves, p. 17.

³ See Colgan’s “*Acta Sanctorum Hiberniæ*,” Appendix ad Acta S. Itæ, cap. ii., p. 73.

⁴ See the site of Kilmogue graveyard and church marked here on the “*Ordnance Survey Townland Maps for the County of Kilkenny*.” Sheet 14.

⁵ “*The Kilkenny Journal*” of September 11th, 1872, vol. xxxi., No. 3,883. New

Series.

⁶ See Dr. O’Donovan’s edition, vol. i., pp. 326, 327. The learned editor admits that he could not identify this place. The obit of Mobrigiu is not given in the “*Annals of Ulster*,” or of “*Clonmacnoise*.” See n. (q), *ibid*.

⁷ The surrounding scenery, its mountain glens, and ways, will be found admirably described in the pages of the national novelist and poet, John Banim.

⁸ There are two other townland denominations, Upper Ballyfoile and Lower Ballyfoile, in the parish of Dysartmoon, barony of Ida, and county of Kilkenny. No ancient burial-ground appears to have been in either. See “*Ordnance Survey Townland Maps for the County of Kilkenny*.” Sheet 37.

ARTICLE VII.—ST. DARERCA, VIRGIN, DAUGHTER TO CAIRBRE. The published Martyrology of Tallagh¹ records Darerca, virgin, at the 15th of January. With the entry of St. Ita's feast on the same day, it unites that of the daughters of Cairpre. We only find, however, that a saint called Darerca, virgin, and a daughter of Cairbre, occurs in the Martyrology of Donegal² on this day. Little besides can be found relating to this religious woman.

ARTICLE VIII.—THE SEVEN BISHOPS OF DRUIMAIRBHEALAIGH, NOW PROBABLY DRUMREILLY, COUNTY OF LEITRIM. From such notices as our ancient litanies and calendars afford us, we may very reasonably infer that chor-episcopal sees and pastors were numerous in the earlier ages of our national Christianity. To find so many saints, and of the same class, venerated in so many different places—the old names of which can scarcely be identified exactly with modern localities—shows full well the prevalence of holiness among the shepherds who were Divinely appointed to tend the flocks entrusted to their care. Among most nations, it has been remarked by an Irish writer, who has given this subject much attention, seven appears to have been a peculiar, if not a mystical, number. It has been called by a Pagan author¹ the knot and cement of all things, as being that by which the natural world and spiritual world are comprehended under one idea. It was considered a fortunate number among the Persians. But seven is pre-eminently a sacred number.² In that sense, it must have been referred to, in connexion with our various groups of saints and ancient churches. As we are informed in the Martyrology of Tallagh,³ a festival is registered on the 15th of January in honour of Seacht, n-Eps Droma airbelaigh. Their special names do not appear to be known. An equal number of saints is mentioned in the Martyrology of Donegal.⁴ It has for an entry the seven bishops⁵ of Druimairbhealaigh, as being venerated on this day. It is not easy to ascertain this exact locality, under its present denomination; but as these holy prelates are invoked in the Litany of St. Ængus the Culdee, they probably flourished, and possibly not all of them as contemporaries, before the ninth century. At the 15th of January, under the head of Druim Airbhalaigh, Duaid Mac Firis enters, the seven bishops of Druim Airbhalaigh. It has been identified with Drumreilly, in the county of Leitrim.⁶ The parish of Drumreilly is situate partly within the barony of Drumahaire,⁷ and partly within the barony of Carrigallen,⁸ in the county of Leitrim. A part of this parish also lies in

ART. VII.—¹ Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy we have only *Darerca uirg.*

² Edited by Drs. Todd and Reeves, pp. 16, 17.

ART. VIII.—¹ See Cicero, Tusc. Quaest. i., 10.

² See an interesting article, written by the Rev. John O'Rourke, in the "Irish Ecclesiastical Record," vol. ii., May, 1866, p. 380.

³ Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy we read *uiri nepti opomma apbelais.*

⁴ Edited by Drs. Todd and Reeves, pp. 16, 17.

⁵ In a note, Dr. Todd says, at this word *bishops*, "A more recent hand has added here, in Roman characters, 'filii Finni, alias, Fincrittani.'"

⁶ See "Proceedings of the Royal Irish

Academy," Irish MSS. Series, vol. i., part i., pp. 106, 107.

⁷ This portion of it is shown in the "Ordnance Survey Townland Maps for the County of Leitrim." Sheets, 18, 19, 20, 21. It has an area of 16,276 acres. Its western boundary is the River Shannon and Lough Allen. On the latter, in the small island of Inishmagrath are shown the ruins of an ancient church and a graveyard. South-eastward from it there is a graveyard, in the adjoining townland of Fahy. Some old forts and holy wells lie within this portion of the parish.

⁸ This portion of it is shown on the same Maps, Sheets 22, 25, 26, 29, 30. On Drumreilly townland proper there seems to be no remains of the church or graveyard. Except several old forts, few antiquities can be found in this portion of Drumreilly. Its area consists of 14,218 acres.

the barony of Tullaghagh, in the county of Cavan. It is not correct to state that the chief part of this parish is situated within the barony of Carrigallen,⁹ in the county of Fermanagh. There is a Drumralla, called by the Four Masters, *Druimrálach*, and Anglicized "the ridge of the oak;"¹⁰ yet it seems to us the present Drumreilly must mean Reilly's or O'Reilly's ridge, as being connected with family-names very numerous in the locality.

The holy Pope Gregory has remarked in one of his sermons, that as all time is comprehended under the designation of seven days, universality is rightly typified by the number seven.¹¹

ARTICLE IX.—SAINTS AIRECHTAIGH AND ROBERTAIGH, OF INIS-MOR, AND OF AITHCHE, VIRGIN. We read that veneration was given on this day to Airechtaigh and Robertaigh, in Inis-moir, according to the Martyrology of Tallagh.¹ In a later record, we have another saint united with the two holy persons just mentioned. Robhartach and Aircachtach, of Inis-mor, with Aithche, virgin, are entered in the Martyrology of Donegal,² on this day. This latter holy woman is patron of Cill-Aithe, in the diocese and county of Limerick. The place lies within the barony of Kenry, and there a holiday and station had been held to the middle of the seventeenth century.³ Inishmore is applied as a denomination to several islands within and around the shores of Ireland; while Inis or Inish, as a compound, is united to a vast number of Irish localities.⁴ One of those saints has been identified with Robartach, a distinguished scribe or chronographer of Durrow, in the King's County.⁵ He died in the year 870.⁶ Again, Colgan has him identified with a Bishop of Kildare, who is said to have been a scribe and Abbot of Achaden. He died in 873, it is said, and after him Inis-Robartaigh, or "the Island of Robertach," had its name.⁷ Some confusion seems to exist in these various statements.

Sixteenth Day of January.

ARTICLE I.—ST. FURSEY, ABBOT OF LAGNY, IN FRANCE.

[SEVENTH CENTURY.]

CHAPTER I.

INTRODUCTION—THE VARIOUS CODICES, BIOGRAPHIES, AND WRITERS REFERRING TO ST. FURSEY'S ACTS—THIS HOLY MAN A NATIVE OF IRELAND—HIS FAMILY AND RACE—CRITICAL OBSERVATIONS.

THE celebrated saint, whose festival is commemorated on this day, attained great celebrity, not only in his own country, but even among people living in more distant regions. Imbued with a true missionary spirit,

⁹ See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 520.

¹⁰ See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part iv., chap. viii., p. 488.

¹¹ "Homilia in Evangelia," xxxiii.

ART. IX.—¹ Edited by Rev. Dr. Kelly, p. xii. After the entry of nine foreign saints in the Franciscan copy, at this day, the first Irish names given are *Airechtaigh* and *Robartaigh* in *inir moir*.

² Edited by Drs. Todd and Reeves, pp. 16, 17.

³ See Table of the Martyrology, *ibid.*, pp. 360, 361.

⁴ Among places thus called, there was an Inchmore, or Inishmore, in Lough Rea, on the Shannon. Here an abbey formerly stood, but the founder's name is involved in obscurity. See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 573.

⁵ See "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. iv., secs. i., ii., p. 507.

⁶ See O'Donovan's "Annals of the Four Masters," vol. i., pp. 516, 517.

⁷ See "Trias Thaumaturga," Appendix Quinta ad Acta S. Brigidæ, cap. ii., p. 629.

and inflamed with the zeal of an apostle, the island of his birth was found too circumscribed as a field for his great labours. Whilst Ireland had the benefit of his apostleship for many years, England and France were afterwards destined to participate in the blessings of his ministry. Fursey had angelic apparitions during his lifetime. The sublime Dante has even borrowed the plot of his *Divina Commedia* from the celebrated vision of this saint. Biographers can feel at no loss for materials to supply his acts; although it were much to be desired, that the sources whence those writers are obliged to draw, proved equally authentic, as they are abundant. In making use of materials assessable, due care and discrimination become necessary. There are various accounts given respecting the life and visions of St. Fursey. These are contained in numerous old codices,¹ and preserved in the chief public libraries of Europe. The dates for those manuscripts are varied. In the Burgundian Library at Bruxelles, there is a manuscript copy of St. Fursey's acts in Irish.² It was transcribed by Brother Michael O'Clery, from an older copy. Many acts still exist, and most probably more than have been yet described.

ART. I.—CHAP. I.—¹ Among these, we have the following authentic list of the "Vita" or "Visio Sancti Fursei:"—"MS. Nero, E. 1, ff. 91b-95b, vell. folio; xi. cent. MS. Bodl. Fell. 3, ff. 60-66b, vell. folio; xi. cent. MS. Harl. 5,041, ff. 79-98, vell. 8vo; xi. cent. MS. Lambeth, 173, ff. 180-188, vell. folio; xi. cent. MS. Harl. 2,800, ff. 46-50, vell. large folio; xii. cent. MS. Reg. 5, A. vii. ff. 74-84b, vell. 4to; xii. cent. MS. Bodl. Rawl. B. 505, ff. 171-186, vell. folio; xiv. cent. MS. Bodl. Rawl. B. 485, ff. 101-109, vell. folio; xiv. cent. MS. Lambeth 94, ff. 113-119, vell. folio; xiv. cent. MS. Reg. 8, G. vi. f. 201, vell. folio, dble. cols.; xv. cent. MS. Moutis Cassinensis. 140, vell. folio; xi. cent. MS. Monast. S. Vedasti apud Atrebat. MS. Eccl. Atrebat. A. 13. MS. Insul. apud Claudium Doresmiculx. MS. S. Mariæ Bonifantis. MS. Belfort." Again under the heading "Vita Sancti Fursei, Abbatis Hiberni," we find recorded:—MS. Bibl. Vatican Regin. Christin. 573; xii. cent. MS. Bibl. Sessorianæ No. 39, vell. ix. cent. MS. Cygniaccens. in Gallia. MS. S. Mariæ Bonifantis. MS. Belfort." Under the head of "Vita Beati Fursei, Presbyteri atque Abbatis, edita a Sancto Beda, Presbytero," we find a "MS. Coll. Univers. Oxon. lxi. 8 folio, vell.; xiii. or xiv. cent." There is also another "Vita S. Fursei Abbatis," in MS. at Stuttgart. Colgan mentions an Irish Life of St. Fursey in MS., and divided into chapters, which differs from one described in O'Connor's "Catalogue of the Stowe MSS," l. 161, as here named "Beatha Naoimh Furse," or the "Life of St. Fursey." This is classed "MS. Stowe," xxxvi., p. 165, 4to paper; xvii. cent. Besides, we have "De S. Furseo," the same texts as printed in Capgrave and Messingham, "MS. Cott. Tiber. E.1. ff. 22b-25. MS. Bodl. Tanner, 15, vell. folio, dble. cols.; xv. cent. Another "Vita S. Fursei" has been preserved in the following copies:—"MS. Bodl. 336, ff. 235b-236b, vell. folio, dble. cols.; xiv. cent. MS. Bodl.

Laud. Misc. 183, ff. 320-321b, vell. small 4to; xiv. cent." It does not appear from the catalogues or other books of reference to what particular version we must refer the following manuscripts under the head of "Vita S. Fursei, Confessoris." The list is here given with classification:—"MS. Phillips, 4,632. MS. Bibl. du Roi, 1,715 olim Mazarin, vell.; xiii. cent. MS. Bibl. du Roi, 2,768a, olim S. Martial Lemovic, vell.; x. or xi. cent. MS. Bibl. du Roi, 2,993a, olim Colbert, vell.; xiii. cent. MS. Bibl. du Roi, 3,788, 28, olim Colbert, vell.; xii. cent. MS. Bibl. du Roi, 5,269, 12, olim Faurian, vell.; xiv. cent. MS. Bibl. du Roi, 5,280, 11, olim Bigot, vell.; xiii. cent. MS. Bibl. du Roi, 5,291, 18, olim, Colbert, vell.; xiii. cent. MS. Bibl. du Roi, 5,300, 4, olim Faurian, vell. MS. Bibl. du Roi, 5,314, 8, olim S. Martial Lemovic, vell.; xi. cent. MS. Bibl. du Roi, 5,318, 24, olim Bigot, vell.; xiii. cent. MS. Bibl. du Roi, 5,319, 33, olim Colbert, vell.; xii. cent. MS. Bibl. du Roi, 5,341, 29, olim Colbert, vell.; xii. cent. MS. Bibl. du Roi, 5,568, 15, olim Le Tellier, vell.; xi. cent. MS. Bibl. du Roi, 5,604, 1, olim Colbert, vell.; x. cent. MS. Bibl. de l'Ecole de Médecine, Montpellier, 22. MS. Augsburg. MS. Hamburg. MS. Regin. Christinæ Vatican, 5. MS. Regin. Christinæ Vatican, 568. MS. Regin. Christinæ Vatican, 594. MS. Regin. Christinæ Vatican, 108. MS. Regin. Christinæ Vatican, 1,279. MS. Bibl. Laurentianæ-Medicæ Florentiæ, xvii., 34. MS. Heiligenkreutz in Austria. MS. Molk. MS. Regensburg, xi. cent. MS. Elnonens, 109. MS. S. Udalrici et Affræ, Augustæ, folio; xv. cent. MS. Ecclesiæ S. Aulomari." See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., pp. 239 to 246.

² It is classed MSS. vol. iv., part ii., p. 50.

The chief reliable particulars for his Life must have been found in an ancient biography of this saint, written by an anonymous author, and referred to by the Venerable Bede.³ The Rev. Alban Butler states that a MS. life of our saint, written by Bede, is to be found in the King's Library, at the British Museum;⁴ but this is evidently a mistake made by the learned English hagiologist. It is by no means certain that the book mentioned by Bede had been written by himself, although he seems to have used it in compiling the nineteenth chapter of his Ecclesiastical History.

Among those more modern writers, who treat about St. Fursey, may be mentioned Vincentius Bellonacensis,⁵ St. Antoninus,⁶ Aimoin,⁷ Andreas Du Chesne,⁸ Sigebert,⁹ David Camerarius,¹⁰ Autbertus Miræus,¹¹ Molanus,¹² Nicholas Harpsfeld,¹³ Haræus, Lippeloo,¹⁴ Hieronymus Platus,¹⁵ Petrus de Natalibus, Baronius,¹⁶ Matthew of Westminster,¹⁷ and Ralph of Chester.¹⁸ Besides these, John Capgrave,¹⁹ Hanmer,²⁰ Surius,²¹ the Benedictines,²² Adrien Baillet,²³ Messingham,²⁴ Rev. Alban Butler,²⁵ Dempster,²⁶ Camerarius,²⁷ Guido, Abbot of St. Denis;²⁸ Belefertius,²⁹ the German and Belgian writers, Valentinus Leuctius, Rösweyde, and Henry Adrian, as also James Desmay,³⁰ Doctor of the Sorbonne, who wrote in French, the Bollandists and Colgan,³¹ with nearly all the other writers, who have dwelt at any length on hagiology, have not neglected to record the acts and visions of this illustrious missionary.

The Bollandists have published the Acts of St. Fursey.³² After a preliminary notice in three sections,³³ the first published Life is contained in seven chapters, consisting of thirty-nine paragraphs, with the miracles of St. Fursey

³ See "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. xix.

⁴ See "*Lives of the Fathers, Martyrs, and other Principal Saints*," vol. i., Jan. xvi.

⁵ Lib. xxiii., cap. lxxx.

⁶ Par. 2, tit. 13, c. 6, sec. 23.

⁷ Lib. i., cap. xviii.

⁸ Tomus i., "*Scriptorum Franciorum*."

⁹ "*Chronicon*," A.D. 648.

¹⁰ "*De Scotorum Pietate*," lib. iii.

¹¹ In "*Fasti Belgici et Burgundici*," xvi. Januarii, pp. 34, 35.

¹² In "*Natalibus Sanctorum Belgii*," p. 13, in two paragraphs.

¹³ "*Historia Angliæ*," sæc. vii., cap. xvii.

¹⁴ "*Vitæ Sanctorum*," at January xvi., pp. 289 to 295.

¹⁵ A Jesuit writer, in his work, "*De Bono Status Religiosi*," lib. ii., cap. xxvi.

¹⁶ "*Annales Ecclesiastici*," tomus viii. A.D. 644.

¹⁷ "*Flores Historiarum*," A.D. 647.

¹⁸ Lib. v., cap. xiii. See "*Acta Sanctorum Januarii*," tomus ii., xvi. Januarii. *Acta S. Fursæi*. Præviæ Annotationes, sec. ii., p. 36.

¹⁹ See "*Nova Legenda Angliæ*," Septimo decimo Kal. Februarii, fol. cliv., clv., clvi.

²⁰ See "*Chronicle of Ireland*," pp. 151, 152.

²¹ "*De Probatis Sanctorum Vitis*." Surius published the Acts of our saint, at the 16th of January, and these he supposed to have been identical with that Life referred to by Bede.

²² "*Acta Sanctorum Ordinis S. Benedicti*," tomus ii. Here the Life of St. Fursey appears, with some previous observations, in 15 paragraphs. The Life itself is written in 36 paragraphs, the virtues of St. Fursey in 21 paragraphs. See pp. 229 to 315.

²³ "*Les Vies des Saints*," at January xvi., pp. 203 to 206.

²⁴ See "*Florilegium Insulæ Sanctorum*," pp. 393 to 399.

²⁵ See "*Lives of the Fathers, Martyrs, and other Principal Saints*," vol. i., January xvi.

²⁶ In "*Historia Ecclesiastica Gentis Scotorum*."

²⁷ See "*De Pietate Scotorum*."

²⁸ "*De Sanctis*," lib. i.

²⁹ "*In Supplemento*."

³⁰ A Canon of Peronne. His Life of St. Fursey appeared in Paris, A.D. 1607, and it was reprinted A.D. 1623.

³¹ This array of writers shows how greatly the fame of St. Fursey extended among the learned. See Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. Appendix ad *Acta S. Fursæi*, cap. i., p. 92.

³² See "*Acta Sanctorum*," tomus ii., xvi. Januarii. *Vita S. Fursæi*, pp. 35 to 55.

³³ The first notice refers to various festivals of our saint; the second to different writers, who have treated concerning him; while the third section contains two hymns in his honour, which latter are also published by Colgan.

in four chapters and twenty-five paragraphs.³⁴ Another imperfect life, by an anonymous author, is given in twelve chapters, containing sixty-five paragraphs; while a second book contains the miracles of St. Fursey in six chapters and thirty-one paragraphs.³⁵ The editor remarks, that in the time of Venerable Bede, a little tract on St. Fursey's life had been written, from the reading of which much spiritual profit might be derived. It appears to have been the treatise edited by Surius.³⁶ This, the Bollandists collated with a manuscript of Corbie, an Irish Life of St. Fursey, two acts belonging to the Church of St. Audomar, a Bertinian, one of St. Mary de Ripatoris, one of St. Maximin, and one of D. Preudhomme, Canon of Cambray, besides several others.³⁷ To what Surius had published, the Bollandists added the Book of Miracles. They thought the life, which Bede stated to be sufficiently full of Fursey's acts and those of his companions, had only been given by him in an abridged state. Andrew De Chesne had sent them another life, the first parts of which had been taken word for word from a Life of St. Foillan, it was intended should be published at the 31st of October, while the latter parts were drawn from the Book of St. Fursey's Miracles, to which some short notices had been added. In John Capgrave's "*Legenda Sanctorum Angliæ*," and in Thomas Messingham's "*Florilegium Insulæ Sanctorum*," other particulars were found abbreviated from previous compilations. The Bollandists describe a more prolix life, taken from an old codex of the Monastery of St. Mary Bonifontis. It, however, abounded in contractions. They omitted those middle parts, which had been compiled from the former acts. In his Prologue and Epilogue, the author asserts that his acts had been compiled from ancient records found in many places. James Desmay's biography agreed in most particulars with the Bollandists' Codex, especially in reference to the wonders accompanying St. Fursey's birth, and which are related in the Life of St. Foillan. To these, the Bollandists added what Venerable Bede has written.³⁸

The Bollandist Fathers have published a life, which has appeared, likewise, in Colgan's "*Acta Sanctorum Hiberniæ*."³⁹ But there are some verbal differences between versions of this latter life, as found in the Bollandist collections, and in those of Colgan. Bollandus has adopted an opinion of Surius, regarding the tract he has published having been the life Bede referred to; but he has issued a more correct version than that of Surius, and at the same monthly date, observing that even these "*Acta*" seem to be imperfect. Bede speaks of only one book relating to St. Fursey; yet Bollandus has added a second treatise on miracles attributed to this holy man. From its style and other circumstances, it was supposed this latter tract had been written by a different author.⁴⁰ Mabillon doubts of its being a part of our saint's original acts, while he coincides in opinion with Surius and Bollandus, regarding the first book being that identical treatise referred to by Venerable Bede.⁴¹ Different acts of St. Fursey have been compiled. Those best known

³⁴ These foregoing acts have not been published by Colgan, although they had appeared previous to the issue of his work.

³⁵ Editorial notes are annexed throughout.

³⁶ Surius has published the Acts of St. Fursey in 21 paragraphs. See "*De Probatis Sanctorum Vitæ*," vol. i., xvi. Januarii, pp. 259 to 263.

³⁷ Mabillon reprinted the ancient Life already issued by Surius and Bollandus, as also by Colgan, from a MS. Cygniensis. See "*Acta Sanctorum Ordinis S. Benedicti*,"

tomus ii., p. 287.

³⁸ In his "*History of the English Nation*," book iii., chap. xix.

³⁹ There it is intituled, "*Vita S. Fursæi, Confessoris ex Membris Monasterii Cygniensis in Gallia*."

⁴⁰ See Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. xvi., § vii., n. 52, p. 450.

⁴¹ See "*Acta Sanctorum Ordinis S. Benedicti*," tomus ii., præfatio, p. 299.

are published at the 16th of January, by Bollandus, and Colgan, as already noticed. The author of these was Arnulphus, Abbot of Lagny, who lived in the eleventh century.⁴² They are comprised in two books. Yet Colgan has added a third, in which he merely reproduces that portion of Venerable Bede's "Ecclesiastical History of England," especially referring to Fursey.⁴³

Besides the life of this saint already mentioned, as published by Colgan, at the 16th of January, our Irish hagiologist has given us another life of him, at the 9th of February, one of those days likewise dedicated to his memory.⁴⁴ This latter life is in Latin, having been translated by the Rev. Father Eugene O'Gallagher, of the Irish Franciscan Convent at Louvain, from the French language. In this it had been originally written by James Desmay, Doctor of Theology at Sorbonne, and canon attached to the collegiate church of St. Fursey, at Perrone.⁴⁵ This life is comprised in twenty-one chapters, and it has been annotated by Colgan, yet only to a certain extent, because he had already illustrated at greater length those older acts of our saint published at the 16th of January. The chief portion of Desmay's Life of St. Fursey is taken from his more ancient acts. Yet many particulars not contained in the latter have been published by the French biographer.⁴⁶ To the acts and notes which are given by Colgan, at the 16th of January, he has subjoined an Appendix, in eleven different chapters;⁴⁷ and this is also followed by three Latin hymns,⁴⁸ in praise of our saint.⁴⁹ The chapters of this Appendix were added, by Colgan, to our saint's acts; because, as stated, he found it a difficult matter to introduce their subjects into preceding notes, and because whilst they served to elucidate certain points connected with our saint's history, God's greater glory might be more revealed to man, through labour bestowed in authenticating transactions of His favoured servant's career.

Twelve or more manuscript lives relating to St. Fursey, differing rather in words and style than substantially from each other, were in Colgan's possession. These codices belonged to various libraries—viz. : to those of Fossey, of Trudonensis, of St. Hubert, of Arras, of the Carthusian library at Cologne, of Gemnicensis, of Longipontensis, &c., and they were all productions of anonymous writers. In every particular they agreed with what was found in the Lagny Breviary lessons, distributed through the octave of our saint's festival. This Colgan observed after a careful collation. In the Bollandist edition of St. Fursey's Acts, which had been published two years previously

⁴² Nothing is known of Arnulf's early life, beyond the fact, that on the death of Raoul, Abbot of Lagny, in 1066, he succeeded. Arnulf also became Abbot of St. Colombe. He died A.D. 1106. See "Gallia Christiana," tomus vii., p. 494.

⁴³ See "Acta Sanctorum Hiberniæ," xvi. Januarii, pp. 87, 88.

⁴⁴ See "Acta Sanctorum Hiberniæ," ix. Februarii, pp. 282 to 300.

⁴⁵ Dr. Lanigan remarks, that its publication by Colgan, at the 9th of February, was scarcely worth his editorial trouble. In general reference to St. Fursey's Acts, Dr. Lanigan also wishes to remind his readers, that he regularly means those placed by Colgan, under 16th of January. See "Ecclesiastical History of Ireland," vol. ii., chap. xvi., § vii., n. 52, p. 450.

⁴⁶ See Colgan's "Acta Sanctorum Hiberniæ," ix. Februarii. Vita S. Fursæi, n. i., p. 299.

⁴⁷ These chapters are classed under the

following heads : I. The authors who have written St. Fursey's Acts. II. Different eulogies and testimonies regarding St. Fursey. III. On the country of St. Fursey. IV. The family and genealogy of St. Fursey. V. His rank and dignity. VI. The disciples and companions of St. Fursey. VII. The time when he flourished in Ireland. VIII. The time when he went into England, and thence into Gaul. IX. The year of his death. X. The day of St. Fursey's death, and his festivals. XI. An epilogue of the preceding chapters.

⁴⁸ The authors of the "Histoire Littéraire de la France," vol. ix., p. 292, attribute the two hymns on St. Fursey, as published by the Bollandists and Colgan, to Arnulfus, Abbot of Lagny. It is supposed that they were intended for a chaunt in that abbey.

⁴⁹ The first of these hymns is extracted "ex Missali Ghempen," while the other two hymns are taken from Arnold Wion's "Lignum Vitæ," lib. iii.

to Colgan's issue, we are furnished with some previous editorial notices relating to the materials used, with individual labours employed during the process of preparing them for publication. The editor also alludes to writers that had previously treated respecting our saint's transactions. In like manner, the Irish hagiologist devotes a special chapter of the appendix to our saint's acts, in which he brings together various eulogies and testimonials, selected from different writers, with particular allusions to St. Fursey.⁵⁰ In accordance with our general plan, such references will be found more conveniently incorporated in succeeding notes affixed to the text of this present biography.

On account of its clearer arrangement and more ample details, I have generally preferred Desmay's as a basis for the following narrative of St. Fursey's life, even although posterior in point of time, and therefore less valuable as an authentic document, than those more antique acts from which it has been admittedly drawn. Although many details are undoubtedly fabulous, yet the more material incidents given are of a reliable character. Those visions recorded in connexion with our saint are worth attention, likewise, on account of their mystic sense, and those great moral lessons conveyed by them to the mind of every true Christian. The narrative of Desmay will be accompanied by referential notes, which may enable a studious reader to ascertain how far it is in accordance with more ancient acts, or in what respect it differs from them. The writer, however, has reserved to himself an occasional introduction of independent remarks or statements, both in the text and notes of this present life. While serving to bestow upon it some trifling degree of originality, or at least of re-arrangement, these observations will be found, notwithstanding, to present no interpolation of an unauthorized character. The motive for these alterations was necessitated by that continuity and conciseness of narrative, essential to the better understanding of an extended biography.

Like many other saints, whose nativities were undoubtedly cast in Ireland, a question had been raised by some Scottish writers, whether they might not be able to claim Fursey, as a native of Scotland. Because it is said by Bede, Trithemius, Wion, and other writers, that our saint was a Scot, or of Scottish descent, it is falsely inferred by Dempster,⁵¹ and Camerarius,⁵² that his family and country must be identified with that part of Britain formerly called Albania, and at present known as Scotland. By a like process of reasoning, to the same country have been assigned St. Columkille, St. Columbanus, St. Gallus, St. Magnus, St. Kilian, St. Foillan, St. Eloquius, St. Adalgisius, St. Etto, and a host of other saints, who are claimed as Hibernians, even though called Scots. Such writers appear to have forgotten circumstances recorded in the acts of those saints, and in accounts given by respectable authors, that they have been expressly mentioned as Scots from Hibernia, or as having been born in Ireland. It is even said, there was a certain district called Hibernia, in that part of Britain, now denominated Scotland. These statements, or arguments, if they may be called so, appeared unworthy of Colgan's serious refutation, were it not that in his time many persons, little versed in Irish or Scotch antiquarian researches, had been seduced into a belief, that several of our saints could not be claimed as natives of Ireland, or at least that a doubt might reasonably be entertained on that particular question.⁵³ Our national hagiologist, in allusion most probably to an unpublished

⁵⁰ See "*Acta Sanctorum Hiberniæ*," xvi. Januarii. Appendix ad *Acta S. Fursii*, cap. ii., pp. 92, 93.

⁵¹ "*In Historia Ecclesiastica Gentis Scottorum*."

⁵² See "*De Pietate Scottorum*," lib. iii.

⁵³ Had Colgan lived in our own day, he should have been greatly gratified to learn, that the opinions, or statements of their earlier writers, founded on the name of

treatise, says he has proved at length in another place by most indubitable testimonies of authors belonging to every age and nation, that not only were the Irish or natives of Hibernia called Scots, by all ancient writers, but no part of Britain, or of any other country or district in Europe, had ever been called Scotia or Hibernia, this Ireland alone excepted. In his time it had been thus designated, and at a former period, it had been variously denominated Scotia, Hibernia, Ivernia, Ierna, &c. In consequence, all writers—who flourished before the year of our Lord 1000—when they speak of any saint having been from Scotia or Hibernia, understand thereby, not that he was from British Scotia, or from any other country, but Ireland.

So much being premised, it is quite certain that St. Fursey was an Irishman by birth. This appears to have been the almost unanimous opinion of writers belonging to every age and country, who have written his acts, or who considered it necessary to mention at all his birth-place.⁵⁴ Even the very ancient anonymous writer of St. Fursey's Acts, who flourished as a cotemporary, and from whose account Venerable Bede had been furnished with those particulars, which are incorporated in his history, declared that our saint was a native of Ireland.⁵⁵ But a still stronger argument is furnished in the Acts of St. Fursey, where it is stated, that he was born in Munster, in which province his father was king. Magh Murthemne, the district over which his uncle Brendan was ruler; Cluainferta, where he is said by Colgan to have been born; Esbren or Erbsen, where he was educated; and Rathmagh, where he founded a monastery; all these were situated within Ireland. According to St. Fursey's life, written by James Desmay, there were four provinces or districts—viz.: Ultonia, Conacia, Momonia, and Lagenia, within the Hibernia or Scotia, in which the subject of his biography had been born. Colgan concludes his dissertation on this matter by saying, that until the British Scots can show towns, monasteries, and provinces, bearing the foregoing names in modern Scotland, her people must waive all claim to St. Fursey as a countryman. And the testimony of a Scotch writer, Hector Boetius,⁵⁶ is adduced to confute the statements of Dempster and Camerarius.

Scotia, have been altogether exploded by a more learned and critical school of Scottish archaeologists.

⁵⁴ Thus Venerable Bede, who flourished in the year 720, in his "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. xix., says, Furseus "*supervenit de Hibernia*." St. Cumineus, an Irishman, who lived to near the close of the same century; St. Ængus the Culdee, an Irishman; St. Raban, a German; and Aimoin, a Frenchman; all of whom flourished towards the middle of the ninth century; Saint Notger, a German, who lived at the commencement of the tenth; Sigebert, a Belgian, who flourished towards the close of the eleventh, and Florence of Worcester, who saw the beginning of the twelfth century; all these agree in making St. Fursey a native of Ireland. Yet these are not the only authors who concur on this subject; although they more than afford a sufficient weight of testimony. There are other foreign writers, who expressly say, that St. Fursey was born in our Ireland. Thus Wernerus in his chronicle, at A.D. 584, states that Fursæus, a holy man, and son to the King of Ireland, then flourished.

Again Arnold Wion, in "*Lignum Vitæ*," lib. iii., and at the 16th day of January, makes this saint the son of an Irish king, where he has the following statement: "In Monasterio Peronæ S. Fursæi Abbatis & Confessoris: qui cum Philtani Regis Hiberniæ filius esset, omnibus relictis, nobile in Anglia Monasterium construxit." And again: "S. Fursæus Philtani Regis Hiberniæ filius," lib. iv., cap. xxiv. Harpsfeld, Miræus, and Baronius all agree on this point. Again Edward Mayhew, in his "*Trophæis Benedictinis*" at the 7th of August, has a like statement.

⁵⁵ "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. xix. The same information is conveyed by Venerable Bede, who after telling us, that Fursey came from Hiberniæ, then observes, that he was descended from a noble Scottish family. Speaking about his having remained many years in Scotia, Bede then adds, that he then left his insular country, when he was contemplating a visit to England. Now modern Scotland could not be called Ireland, much less could it be mentioned as an island.

⁵⁶ In his work "*De Rebus Scoticis*," he

Another question of equal importance remains to be considered, before entering on the serial order of our saint's acts. This especially relates to St. Fursey's race and family. We must first premise, that there were many holy Irish prelates bearing his name.⁵⁷ In the proper acts of our saint, published by Colgan at the 16th of January,⁵⁸ Fursey's father is said to have been Philtanus or Fintanus,⁵⁹ the son of Finlog, King of Munster.⁶⁰ And the lessons in the Lagny Breviary, Desmay, as likewise other writers, agree in this statement. But the Irish "Menologic Genealogy," and other native authorities to be named hereafter, refer his paternal descent, in regular gradation from Laga-Laga, who was a celebrated and noble hero, belonging to the race of Emerin. That he was of a Munster family, or at least that he dwelt in Munster, is indicated by the ancient Lives of St. Barr,⁶¹ of St. Molagga,⁶² and of St. Cronan.⁶³

There are other documents which state our saint was descended from an Ulster family, and that he was born in a territory known as Maghmurthemne, or Conaille Murthemne. It is said, his origin was derived from the race of Roderick the Great, King of Ulster, and afterwards Monarch of Ireland.⁶⁴ The Calendar of Cashel not only derives the descent of our saint from the province of Ulster, but it even traces his genealogy in the following manner, at the 16th of January: We are told, that St. Fursey, who rested at Perrone, was son to Finnloga, the son of Dergroga, son to Locan, son of Laga, son to Conall, the son of Eochadius, and that he was of Ulster origin. The name of our saint's mother is said to have been Gelgesia. It is also related, that St. Magnend, of Kilmainham, and St. Meldan, son of Hua Cuinn, of Ennis-mac-hy-Chuinn, in a lake formerly called Loch Oirbsen, and now Lough Corrib, in Connaught, were relatives to St. Fursey.⁶⁵ There can be little

says, "Mira sanctitate claruerunt Fursæus, Foilanus & Ultanus, quos Philtanus, Hibernie Rex ex Gelgesia uxore suscepit; qui in Gallia fundatis Monasteriis religiose vixerunt," lib. ix.

⁵⁷ Besides the saint whose acts are here given, there was a Fursey, Abbot of Lcean, in Meath, who, according to our annals, died in the year 746. There was another bearing this name, Abbot of Eas-mac-Neire, at the Boyle river in Connaught, who died A.D. 748. And, unless we add a fourth Fursey to the foregoing list, it will prove a matter of difficulty to reconcile what is said in the proper acts of St. Fursey of Perrone, with what we find transmitted in other Irish records.

⁵⁸ See "Acta Sanctorum Hiberniæ," lib. i., cap. i., p. 75, and the following passages.

⁵⁹ See *ibid.*, ix. Februarii. Vita S. Fursæi, cap. i., p. 282, and following passages.

⁶⁰ In a manuscript used by Colgan, this name was written Fundloga, and in other manuscripts, especially Irish MSS., it is set down as Finloga. He was the grandfather of St. Fursey. This is allowed by all writers, both native and foreign. But it may be questioned, if this same Finlog was a native of Munster, or merely a king of Munster. See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, n. 4, p. 89. In the "Kings of the Race of Eibhear," a

chronological poem, by O'Dugan, relating to the kings of South Munster, and edited by Mr. John O'Daly, there is no mention made of any Finlog or Finnloga.

⁶¹ Cap. xxiv. ⁶² Cap. xix. ⁶³ Cap. xvi.

⁶⁴ Marianus O'Gorman, Abbot of Louth, and from the same region of Conallie, in his learned metrical Martyrology, thus speaks of our saint at the 16th of January: "Natalis S. Fursæi de regione Conallie Murthemne." The scholiast of Ængus, at the same day, has a like statement.

⁶⁵ In the "Menologic Genealogy," chap. xxv., it is written that St. Fursey was the son of Finlog, son to Deghroga, son of Lochan, son to Kierius, son of Laga, surnamed Leathanglass; son of Conall, Anghonnac, son to Eochad, son of Feghius, son to Ross, son of Fachtna, son to Senchad, son of Ailild, son of Malcroic, son to Roderic the Great. Colgan says, we read in a certain marginal gloss to a copy of St. Ængus' Martyrology, and also in the Annals of Roscrea, at the year 652, an old verse, in which the foregoing genealogy was sustained. In this it was stated, likewise, that St. Fursey's father was Locinus, of Dalaradia, and that his mother Gelgesia, was daughter to the King of Connaught. But the name of our saint's father, in this instance, seems to have been used in a wide sense for a more remote ancestor; so that he who is called Locinus, the father in one case is designated Locanus,

doubt, however, concerning the Munster origin of St. Fursey of Perrone, the brother of Saints Foillan and Ultan. There are also many weighty reasons and authorities to establish the fact, that he was son of Fintan, son to Finnlog, King in Southern Munster, but not of the whole province. In the first place, all foreign writers who treat about our saint, appear to have been unanimous in their opinion, as we have already seen. Such accounts they could only have derived from ancient documents, and in all likelihood, it was at first taken from that old cotemporaneous author who wrote the life of St. Fursey, before Venerable Bede's time, as previously stated, and from whom subsequent biographers derived no inconsiderable materials. Secondly, because the aforesaid "*Menologic Genealogy*,"⁶⁶ as cited by Colgan, and which he says was compiled by four learned Irish antiquarians, derives the genealogy of St. Fursey from Loga, brother to the celebrated Loga Alill, King of Munster. Thirdly, the old book of Lecan, then in Connaught,⁶⁷ delivered a similar statement regarding St. Fursey's origin.⁶⁸ Fourthly, Dr. Geoffrey Keating is of accord with the foregoing authorities.⁶⁹ And lastly, certain differences in Fursey's Dalaradian and Munster genealogy, as already shown, leave scarcely a doubt of their having been similarly named, yet distinct individuals. Although the same name applies to the father of one and to the grandfather of another, as likewise to the grandfather of one Fursey and to the great grandfather of another, it is evident, from diverse names, in united orders or position, and varying origin, that those genealogies must be held as applying to different persons. Although, for instance, two or three names, such as Finnloga, Lochanus, and Loga, agree in both lives, yet they do not occur in a like order and relation.⁷⁰ Perhaps it is owing to this very circumstance of similar names, occurring in their respective genealogies, that what is sometimes asserted of one, is also attributed to the other. Thus, it may have happened, that the mother of the Ulster or Dalaradian Fursey had been called Gelgesia, daughter to the King of Connaught.⁷¹

the great grandfather to Fursey, by the Cashel Calendar, already mentioned. The father of our saint, as Colgan remarks, does not derive his title *Locinus de Dalaradia*, from any particular family, but from that territory of Ulster, so named. Thus, he is not to be considered as coming from Fiach Aradius's race, from whom the family and territory in Ulster were known by the term *Dalaradia*; but, according to authorities already quoted, St. Fursey was of Malcrosius's race, who dwelt in the same country of *Dalaradia*. Although Colgan considers the authorities for our saint's Ulster descent as sufficiently grave and respectable; yet, there were others of no less weight and consideration, referring St. Fursey's origin to Munster, and from those he does not appear desirous of dissenting in opinion. Colgan adds, that until the truth of this matter could further be evolved from the shadows hung around it by antiquity, he thought it necessary to admit, there must have been two saints named Fursey, one of whom belonged to Ultonia, and the other to Momonia, while their acts, genealogies and districts may have been confused by some writers.

⁶⁶ This relates, that St. Fursæus was the son of Fintan, son to Finnlog, son of Luochan,

son to Laga Laga, son of Eugene Taigleach, who is also called *Madhuadhat*, chap. xxxvii.

⁶⁷ Now preserved in the library of the Royal Irish Academy.

⁶⁸ It states, that St. Fursey, the son of Fintan, belonged to the family of Loga Laga, who was the son of Eugene Taigleach, and the brother of Ailill or Oilioll Olum, chap. i., num. i.

⁶⁹ This writer tells us, that St. Fursey, who was descended from the posterity of Lerghaidh Laga, brother to Oilioll Olum, died during the sovereignty of Conall Claon, and of his brother Ceallach, who began to reign about the middle of the seventh century. See Desmond O'Connor's "*Keating's History of Ireland*," part ii., p. 402.

⁷⁰ Thus the father of one Fursey, and grandfather of the other, will be found bearing the name Finnloga. In like manner, Lochan is said to have been great grandfather to the Ulster and Munster Fursey; but, in one instance he is called "*Lochanus filius Kierii*" (*Procrii*?), and in the other "*Lochanus filius Logæ*."

⁷¹ The Ulster Fursey's mother was quite a different person. This Fursey, belonging to the family of Loga Leathan-glais or of Mal-

But she was most certainly mother to the Munster Fursey, Abbot of Perrone, as nearly all authors relate, when expressing the names of his parents. Another difficulty presents itself in the fact, that it is stated a feast of St. Fursey occurred on the 16th of January, in the Ulster territory of Maghmurthemne. This day, although not the natalis of St. Fursey of Perrone, nevertheless was one of his most noted festivals. Its celebration in Ulster might be the cause of having his family assigned to that province, he being confounded with some native saint Fursey. But the principal argument favouring the distinction of both individuals will be found, not only in the account that their respective fathers, mothers, and brothers were different, but that they flourished at different periods. While in a previous note, the name and genealogy of the Ulster Fursey's mother and her children have been given, it will be found, that the Momonian, or Perronean Fursey's mother is differently stated to have been Gelgesia, daughter to Ædhfinn, Prince of Hy-Brian, and of the Conacian race of kings. In like manner, the brothers of this latter Fursey are named St. Foillan and St. Ultan, according to all authorities.⁷² The Ulster Fursey, moreover, must have flourished in the fifth, or about the commencement of the sixth century, as his brothers, St. Mochay and St. Macerius were disciples of St. Patrick;⁷³ while all authorities agree, that St. Fursey of Munster, or of Perrone, lived in the seventh century. Colgan also says he held in possession a metrical fragment of very great antiquity, and deserving of credit, in which it was related that St. Fursey of Perrone had Gelgesia for his mother.⁷⁴ We find entered on this day, in the Martyrology of Donegal,⁷⁵ Fursa, abbot. He descended from the Conaille Muirtheimhne, as in this quatrain we are told:—

“The father of Fursa, a pure true saying,
Was Lochin of Dal-Araidhe.
The mother of this son
Was Gelgeis, daughter of the King of Connacht.”

This means that she was daughter to Guaire Aidhne, or Gelghis, daughter of Aedh Finn, according to another book, called the Martyrology of Tam-

crocius, had for his mother Bronachia, daughter to Milcho, a chieftain of Dalaradia, in Ulster, to whom St. Patrick had been a slave in his youth. According to St. Ængus the Culdee, he was brother to various saints, as we find in Colgan's quotation, that Bronachia, the daughter of Milchon, with whom St. Patrick had served as a slave, was the mother of St. Mochay of Nendrum, in Loch Cuan; of St. Colman Cameraren, near the mountain of Usnech; of St. Columban Merlinn, of Doire Chaochain in Dalriada; of St. Macredius, Bishop of Domnach Mor maig Cobha; of St. Dimna or Danate, of Mount Betha; and of St. Fursey, the Devout, is added, of Perrone. But Colgan thinks these latter words had been inserted by some ignorant amanuensis, as the same authority states (num. 23), that the mother to St. Fursey of Perrone was Gelgesia.

⁷² For these statements, Colgan refers principally to Ængus the Culdee's work, on “The Mothers of the Irish Saints.”

⁷³ Colgan quotes lib. i. and ii. of St. Patrick's Irish Life for a confirmation of this statement. The Life of St. Mochay will be found at the 23rd of June. The

feast of St. Macerius or Mac Earca is placed by Rev. Dr. Reeves at the 6th of July. See “Ecclesiastical Antiquities of Down, Connor and Dromore,” p. 379.

⁷⁴ In connection with such statement, Colgan subjoins: “Additque aliam adhuc horum fratrem, nempe S. Manchenum Liathensem, et omnes dixit esse de stirpe Loghæ hærois ad quem nempe supra retulimus genealogiam S. Fursæi.” As I understand the foregoing passage, the St. Manchan of Leith here spoken of, is made according to the fragment in question, brother to Saints Fursey, Foillan and Ultan; and while here he is said to have been of Laga's race, he is also called elsewhere son of Doga, by Colgan. See “Acta Sanctorum Hiberniæ,” xiv. Februarii. Vita S. Manchani, n. 6, p. 333. This may be noted in his acts, afterwards occurring at the 24th of January. See, also, in connection with both Furseys mentioned in the text, Dr. Lanigan's observations in his “Ecclesiastical History of Ireland,” vol. ii., chap. xvi., § vii., n. 54, pp. 450, 451.

⁷⁵ Edited by Drs. Todd and Reeves, pp. 18, 19.

lacht.⁷⁶ It is therefore likely that this Fursa belonged to the race or house of Fiacha Araidhe, from whom are descended the Dal-Araidhe. These were of the race of Iriel, son of Conall Cearnach. According to the Sacred Genealogies,⁷⁷ he is not sprung from the race of Fiacha, but rather from the race of Maelcroich, son to Rudhraighe.

Whilst entering upon the subject of this saint's acts, it will be necessary to premise, that the Latin life, published by Colgan, at the 16th of January, has been mainly followed in our text, and referred to in the notes; but, at the same time, its agreement or disagreement with the supposed original used by Bede, and published by the Bollandists, together with the more recent life by Desmay, will be shown in various comments appended. In the prologue to the first book of this life, we learn, or rather infer, that it had been undertaken at the request of some religious superior, to whose virtues and dignity obedience was due by the writer. This author considers himself unsuited for the toil of penetrating into a tangled wood, or for exploring its recesses, when he reflected interiorly on his own literary deficiency. Indulging in a metaphorical compliment of nearly similar character, the obedient scribe gives us to understand that he had been requested to write in simpler style the holy confessor's life and miracles out of records drawn from various places, and collected by his patron's zeal and industry. He intimates that a collection of various records and their embodiment into a simple biographical treatise would be required, and that during such process he should be obliged to correct with critical accuracy several errors of previous scribes, restoring apparent philological dissonance of divers languages, while preserving the writer's meaning.⁷⁸ Although conscious of a labour disproportioned to his ability being imposed, the author assumes his task, trusting that Divine grace might supply his intellectual deficiencies, and that the Holy Spirit would inspire him to celebrate the Almighty's praises. With the assistance of his patron's prayers, he also trusted in the merits and intercession of the holy subject selected for his biography.⁷⁹ The copy of St. Fursey's Life, published by Colgan, at the 16th of January, was taken from a vellum manuscript belonging to a Cistercian monastery⁸⁰ in France. This monastery was situated within the diocese of the Rheims. Two other manuscripts, similar in style and tenor, were used for purpose of collation, one of them having been obtained from a collection in the Cistercian monastery (Longipontensis), diocese of Soissons, and the other having been published by Belfortius.⁸¹ From a collation of those several MSS., it would be readily observable how frequently copyists and scribes were apt to vitiate unauthorizedly ancient records, even if this were not a matter otherwise well known to antiquarian philologists.

The writer of those acts in question was not that early author of our saint's biography, who flourished before Bede's time, as this latter states, and

⁷⁶ In a note Dr. Todd says at this word Tamlacht. "This is not found in the Brussels copy of the Mart. Taml., the only one now known." Yet the Franciscan copy is now known to exist.

⁷⁷ In a note Dr. Todd says at this word "Genealogies:" "This is the book frequently quoted by Colgan, under the title of *Sanctilogium Genealogicum*. Copies of it are extant in the Book of Lecan, Book of Leinster, and other MSS. A more recent hand has written at the end of this paragraph, 'Duo sunt Fursæi in Hagiogenesi,' meaning by *Hagiogenesis*, what Colgan has termed the

Scantilog Geneal."

⁷⁸ Colgan remarks, that the author of St. Fursey's Acts, seems to intimate that he saw the original and ancient life of this saint, mentioned by Bede, and to which allusion has been already made; and that there were some Irish and Saxon proper names, at least, not written in a like manner by the various writers, which it was found were not sufficiently corrected by him, who had undertaken this task of revision.

⁷⁹ See Prologus in lib. i., p. 75.

⁸⁰ Cygniaccensis.

⁸¹ Tomus ii., p. 608, in his supplement.

shortly after the death of Fursey himself.⁸² This is sufficiently evident from a prologue to the second book, in which the author states that his work was compiled from four manuscripts, one of which was very much damaged owing to age, and the carelessness of a scribe.

In commenting on this preface, Colgan observes in his notes thereto, that from the former prologue, in which the writer says he derived his account of St. Fursey's death, translation, and miracles, from four different MSS., it might reasonably be inferred that one of these manuscripts had belonged to Perrone monastery, where most of the events therein narrated took place. A second manuscript had been obtained from Lagny, a third from Cnobersburg, in England, a fourth being received from Ireland, where those actions narrated in the first book had for the most part occurred.⁸³

That the compiler lived long after the time of the Venerable Bede is further apparent from his prologue to the third book. This latter consisted only of matter drawn from Bede's History, where he treats of St. Fursey. Likewise, the writer remarks, that Ireland was a country distinct from Scotia or Scotland.⁸⁴ He says that a British province bore the name of Normandy in his time. Now, although the Normans, about the year 906, occupied that part of British Armonica, known to the ancients as Newstria, and at present called Normandy, and even although the Scots had long before inhabited the north part of Britain, which is now denominated Scotland; it is certain, that the names of Normandy and Scotland had not been applied to these respective countries, by any writer who flourished before the commencement, or perhaps rather before the close, of the eleventh century. Except some errors in noting Irish names and places, it is thought by Colgan that the narrative must have been drawn from that ancient life to which Bede refers. This he endeavours to prove by alleging three reasons. First, he appears to give in detail, what Bede wholly omits or greatly abbreviates, viz.: the celebrated vision of Fursey, with full descriptive particulars. Secondly, it has been remarked, that in this life we have no account of St. Fursey's miracles after his translation, which took place the year succeeding his death. Thirdly, and more especially, because the writer, in the twenty-first chapter of the first book seems a mere copyist of words used by the old author of St. Fursey's Acts. Not even does he speak in the third person, as it would seem he ought, when treating about a transaction occurring some centuries before his time.⁸⁵

CHAPTER II.

SOME PARTICULARS RELATING TO ST. FURSEY'S ANCESTRY—HE IS SAID TO HAVE BEEN BORN ON THE ISLAND OF INISQUIN—IT IS STATED HE WAS THERE BAPTIZED AND EDUCATED BY ST. BRENDAN OF CLONFERT—ST. FURSEY'S GREAT VIRTUES—HE FOUNDS A MONASTERY AT RATHMAT OR KILFURSA—A MIRACLE WROUGHT THROUGH HIS MERITS.

THE acts of our saint inform us, that at a time when Finloga ruled over the kingdom of Munster, in the island of Hibernia, which adjoins Scotia,

⁸² "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xix.

⁸³ The vision alluded to and related by Bede took place in England.

⁸⁴ In the first chapter of his First Book, and again in the first chapter of the Second Book.

⁸⁵ Of these Acts Colgan says: he only restored the Irish words to their correct forms, and changed nothing in other respects. See "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, n. i., p. 88.

CHAP. II.—'This country lying to the north of England, designated more explicitly Scotia

the modern Scotland,² the sceptre of Magmurtemmie,³ was likewise held by King Brendan, who was one of three brothers,⁴ the other two⁵ being respectively called by the names of Feradhach and Aedfind, or "Hugh the White." The latter, who was a younger brother to Brendan,⁶ is said to have been Prince of Hy-Briun or Breilne, in Connaught, and to have been ancestor of the O'Rourkes and O'Reillys.⁷ This appears from the tract of St. Ængus,⁸ and from the genealogies of the aforesaid families, as set down in the old Book of Lecain.⁹ Fintan, the son of Finlog, was remarkable even in boyhood for many excellent qualities. When he became a young man, this prince left his native district, and repaired to Brendan, under whom he wished to serve as a warrior. Brendan graciously received him. Finding this youth a person of elegant exterior, and endued with such qualities of courage and eloquence, the king conceived great affection for him. Fintan was considered only second to the dynast within his dominions.¹⁰ These circumstances are somewhat differently related in the acts of our saint, as published by James Desmay. We are there told, that Fintan, distinguished as he was for personal attractions and regular morals, while he was a subject for admiration in his youth, gave indications of future fame, when as a man he assumed his position among men. Many and respectable opinions were advanced regarding his future eminence. We are also told that the motives he had in view when he had attained his twenty-fifth year, were to visit other princes and districts in Ireland, that he might thus obtain a personal knowledge of local customs, and the readiest, most useful, and best methods for administering the laws of a state. This very earnest desire obtained the consent of his father, Finloga. Fintan, it is said, was first sent to Brandubh,¹¹ King of

Britannica, and called Albion or Albania by ancient writers, is separated from Ireland or Hibernia by the ocean.

² In Colgan's time the distance between Ireland and Scotland was computed by a navigation of four or five hours' sail—of course at the points most conterminous. A reason is assigned by Colgan for supposing the author of our saint's acts flourished after the beginning of the eleventh century. Our national hagiologist remarks, that he had already sufficiently proved Albania was not called Scotia by any known author before this period.

³ Colgan says it was that part of South Ulster, which in after time had been denominated Machaire Orgiall, or the county of Louth, a fact well known to those skilled in Irish antiquities.

⁴ Finloga must not be considered as one of these three brothers, their names being Brendinus or Branduohius, Aedhfind, and Feradhach, as appears from the first and twelfth chapters in the first book relating our saint's acts.

⁵ These were sons to Fearghæus, son to Fergus, chief of Hy-Briuin in Connaught.

⁶ He who is called in this particular instance, Brendinus, King of Maghmurthemne, is named Brandubh, King of Leinster, by James Desmay, in his Life of St. Fursey, as may be seen in that version published by Colgan, at the 9th of February, chap. i. Colgan remarks, that there are three arguments, which may be opposed to

this latter statement. First, the difference of the names Brendan and Brandubh. Secondly, the distinction of their kingdoms, Brandubh, or Branduius, being designated King of Leinster; while Brendinus is called King of Maghmurthenia. Thirdly, the father of Feradhach and Ædh-finn, was Fearghæus; while the father of Brandubh was Eochadius, according to the "Catalogue of Leinster Kings," and other authorities.

⁷ See Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xvi., sec. vii., and n. 55, pp. 449, 451. We are told the name of this prince has been variously written by different authors. In the rythmical life of St. Foillan, he is called Aigiulphus. In a prose life of St. Foillan, he is designated Adælpheus; and in the Sygniaccensian MS. published by Colgan, at the 16th of January, he is in all instances called Aedfind. In all Irish MSS., however, the name reads Aedhfind or Aidhfinn, and the latter forms of this name are preferable for adoption, as being in all likelihood most conformable to the national formation of Irish proper names.

⁸ "On the Mothers of Irish Saints." Num. 23.

⁹ See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, n. 9, p. 89.

¹⁰ See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, lib. i., cap. i., p. 75.

¹¹ In other acts of St. Fursey, he is called Brendin, King of Magh-Murthemne.

Leinster, by whom he was honourably received, and with every demonstration of affectionate regard. It is stated, that Fintan conducted himself in such a manner, as to acquire the friendship and love of this king, and of all his chieftains. He afterwards repaired to Ædphindus,¹² who is called the brother of King Brandubh. This Ædphind equalled, if he did not surpass, his brother in kindness and hospitality. At his court, Fintan acquired the esteem and affection of all its frequenters. The young man displayed qualities of mind and person, that rendered him an object of admiration and endearment to those with whom he became acquainted. He was enabled to embrace and retain a wide circle of personal friends, because he was respectful towards all. Among the gloomy and sorrowful he was taciturn, and among the gay he was lively; when with the old he was grave, and with the young he was sportive; thus, towards every class he conducted himself with judgment, and a due sense of what ought to have been his proper line of conduct.¹³ In the older acts of our saint the account runs, that having remained some time with Brendan, Fintan betook himself to Aedfind, the younger brother of Brendan. Aedfind lived a considerable distance from where his brother resided. Fintan received equal marks of kindness at the hands of this younger brother. Those attentions were doubtless deserved on account of his amiable personal qualities.¹⁴

The date of our saint's birth, or even its exact place, cannot be ascertained with accuracy. Saint Furse and his brothers, Ultanus and Fullanus or Foillanus, are unwarrantably said to have been "base sonnes" of a king of Leinster, according to Hamner.¹⁵ This petty king, it is stated, by name Fintan, ruled over a territory named Fyltant, and afterwards raised himself to the throne of Munster.¹⁶ The romance of his marriage is related in the acts of our saint. For the present, we must pass it over, and merely remark, that Gelgeis, daughter to Aedfind, was a lady remarkable for her extraordinary beauty and accomplishments.¹⁷ For the purpose of recreation she walked to a spot where some exhibition—most probably a sportive or military game—took place. Here her attention was directed to Fintan. It is stated, that a marriage took place while Fintan was at this court of Adh-fin, but without his consent being obtained, and that the married parties, having incurred the king's displeasure, were driven out of his dominions. This may account for the rumour of our saint's illegitimacy. The account of Aedhfinn's wrath against his daughter, as Dr. Lanigan observes, is evidently of a poetical and theatrical kind. She was to be burned to death; but she escaped this punishment in a wonderful manner. Then she fled with her husband to St. Brendan, and after some years she was taken again into favour by her father. This story was invented to make it appear that Furse was baptized, educated, &c., by St. Brendan, and that, because he studied in Inisquin, he had also been born there.¹⁸ If we are to attach credit to the preceding account, St.

¹² This name has been printed Aelfind, but in Irish documents he is more properly called Aedhfind, Prince of Hy-Briuin.

¹³ See Colgan's "*Acta Sanctorum Hiberniæ*," ix. Februarii. Desmay's *Life of St. Furse*, chap. i., pp. 282, 283.

¹⁴ Fintan, we are told, was a person of fine natural disposition, of industrious habits, and versed in military tactics. See Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. *Vita S. Fursei*, lib. i., cap. ii., p. 75.

¹⁵ See "*Chronicle of Ireland*," p. 152.

¹⁶ Baillet's "*Vies des Saints*," at Jan. 16th. "Furse was of royal blood by both

parents; Fintan, his father, being the son of Finloge, King of South Munster; and his mother the daughter of Adh-fin or Hugh the White, Prince of Hy-Bryuin in Connaught. He was baptized and educated by his uncle, St. Brendan, Abbot of Clonfert, and early embraced a religious life." See Wills' "*Lives of Illustrious and Distinguished Irishmen*," vol. i., part i., p. 139.

¹⁷ The name of this saint's mother was Gelgesia, according to Harris' *Ware*, vol. iii.; "*Writers of Ireland*," Book i., p. 34.

¹⁸ See "*Ecclesiastical History of Ireland*," vol. ii., chap. xvi., § vii., n. 62, pp. 453, 454.

Furseý must have been born before A.D. 577.¹⁹ This, or 576, was the year of St. Brendan's death.²⁰ But Fursey's birth as related, and as having occurred at Erbsen, is not considered trustworthy.²¹ And it is even supposed, that he could not have come into the world until after the year last mentioned. The province in which he was born is still doubtful; however, Dr. Lanigan is willing to allow the event may have taken place among the Hy-Briun.²² It seems most likely, he was born in some part of the province of Connaught. Miracles at this time manifested the future greatness of the saint. Although his acts tell us, that Fursey was born, baptized,²³ and reared in the island, and that, when he had attained a proper age, he was taken into the monastery by St. Brendan, with whom he remained until he had built a house for himself; yet, for various weighty reasons, this part of the narrative seems quite irreconcilable with Saint Brendan's history. Independently of other considerations, it is sufficient to show that the whole romance deserves very little credit.²⁴ Fursey applied himself to study with great perseverance. Filled with the Divine Spirit, the boy proved to be a most diligent student. He was found to be very amiable towards all with whom he came in contact. Whatever he acquired, from the teaching of his sage tutors, was deeply treasured in a mind of great natural powers. It likewise rested in the safe keeping of a pious soul. And lest his talents might be unprofitably hidden, or lest he might render himself useless or disobedient to the wishes of his superiors, he endeavoured to spread a saving knowledge of the Gospel²⁵ by constant preaching, so far as his youthful zeal permitted. Fursey illustrated his sermons by the example of good works, everywhere labouring to extirpate those weeds which might overrun the harvest of Christ. Almost beyond human powers, he gave food to the hungry, drink to the thirsty, clothing to the naked, medicine to the sick, a home to the wanderer, joy to the sorrowful, refuge to the desolate, and aid to the destitute. He afforded consolation to the truly penitent, strength to the weak, protection to the persecuted, and assistance to the needy. That his good works might be recapitulated, in a brief manner, becoming a faithful imitator of the Apostle, he was all things to all men that he might gain all to Christ.

With the advice of St. Brendan and of his monks, St. Fursey retired to a place which was near Lough Esbran, or Orbsen.²⁶ There he built a

¹⁹ See *ibid.*, § vii., p. 449, and n. 60, pp. 452, 453.

²⁰ Ussher places his departure at A.D. 577. See Index Chronologicus, "Britannicarum Ecclesiarum Antiquitates," p. 532. In Dr. O'Donovan's "Annals of the Four Masters," it is recorded at A.D. 576. See vol. i., pp. 208, 209.

²¹ Dr. Lanigan shows other putative inconsistencies in this narrative. See "Ecclesiastical History of Ireland," vol. ii., chap. xvi., § vii., p. 449, and n. 60, pp. 452, 453.

²² These people belonged to the family of St. Fursey's mother.

²³ It has been said, that the name Fursey, in the Irish or Scottish language means "virtue." Colgan, however, remarks that he could not discover such interpretation, unless through some corruption of the term. He conjectures that the etymology of the word might have been *Feartha*, which has the meaning of "virtues," in the Irish language;

and that afterwards, through some depraved dialect, it passed into *Fursa*, a form of this holy man's name.

²⁴ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xvi., § vii., p. 449.

²⁵ Throughout his life of our saint, Desmay has drawn on his imagination for statements, not apparently contained in the original source, from which his narrative had been taken. Thus he tells us, that St. Brendan, like another Zacharias, predicted many and great things regarding St. Fursey after his birth; such as that he should be a burning and shining light in the Church; that he should gain many souls to Christ by his preaching and example, and that he should open public schools in this world, where the love of God, and his neighbour might be taught.

²⁶ The place in question is supposed to be represented by the present old church of Killfursa or Killursa, two miles east of Lough Corrib. It

monastery of sufficient dimensions for a large religious community, which, through the Providence of God, he was shortly enabled to collect around him. Although said to have been near the lake, Rathmat is called an island.²⁷ Rathmat, near Lough Corrib, had been founded by St. Fursey in the sixth century,²⁸ according to Harris, who adds, that the place is at present Kilfursa, a parish church.²⁹ Dr. Lanigan adopts this opinion. The Acts of St. Fursey, published by Surius, give his monastery no particular name. The old author of St. Fursey's Acts makes Clonfert³⁰ an island, so that he seems to have had an aptitude for giving localities false appellations.

While living at Rathmat or Kill-Fursa, the following miracle took place, so far as the old acts of our saint can be found reconcilable with locality. The son and daughter of a family, related to King Brendan, are said to have died on the same day.³¹ These children were also twins, which rendered the coincidence still more extraordinary. They were young at the time of their death, and respected for their innocence, while great hopes were entertained regarding the future course of their lives. These circumstances caused them to be mourned by their acquaintances and relatives, who were in a state of distraction for their untimely fate. Their surrounding friends could scarcely consent to allow their bodies to be committed to the earth, until at least wiser counsels prevailed.³² At length, it had been resolved that their bodies should be removed during the night,³³ and be placed on board a vessel, that they might be privately conveyed for interment to where the holy Bishop Brendan is said to have dwelt at this time. His residence, we are told, was beside a sea or lake; and although, by order of the king, the dead bodies were to be conveyed thither with a favouring gale, yet it so happened, that Providence directed their course to another quarter.³⁴ It would seem, that

is called Kildaree on the "Ordnance Survey Townland Maps of the County of Galway." Sheet 41. See also John O'Donovan's letter dated Tuam, September 20th, 1838, in "Letters Containing Information Relative to the Antiquities of the County of Galway, collected during the Progress of the Ordnance Survey in 1838," vol. i., p. 171.

²⁷ Micatreer Island, in the parish of Killannin, is a little north of Inchiquin. It has the ruins of an abbey and a tower marked within a graveyard. See "Ordnance Survey Townland Maps for the County of Galway." Sheet 41. Perhaps Rathmat, the name of which is now unknown, might have been there; but this is a very vague conjecture.

²⁸ But from the sequel of St. Fursey's history, it would appear that the monastery in question had not been founded for several years, after the commencement of the seventh century. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xvi., § viii., nn. 68, 69, p. 456.

²⁹ See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 267.

³⁰ See its position and antiquities marked on the "Ordnance Survey Townland Maps for the County of Galway." Sheet 101.

³¹ Desmay states, that they were children of a certain noble, related to Brendubh—as he calls Brendin—and Adphind.

³² It is curious to observe, that in Ireland

the immediate relatives of a deceased person greatly lamented, have often been known to resist, or reluctantly permit, the removal of a corpse from the house when the usual time for interment had arrived. The author has himself witnessed some remarkable instances of this kind.

³³ The older acts state that they were removed by "vespillones," who were bearers or persons that carried out dead bodies by night. Allusion is made to the office in these lines of Martial:—

"Chirurgus fuerat, nunc est vespillo Diaulus:

Ccepit, quo poterat, clinicus esse modo."—"Epigramma." Lib. i., Epi. xxxi.

³⁴ In commenting on the words "trans mare," whither the sailors were bound, Colgan remarks, that the sea in question could have been no other than the River Shannon, if St. Brendan then dwelt at Clonfert. The river here is very wide, being an arm of the sea, and thus the term "mare" is often applied to it, as may be observed in the Acts of St. Senan and in other records. Clonfert lies between Lough Ree and Lough Derg, on the banks of the Shannon, which separates the ancient provinces of Meath and Connaught. Those loughs in question being some miles in width, Colgan says they may be considered as small inland seas. But he rather supposes that St. Brendan dwelt in

at this time St. Fursey dwelt in a cell, near the shore. There removed from worldly converse, his mind was refreshed by heavenly contemplation. The sailors landed and removing the bodies from the vessel left them before the door of St. Fursey's cell, the saint being unacquainted with their proceedings. Afterwards, those mariners retired to their bark. At early dawn, according to his usual custom, the holy young man opened his cell door in hastening towards the monastery. The first objects, that met his view, were the uncovered deceased bodies. Bowing himself in prayer, he suppliantly besought the Almighty, that through His unwearied bounties, life might be restored to the inanimate forms now lying at the door. Scarcely had he finished this prayer, when the brother and sister arose, beholding no other person present save our saint. The latter placed them in his cell, until he could provide clothing necessary for them. Afterwards, he led those revived persons to the church, where during the whole day he offered up thanks and praises for this manifestation of Almighty power. Then St. Fursey is said to have asked the young people what had been their wishes. They expressed a great desire for returning to their own part of the country. But a boat or bark was required for this purpose. They earnestly entreated our saint to furnish them with some means for returning. Fursey chanced to hold a writer's ruler³⁵ in his hand, at this time. This he threw into the waters, and it miraculously directed those young persons towards a port, so that they landed near to their parental habitation. On approaching, crowds of their relations and friends were observed standing before them in fixed amazement, beholding those whom they had deplored but a short time ago, as removed from life, thus appearing joyous and restored to them. Their friends were unable to comprehend at first the nature of this miracle, which they had witnessed, nor to whose power it must be attributed. The children declared, that owing to the merits of the holy young man, Fursey, they had been restored to life, and that in obedience to his orders, following the guidance of a wooden ruler through the waters, they had escaped all danger. They also requested, that this ruler should be preserved in the church, and venerated as a relic of their holy patron, St. Fursey, so as likewise to commemorate the power and glory of the Omnipotent.³⁶

Wherefore, the king and inhabitants, living in that part of the country, conceived an extraordinary affection and veneration for our saint. They are said to have respectfully visited the latter, to have commended themselves to his prayers and to those of the religious living under him. If we are to attach any credit to such accounts, it would seem from the context of this nar-

the island of Inisquin, situated on the large Lake Orbsen, which is called a sea in this passage of the saint's acts, on account of its great length and breadth. See "*Acta Sanctorum Hiberniæ*," xvi. Januarii. *Vita S. Fursæi*, n. 13, p. 89. It may likewise be observed, that the Shannon could not have the term "*inare*" applied to it, in the immediate vicinity of Clonfert. There, the river, although wide, yet does not at all approach the appearance of a sea, so far as its breadth of water is concerned.

³⁵ Little as we may value legends of this class, in a historical point of view, yet they are often valuable, as illustrating various customs and social habits of the period at which they were written. Could we exactly determine the time and place of writing, we

might thus ascertain the method adopted by pensmen when employed on MS. chirography. It seems, that a wooden ruler had been used to direct the lines of MSS., not only at that particular period, but most probably for a long time previous. The use of such an instrument will be rendered apparent to those investigators, who have often had an opportunity of consulting very ancient MSS.

³⁶ In Desmay's Acts of our saint, I find in continuation, that their request was complied with, and that for many years the ruler had been preserved as a precious relic in that part of the country. It may be asked, was there any sufficient authority for this assertion?

native, that St. Fursey must have been placed over a community by St. Brendan, on the same island where the latter dwelt, or on some island or spot quite convenient, and to which easy access might be attained. Again we are told, the enemy of mankind employed his efforts in exciting the minds of some monks, who lived under Fursey's rule on the island. These became envious of and disobedient towards their holy superior. Understanding the prevalence of such feelings, Fursey asked leave from St. Brendan that he might retire to another island, named Rathmat.³⁷

CHAPTER III.

ACCOUNT OF AEDFIND'S CONVERSION AND INTERVIEW WITH ST. FURSEY—THIS HOLY MAN IS THOUGHT TO HAVE FOUNDED KILFURSA OR KILURSA—DESCRIPTION OF THE RUINS—KING FINDLOG SUCCEEDED BY ST. FURSEY'S FATHER, FINTAN—FURSEY A DISCIPLE OF ST. MELDAN—SOME OF ST. FURSEY'S RELATIONS LIVED UNDER HIM—HE RESOLVES ON VISITING THE PROVINCE OF MUNSTER.

THE legendary Acts of St. Fursey relate, that his holy manner of living at Lough Orbsen¹ came to the ears of his tyrant grandfather, Aedfind. Accompanied by his brothers Brendan and Feredach,² it is said Aedfind, with many among the most distinguished chieftains of his principality, paid the saint a visit. On approaching the holy young man, Aedfind, prostrate on the ground, placed ashes on his head. Having his body covered with sackcloth for past offences, and especially for that cruelty meditated against his amiable daughter, Gelgesia, he asked Fursey's pardon. First reproving this maternal grandfather for his tyrannical conduct, Fursey afterwards accosted him in a more gentle and pious colloquy. Aedfind obtained forgiveness from his daughter, and absolution from his grandson. Then we are told, that he joyfully conducted his daughter, and son-in-law, Fintan, with their family, to his own home-circle of friends.

By some writers, it is said, that after the foundation of Rathmat Monastery, which they place on Inchiquin Island, St. Fursey also built a distinct religious house, at the place now known as Kill Fursa.³ This is situated within the present parish of Killursa,⁴ which margins on the eastern shore of

³⁷ Colgan supposes, that the monastery, which our saint is said to have built at Rathmat, had been situated near Lough Orbsen. He thought it identical with a parish church belonging to the deanery of Enachlown, in the diocese of Tuam, and which in his own time was called Kill-fursa, from the name of Fursey himself.

CHAP. III.—It is said to have been so called from Orbsen Mac Allob, one of the Dannann nation. See "A Chorographical Description of West or H-Iar Connacht," written A.D. 1684, by Roderic O'Flaherty, Esq. Edited by James Hardiman, M.R.I.A., pp. 20, 21.

² According to the "Menologic Genealogy," chap. viii., this prince was grandfather to St. Molwena, virgin, who is commemorated at the 5th of July.

³ Near this church there is a Cromlech, called *Leabha Dearmid agus Graunye*. It

is said to have been the resting-place of Dermot and Grace, during their flight from Tara. See Oliver J. Burke's "Abbey of Ross, its History and Details," Appendix A.

⁴ "Its northern boundary is the Owen-duff, or 'Black River,' which, passing under ground below Shrute, rises again to the surface to the east of the Castle of Moyne, and, running by the ruins of Ross, enters the lake about a mile beyond the Castle of Annakeen." Sir William Wilde's "Lough Corrib, its Shores and Islands; with Notices of Lough Mask," chap. vi., pp. 98, 99. This beautifully-illustrated guide book to the district is all that such a work could be made—topographically and historically accurate, vividly descriptive, and judiciously illustrated with engravings; its possession is indispensable for the local tourist and resident.

Lough Corrib. This church at present is in ruins,⁵ and these lie within the townland of Ower, the property of the Ower Burkes. In the west gable there is a curious Egyptian-looking door-way. All the walls are still standing, although considerably dilapidated.⁶ This church⁷ is mentioned in the Taxa-



Kilfursa Church Ruins, Co. Galway.

tion of Pope Nicholas V., in A.D. 1306. This document is preserved in the British Museum, at London.⁸ Kilfursa is the only very old church in this neighbourhood which has the east gable standing.⁹

If the visit of St. Fursey's grandfather, Ædfinn, took place, most probably it was to Kilfursa.¹⁰ The people on the banks of Lough Corrib had a local tradition, that Kilfursa or Killursa, Killany and Kilcuanna had been erected by three brothers, named Fursa, Eidhne or Eany, and Cuana,¹¹ who flourished

⁵ Through the kind intervention of Very Rev. Canon Ulick J. Bourke, President of St. Jarlath's College, Tuam, the Rev. Patrick Ryan, P.P. of Kilfursa, has kindly forwarded various sketches of the ruins; taken in March, 1874. From these, William F. Wakeman has drawn his subject on the wood: George A. Hanlon being the engraver.

⁶ It is of the *Daimhlaig-mor* class of church. It seems probable that when the present church was constructed on the site of the old one, it was enlarged towards the north, as well as in length, the antique door-way having been left *in situ*, while the present rough, unhewn, incongruous lintel had been placed above it. See *ibid.*, pp. 104, 105.

⁷ "A cross wall cuts off nine feet four inches of the western end, which portion was probably occupied in later times by the officiating priest or friar." See *ibid.*

⁸ See Oliver J. Burke's "Abbey of Ross, its History and Details," Appendix A., pp.

75, 76. This is a beautifully written and illustrated little work, on an interesting subject, and by a writer familiar with local history, traditions and scenery.

⁹ Tradition says, that it was saved by a man named Bourke, who was seen advancing on a charger, by a few of Cromwell's soldiers, who were in the act of throwing the east gable down, when panic-stricken they tumbled to the ground and were killed on the spot. The graveyard covers about three quarters of an acre, while some fine thorn bushes and ash-trees shade the enclosure. Letter of Rev. Patrick Ryan, P.P., Kilfursa, in January, 1874.

¹⁰ This place, erroneously called Kildaree, from the neighbouring townland of that name, is to be seen on "The Ordnance Survey Townland Maps for the County of Galway." Sheet 41.

¹¹ See Sir William Wilde's "Lough Corrib, its Shores and Islands; with Notices of Lough Mask," chap. iv., p. 83.

in the early ages of Irish Christianity.¹² Their churches were said to have been built in the same form and style, and having the same extent—sixty feet in length by eighteen feet in breadth. But the style of all these churches, for the most part, is comparatively modern. Yet a small part of the western gable of Killfursa contains a square-headed door-way, at least 1200 years old.¹³ It measures five feet four inches in height; only two feet in breadth at the top, and two feet five inches at the bottom. The greater number of the stones extend the whole thickness of the wall, which is two feet six inches in width. The time-worn lintel of the door measures three feet eight inches in length. Every other church feature here is in the Gothic style. There is a small window piercing the west gable; in the south side wall are a Gothic door and two small windows. The east window contains a beautiful Gothic window of considerable size, which is partially covered with ivy. There is no window in the northern wall. Local tradition says that this church was built by St. Fursey, the celebrated traveller, who was the son of Fintan.¹⁴ These vivid popular traditions prove it to have been St. Fursey's place, and not the island near Lough Erbsen; nor is there any old church dedicated to St. Fursey, on any island in that Lough, belonging to Kilfursa or Killursa parish.¹⁵ There are many curious popular stories relating to Killursa.¹⁶ On the feast of the Assumption of the Blessed Virgin Mary, it is thought that the founder of Kilfursa old abbey consecrated its sacred walls to the service of the Almighty, under the protection and invocation of Mary.¹⁷ The writer had an opportunity of visiting these old ruins of Kilfursa, near St. Mary's, in the month of August, 1860.¹⁸

About this time, Findlog, king in Munster, is said to have departed this life. At the request of nobles, in this territory, Fintan was selected as his successor. Even then, St. Fursey felt no desire to live with his parents; but rather animated with the Holy Spirit, and engaged in the performance of good works, he applied to the study of sacred Scripture, in the monastery over which he ruled. Thither many religious men flocked from various quarters. Among others, some of the saint's relations, and especially his two brothers, Foillan and Ultan,¹⁹ were drawn by heavenly inspiration to place themselves under his wise rule and direction.²⁰ Many of the incidents

¹² See *ibid.*, chap. v., p. 99.

¹³ Such was the opinion of John O'Donovan in 1838.

¹⁴ It is locally said that he lived in a stone fort or caher called Ard-Fintan.

¹⁵ See Dr. O'Donovan's letter, dated Tuam, September 20th, 1838, in "Letters containing Information relative to the Antiquities of the County of Galway, collected during the Progress of the Ordnance Survey in 1838," vol. i., pp. 161 to 164.

¹⁶ See Burke's "Abbey of Ross, its History and Details," chap. i., pp. 3, 4, 5.

¹⁷ On this festival, likewise, A.D. 1859, the corner-stone of a new Catholic church, dedicated to our Lady of the Assumption, and since known as St. Mary's, was laid, and the church itself was afterwards built by Rev. Peter Conway, P.P. It is situated near the ivied ruins of Kilfursa. An account of the ceremony, and some notices of Kilfursa old church, will be found in the *Freeman's Journal*, bearing date August 17th, 1859.

¹⁸ At that time, accompanied by the hospi-

table, generous and zealous pastor to the ivy-covered church ruins, these seemed to have defied the storms of centuries, while rising proudly over the numberless graves within and around them. Several other objects of great antiquarian interest in this neighbourhood were likewise examined during that visit.

¹⁹ Colgan remarks, that in proper Acts of St. Foillan, which he promised to give at the 30th of October, and in those of St. Ultan, to be published at the 1st of May, this account would be found confirmed. See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, n. 17, p. 90. Also Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., chap. xix., p. 214.

²⁰ See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii, lib. i., cap. xi., xii., xiii., p. 77. Also in Vita S. Fursæi, ix. Februarii, cap. v., pp. 285, 286, *ibid.* In Desmay's Life of our saint, it is said, the monks who entertained envy towards him, lived at Clonfert; leaving us to infer, of course, that from this same place, Fursey removed to Rathnat. The same writer also

in our saint's acts are altogether judiciously rejected by Lanigan as being fabulous. This astute Doctor supposes, that soon after St. Fursey's birth, which was probably in Connaught, his father Fintan returned to Munster, where he took care to have his son duly instructed and educated in religious matters by some bishops. After Fursey had made great progress in piety and learning, leaving his parents, he repaired to a more distant part of Ireland, for the purpose of acquiring greater perfection.²¹ It is supposed that this distant locality²² was the small island of Inisquin,²³ incorrectly called Esbren, in our saint's acts.²⁴ At the time of Fursey's arrival there, his spiritual father, St. Meldan,²⁵ is conjectured to have governed its monastery, said to have been founded by St. Brendan.²⁶ This Meldan belonged to the sept of Hua-Cuinn, that had possession of the country about Lough Orbsen, or Lough Corrib. That country was sometimes called Hibh-sen, that is, Hibh-Orbsen, being contracted for Orbsen, in the latter instance. Either, as founder of the monastery, or as successor to St. Brendan, Meldan²⁷ was abbot of Inisquin, about the beginning of the seventh century.²⁸ He was also most probably a bishop.²⁹

Inchiquin, an island containing over 229 acres, was formerly called Inis-Ui Chuinn.³⁰ It received this name, most probably, from St. Meldanus³¹ and his brothers, who were patronymically called Ui Chuinn.³² They are said to

states, that at the instance of King Brandubh, his brothers, Feradach and Ælphind, were induced to visit Fursey. In other instances he substantially agrees with accounts, contained in the older acts, regarding incidents given in the text.

²¹ In a note, Dr. Lanigan adds: "This is the most correct account of Fursey's younger days that I have been able to collect from the older acts, which make mention, only in general terms, of his parents, &c. Nothing is said of what part of Ireland they lived in; but the manner in which his leaving them is spoken of, seems to indicate that it was at a considerable distance from the place which he went to. After telling us, that he had got an excellent education, &c., in the country where his parents lived, they add: "*Patriam parentesque relinquens Sacræ Scripturæ studiis aliquot vacabat annis.*" It is not meant, that he left Ireland, for it is plain from the sequel, that he only removed to another part of it. Now this was Inisquin."

²² If St. Fursey's parents had continued to reside in Connaught he would have been still so near them as scarcely to justify the phrase, *leaving his country and parents.* It is to be observed, notwithstanding the supposed accident of his having been born in Connaught, that Munster is constantly called his *patria* or country. Desmay says, that Fintan returned with his family to Munster when St. Fursey was only a boy. He adds, that Fintan left Fursey behind him in the island with St. Brendan.

²³ Dr. Lanigan observes, "We know from the old acts, that Fursey was a grown up young man when he left his father's house and repaired to Inisquin." See "*Ecclesiastical History of Ireland,*" vol. ii., chap. xvi., § vii., n. 63, p. 454.

²⁴ See Colgan's "*Acta Sanctorum Hiberniæ,*" xvi. Januarii. Vita S. Fursæi, lib. i., cap. vii., p. 76.

²⁵ Cathal Maguire says, that Meldan was the spiritual father of St. Fursey. He is called in Fursey's Acts a colleague of Fursey. See Colgan, lib. ii., cap. xvi., and p. 90.

²⁶ That this was the monastery, to which St. Fursey retired, is plain from all that has been said about his having been in the island Esbren, or Inisquin.

²⁷ The author of St. Fursey's Acts, wishing to uphold the story of Fursey having been a disciple of St. Brendan, did not like to call Meldan his superior. Yet, what is said helps to prove that, at least, St. Fursey lived in the same monastery with St. Meldan. See Dr. Lanigan's "*Ecclesiastical History of Ireland,*" vol. ii., chap. xvi., § vii., n. 65, p. 454.

²⁸ In the older acts of Fursey Meldan is called *Præsul*; and it is said that his memory was universally respected. See also those in "*Acta Sanctorum Hiberniæ,*" lib. i., cap. xxi.

²⁹ At the 7th of February Colgan has observed, that two Meldans are called bishops by St. Ængus the Culdee. One of these seems to have been St. Meldan of Inisquin, See Dr. Lanigan's "*Ecclesiastical History of Ireland,*" vol. ii., chap. xvi., § vii., pp. 449, 450, and nn. 66, 67, pp. 454, 455.

³⁰ It is shown on the "Ordnance Survey Townland Maps for the County of Galway," Sheet 41. Excepting a moat or rath, no feature of antiquity is now marked on it.

³¹ This saint's feast occurs at the 7th of February.

³² See Sir William Wilde's "*Lough Corrib, its Shores and Islands; with Notices*

have built a monastery there about the year 580. No trace of it now exists.³³ It is thought, that after St. Fursey remained for some years with St. Meldan at Lough Corrib, he erected there a monastery, at a place adjoining his superior's habitation. This house of Fursey's was named Rathmat, and it was soon supplied with a considerable number of religious persons. When it was properly established Fursey felt a great desire to have some of his relations instructed there.³⁴ With such an object in view, he set out for Munster, as is stated in the old acts of our saint. In the later acts, as we have already seen, his brothers, Foillan and Ultan, are alluded to, as having been with him at Rathmat,³⁵ also called Rathmuighe.³⁶ In these also, the object of Fursey's journey to Munster is represented as being a desire to see his other relations, and sow the seeds of the Divine Word among them through his spiritual exhortations. But their authority is not of equal weight with that of his original acts. According to these, it does not appear, that any of Fursey's relations had been at Rathmat, before he resolved on visiting the province of Munster.³⁷ After this visit, he probably induced some of the Momonians to embrace a religious life, and to accompany him on his return to Lough Corrib.

CHAPTER IV.

ST. FURSEY'S ILLNESS—HIS VISIONS—HIS SPIRIT RETURNS TO HIS INANIMATE BODY.

WHEN Fursey arrived near his paternal residence, according to the old acts, he was taken suddenly ill, and then conveyed to a neighbouring house. For several hours he remained in such a state as to be thought at the point of death. But, in his other acts, it is said, that this illness seized upon him just as he was setting out for Munster, and that in consequence, complying with the request of his companions, he returned to his monastery.¹ During this sickness, Fursey had very extraordinary visions, which are related at great length in some of his acts; although in other lives of our saint they are given in a form more or less abridged. The father of English ecclesiastical history treats of them in rather a succinct manner.² But for further edifying details he refers to the little book of the holy ecstatic's life, then apparently well-known.³ But in St. Fursey's Acts, which are published by Colgan, ac-

of Lough Mask," chap. v., p. 99.

³³ See John O'Donovan's letter, dated Tuam, September 20th, 1838, in "Letters containing Information relative to the Antiquities of the County of Galway, collected during the Progress of the Ordnance Survey in 1838," vol. i., p. 172.

³⁴ In the old acts, after the words quoted by Dr. Lanigan, in his note 63, it is merely said, that he built a monastery in a certain spot, whither some religious persons went to him, "*etiam parentum suorum*," and these he took care of with pious solicitude.

³⁵ See Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. *Vita S. Fursei*, n. 1, p. 91.

³⁶ *Ibid.*, cap. xi., and n. 14.

³⁷ Their statements seem to have been derived from a misinterpretation of the text in the more ancient acts. It is however true that the promotion of the spiritual welfare

of all his relations seems to have inflamed our saint in undertaking his journey to Munster. See Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. xvi., § viii., p. 455, and n. 71, pp. 456, 457, *ibid.*

CHAP. IV.—¹ The old acts, in this as in every other instance, are most worthy of credit. On this point Capgrave agrees with them, in his *Life of St. Fursey*.

² When relating the vision, most probably Venerable Bede overlooked the details of Fursey's journey. Bede states, that this illness seized the saint in his monastery, but such a statement does not agree with published accounts. See "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. xiv., p. 210.

³ Bede says he only introduced some of these details into his own history. See "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. xiv., pp. 209 to 214.

counts concerning these ecstasies are greatly amplified.⁴ It may not be an improbable conjecture, to suppose, that these visions might have been partially the effect of a delirium,⁵ consequent on the illness of our saint, and partly the cogitation of a pious and contemplative mind, agitated and excited by a feverish state of the body. He was subsequently able to recollect and relate those visions, perhaps nearly according to the order in which they are found written.⁶ This conjecture will not appear surprising to those who have had experience of vivid impressions, created by a disordered imagination, and during a state of fever. After recovery, indelible recollections are left on the memory in a great variety of instances.⁷

In his old acts,⁸ we are told, that while our saint was being borne by some companions to his cell, the holy man was transported in spirit, from the ninth hour of day to the first cock crowing, and during the night-time.⁹ Desmay occasionally adds circumstances not given in these acts. He states, that Fursey had scarcely left his monastery for the purpose of proceeding to Munster, when he was seized with a sudden illness. This attack rapidly approached to a crisis, leaving all his attendants under an impression that his last hour on earth had arrived. Being carried to this monastery, he was laid on a bed. When the symptoms of suffering had somewhat abated, he was rapt into an ecstasy, during which he had several visions.¹⁰ These represented the state of man in sin, sure remedies for sin, as also those virtues which are particularly pleasing in God's sight. As the saint lay during this time without exclamation, motion, or respiration, the religious who were present gave way to sighs and tears, for they thought him already dead, because no sign of sensation or life appeared. However, at the early dawn of morning, Fursey was restored to the use of his faculties. Then he began to inform the monks, regarding those revelations made to him by the Almighty, during his ecstasy. In the first place, no sooner had he ceased to feel pulsation, then he found himself surrounded by shadows of deep and horrible obscurity. Then two angels,

⁴ Fleury writes: "Étant retourné chez lui pour convertir ses parents, il tomba malade et fut réduit en tel état, qu'on le crut mort, ce qui arriva plusieurs fois. Il eut cependant des visions merveilleuses, touchant l'état de l'autre vie, et reçut d'excellentes instructions, par des anges et des saints évêques, qui lui apparurent." "*Histoire Ecclesiastique*," livre xxviii., § xxviii.

⁵ The same venerable chronicler tells us, that one of the old brothers of his monastery was wont to relate the visions of St. Fursey, which the saint himself communicated to a very trustworthy and religious man, who heard these narratives from the lips of Fursey himself, when he was among the East Angles. These had such an effect on the auditor's imagination and sensibilities, that, although the weather was extremely cold, and although wearing only a thin garment in winter time, drops of perspiration flowed from his body, owing to the excitement these sublime and terrific visions caused. See *ibid.*, pp. 213, 214.

⁶ The Rev. Dean Milman, alluding to those visions of the mediæval times, calls our saint, "the French monk, St. Farcy;" and he adds, that these "were among the most popular and wide-spread legends of the ages preceding Dante." See "*History of*

Latin Christianity," book xiv., chap. ii.

⁷ The vision of Frate Alberico is very closely modelled on that of St. Fursey. The former was a monk of Monte Cassino. His vision was written in Latin, in the latter half of the twelfth century.

⁸ Published by Colgan at the 16th of January.

⁹ This records the first ecstatic vision which the saint experienced, the others are found related in due order. See Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. Vita S. Fursæi, n. 18, p. 90.

¹⁰ This "Vision of St. Fursey" appears to have been the earliest of its class, and to have been the original of many similar subsequent ones, such as the vision of Adamnan, of Tundal, of Frate Alberico, &c. There can scarcely be a doubt entertained, that it furnished Dante, in a great measure, with the idea and plan of his sublime poem, the "*Divina Commedia*." Even various passages, as will afterwards appear, seem drawn from St. Fursey's vision: for the coincidences are too strikingly similar to be fortuitous. It is true, Dante gleaned from more ancient and classical sources, what he has super-added to the Christian vision of hell, purgatory, and heaven.

having white wings, supported him with their hands, which were visible. On account of dazzling brightness, he could not see their bodies, which were covered by their wings. After the manner of the Prophet Ezechiel's apparition, two of these wings extended towards the heavens, while two wings covered their bodies.¹¹ Fursey saw a third angel, armed with a white shield and burnished sword, proceeding through the medium of air. A most fragrant odour had been diffused over every place where they went. While bearing our saint through a dense atmospheric darkness, they chanted with voices of inexpressible harmony¹² these words of the Royal Psalmist, "They shall go from virtue to virtue, the God of Gods shall be seen in Sion."¹³ Having sung these words, with exquisitely modulated voices, they said to Fursey, "Know what you have seen and heard, with a contemplative spirit, and having had your soul restored to your body, become a more zealous labourer for the harvest of God." Having thus spoken, they seemed to restore his soul to his body,¹⁴ and departed from Fursey, much against his inclination. However, they promised to return to him again, within a short time.

And now, whilst all had despaired of his recovery, the servant of God arose, at an early hour in the morning. Having called together a large congregation of people, he related in detail what in spirit he had seen and heard. He explained to them, that the darkness through which he had been conducted signified the world, overshadowed by original sin. The three angels, whose faces and voices were undistinguishable, as they were indivisible in charity, represented the Holy and undivided Trinity,¹⁵ in the unity of the Godhead, according to the Patriarch Abraham's faith.¹⁶ It was to be understood, from the circumstance of their bodies being covered with wings, in such a manner as to conceal it from view, that the Deity's inscrutable decrees were concealed from human cognizance,¹⁷ as his presence was from mortal view, according to that expression of St. John, the Apostle and Evangelist, "No man hath seen God at any time."¹⁸ By the two wings which covered their bodies were also to be understood the fear of infidelity, according to that of the Apostle, "I am not worthy to be called an Apostle, because I persecuted the Church of God;" and of penance, when he says, "The sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us."¹⁹ Fursey likewise understood the necessity for love and hope, by the two wings, which extended to heaven; because of love, the Doctor of the Gentiles says exultingly, "God forbid that I should

¹¹ See Ezechiel, chap. i.

¹² "With the song

My spirit reel'd, so passing sweet the strain."

—Rev. Henry Francis Cary's translation of Dante's "*Divina Commedia*," *Il Paradiso*, canto xxvii., 3.

¹³ Psalms, lxxxiii., 8.

¹⁴ See Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. xix., p. 210.

¹⁵ Dante likewise ends his immortal poem, the "*Divina Commedia*," with an admirable vision of the Most Holy Trinity, thus rendered in the Rev. Mr. Cary's translation:—

"In that abyss

Of radiance, clear and lofty, seem'd,

inethought,

Three orbs of triple hue, clipt in one bound;

And, from another, one reflected seem'd,"

As rainbow is from rainbow: and the third

Seem'd fire, breathed equally from both."

—"Il Paradiso," canto xxxiii., 115 to 120.

¹⁶ Desmay tells us, that our saint, in this vision, by a certain rapid intuition of an ecstatic spirit, had arrived at some knowledge regarding the hidden mystery of the Trinity, through an enigma of similitude, as formerly, when Abraham saw three angels, he adored only one God. See Genesis xviii.

¹⁷ Colgan adds, likewise, in a note to this passage, that we are not to understand the saint had a clear, but rather an obscure and rapid vision of the Most Holy Trinity, during his remarkable ecstasy. See "*Acta Sanctorum Hiberniæ*," ix. Februarii. Vita S. Fursey, n. 8, p. 299.

¹⁸ John, i., 18. 1 John, iv., 12.

¹⁹ Romans, viii., 18.

glory, save in the Cross of our Lord Jesus Christ."²⁰ Besides, St. Gregory says, "The love of God is never idle, for if it exists it works out great results;" and regarding hope, the Apostle St. Paul observes, "Our conversation is in heaven."²¹ By the white shield and shining sword, he understood, "the helmet of salvation, and the sword of the spirit, which is the word of God."²² He warned the people, that by such armour they should resist diabolic assaults, and with it, in eloquent words, he cautioned them to keep vigil. He compared that versicle the angels repeated, to Jacob's ladder, which this Patriarch saw erect, and the foundation of which was placed on the love of God and of our neighbour; while its steps were formed of patience, charity, concord, humility and other virtues. And, as each one of the faithful shall practise these virtues, so shall an ascent towards heaven be afforded to him.²³

After Furseý had related these and other particulars of like import to all that surrounded him, he predicted a future and more grievous struggle against the powers of hell which yet awaited him, according to the angels' prediction. Then imparting a benediction to the crowd, his hearers departed for their respective homes. Filled with compunction, he remained in his small cell, recollecting the angelic glories of which he had been a spectator, and those heavenly delights which he had experienced. Often and deeply did he revolve in mind that duty of solicitude he had been admonished to extend towards his subjects. Yet he lamented and complained that he had no man living with him possessing wisdom and force of mind, or who might give those counsels requisite for their mutual instruction, and to fortify him against the predicted struggle, when the angels should revisit him. He poured forth many sighs from the depths of his soul, and offered tearful prayers to the Almighty on bended knees. His illness still proving serious in character, he devoutly asked to have the Holy Communion administered to him, by way of viaticum. He spent three days in vigils, fasts and devout prayers, while his bodily infirmities continued, with scarcely a moment's intermission.

During the middle of the third night, his parents, relations and neighbours are said to have been in attendance. On a sudden, the feet of our saint became stiff and cold, and while his hands were extended in prayer, the moment of his expected vision seemed approaching. It was accompanied with signs similar to those accompanying his former revelation. During the time his trance continued, it appeared as if the soul had parted from his body. Sinking down on the bed, he heard terrific voices, as it were of a great multitude, calling out, and requiring him to leave the prison of the flesh. On opening his eyes,²⁴ the saint beheld three angels—two of these being stationed one on each side of him, whilst the other being armed stood at his head. Although deprived of human sight and speech, he saw these holy angels by miracle, and heard their canticles chanted with strains of inconceivable melody. Then the angel of the Lord, who stood at his right hand, consoled our saint, and said, "Fear not, for you shall be defended." The angel bore St. Furseý aloft, until he saw neither roof nor house. But on his passage, he heard

²⁰ Galatians, vi., 14.

²¹ Philippians, iii., 20.

²² Ephesians, vi., 17.

²³ These visions of St. Furseý, are supposed, by Ozanam, to have been, among other mediæval legends, forerunners of Dante's "*Divina Commedia*." See "*Des Sources Poétiques de la Divine Comédie*,"

p. 46.

²⁴ It is to be supposed, the ancient chronicle refers to those of the soul, by metaphor; as this narrative leads us to conclude, that no functions could have been exercised by those of the body, which then seemed inanimate.

demoniac clamour and howling,²⁵ whilst one of the evil spirits cried out, "Let us go before his face and wage war." Then Fursey saw a black cloud, gathering on the left side, and an army of demons marshalling its ranks before him. To his mental vision, the bodies of these demons appeared utterly deformed and black,²⁶ with necks of squalid leanness and horrid shape, extended,²⁷ their heads being unnaturally swollen.²⁸ But when they flew along or fought, the saint only saw a shadowy representation²⁹ of deformed bodies³⁰—their faces he could not see on account of the gloomy darkness. While the demons cast their fiery arrows against our saint; these missives were repelled and extinguished by the angelic buckler. The glory of those angels rendered them as it were invisible to human sight, and the demons retreated in view of the warrior spirit, who remonstrated with his adversaries, by saying, "Do not retard our journey, for this man has no part in your perdition." The devil contradicted him, with blasphemies, saying, that God was unjust, who would not condemn a man in league with enemies, since it is written, "Not only they who sin, but they who agree with sinners, are worthy of death." Our saint heard a confused clamour of battle, while the angel contended with his spiritual enemies; so that it seemed as if the outcries of these demons might be heard, throughout the entire extent of earth. When Satan was vanquished, raising his venomous serpent-like head, he insidiously cried out, "Fursey hath often spoken idle words, nor ought he enjoy eternal life, with impunity." The blessed spirit replied, "Unless you convict him of great crimes, he shall not be lost on account of smaller offences."³¹ The old enemy said, "If you do not forgive men, neither will your father forgive you your offences."³² The holy angel answered, "When hath he avenged himself, or to whom hath he done an injury?" The devil said, "there is no question regarding revenge, but about not forgiving from the heart." The holy angel excused our saint by saying, that in his heart he forgave all, even though he yielded somewhat to human infirmity. The devil answered, as Fursey had done evil through habit, that so he should receive judgment from the Supreme Judge. The guardian angel returned for answer, "We are judged before the Lord." The arch-enemy being thus thrice van-

²⁵ "And now begin the dolesome notes to grow
Audible unto me;

I came into a place mute of all light,
Which bellows as the sea does in a tempest,

If by opposing winds 'tis combated.
The infernal hurricane that never rests
Hurtles the spirits onward in its rapine;

Whirling them round, and smiting, it molests them.

There are the shrieks, the plaints,
and the laments."—Longfellow's translation of Dante's "*Divina Commedia*." *Inferno*, canto v., 25 to 35.

²⁶ "Divenner membra che non fur mai viste.

Ogni primaio aspetto ivi era casso.

Livido e nero come gran di pepe.—Dante's "*Divina Commedia*." *Inferno*, canto xxv., 75 to 84.

²⁷ "Mirabilmente apparve esser travolto
Ciascun dal mento al principio del

casso." — Dante's "*Divina Commedia*." *Inferno*, canto xx., 10, 11.

²⁸ The narrative states, "Capite in similitudine cacabi intumescence vidit." The object to which the heads of the demons is compared, viz., "cacabus," means a kettle or pipkin to boil meat in. This comparison affords proof of the existence of such an object of domestic economy being in use, when the ancient author of our saint's acts wrote.

²⁹ "There
Was less than day and less than night,
that far

Mine eye advanced not."—Rev. Henry Francis Cary's translation of Dante's "*Divina Commedia*." *Inferno*, xxxi., 10, 11.

³⁰ The writer of St. Fursey's Acts puts this query, "Sed quis prudentium lector ignoret, hec etiam de inmundis spiritibus ad terrorem anime videntis fieri?"

³¹ Here do we find a clear exposition of Catholic doctrine regarding the distinction of sin, and by a fair inference purgatorial and eternal punishments.

³² Matthew, vi., 15.

quished, renewed his viperous attack, saying, "If God be just, this man shall not enter into the kingdom of heaven. For it is written, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven.³³ This saying he hath in no manner fulfilled." The angel of the Lord answered and said, "Judgment shall take place before God."³⁴

The demons being thus defeated by the warrior angel, that holy spirit on the right hand said, "Look upon the world." Then God's holy servant beheld a dark valley at a great distance and beneath him. In the surrounding air, there were four fires to be seen, and somewhat apart from each other. The angel asked Fursey if he understood what was meant by these fires. On his answering in the negative, the holy spirit said, "These are the four fires, which destroy the world, when all sins are remitted in the Sacrament of Baptism, after due profession is made to renounce the devil, with all his deceits, works and pomps. For in Baptism a promise is made to reject Satan and all his works.³⁵ This first condition is rarely fulfilled. In the second place, the fire of cupidity is that whereby the riches of this world are preferred to a love of heavenly things.³⁶ In the third place, the fire of dissension,³⁷ whereby we do not fear to imperil our neighbour's souls, even for a matter of slight importance. And lastly, the fire of injustice, whereby we esteem it a matter of little consequence to despoil the defenceless, and practise fraud against them."³⁸ The fire then seemed to approach towards our saint, and to enlarge its volume. Fearing such a threatening aspect, Fursey said in alarm to the holy angel, "This fire approaches towards me." The angel answered him, "What you have not kindled, shall not consume you. For although this fire is great and terrible, it tries each one only according to the measure of his works. The concupiscence of every person shall burn in this fire: as the body is consumed by unlawful pleasure, so shall the soul burn with proportionate punishment."³⁹

Then Fursey saw the holy angel advancing before him, and dividing the flames into walls apparently erected on either side, whilst he was defended from all danger of being injured. He also saw four demons flying through those flames, and exciting a horrible commotion in the midst of the fire. One of those wicked spirits said, "The servant who knows the will of his Lord, and doth it not, shall be beaten with many stripes.⁴⁰ The holy angel answered, "What part of God's will hath he not fulfilled?" Satan said, "He hath received the gifts of wicked persons." The angel replied, "He hath supposed that these had done penance." The devil said, "He should first prove the perseverance of their penance, before thus receiving its fruits. For

³³ Matthew, xviii., 3.

³⁴ Those objections of the demon here recorded, and his perverted applications of the inspired writings, afford additional illustration of a truth contained in that well-known line, taken from the great English dramatist,

"The devil can cite Scripture for his purpose."—Shakespeare's "Merchant of Venice," act i., scene iii.

³⁵ "But lo! of those Who call 'Christ, Christ,' there shall be many found, In judgment, further off from Him by far, Than such to whom his name was never known."—Rev. Henry Francis Cary's translation of Dante's "Divina Commedia." Paradiso, canto xix., 106 to 108.

³⁶ . . . "As avarice quenched our love

Of good, without which is no working; thus

Here justice holds us prison'd hand and foot."—See *ibid.* "Il Purgatorio," canto xix., 121 to 124.

³⁷ "After that I saw A multitude, in fury burning."—See *ibid.*, canto xv., 105.

³⁸ "Fraud, that in every conscience leaves a sting, May be by man employ'd on one, whose trust

He wins, or on another who withholds Strict confidence."—See *ibid.* "L'Inferno," canto xi., 52 to 54.

³⁹ See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. xix., pp. 211, 212.

⁴⁰ See Luke, xii., 47.

gifts blind the eyes of the wise and destroy the words of the just." The holy angel answered, "We shall be judged before God." The demon being thus vanquished in his interlocutory sophisms, began to blaspheme the Almighty, saying, "Hitherto we have believed in a God of truth." The heavenly spirit said, "What else is He?" The persistent demon replied, "The Prophet Isaias hath said, that every crime which shall not have been expiated on earth must be judged in heaven, by these words: 'If you be willing and will hearken to me, you shall eat the good things of the land. But if you will not, and will provoke me to wrath: the sword shall devour you.'⁴¹ This man hath not purged himself from his faults on earth, nor hath he yet received punishment. Where then is God's justice?" The heavenly messenger reproved him, in these words, "Do not blaspheme, since you know not God's secret counsels." The enraged demon cried out, "What is here concealed?" The angel returned for answer, "So long as repentance is hoped for, Divine Providence protects man." Satan said, "But there is no place for penance in this particular instance." The angel replied, "You ignore the depth of God's secrets, perchance there will be." The devil answered, "Let us depart, then, there is no reason for judgment."

Another of the demons began, "A narrow gate remains for him, through which but few enter, Thou shalt love thy neighbour as thyself."⁴² The holy angel answered, "This man hath wrought good towards his neighbour." The adversary replied, "It will not avail him to have wrought good, unless he hath loved his neighbour as himself." The angel returned, "The fruit of love is to be found in good works towards our neighbour, for God shall render to each man according to his works." The wicked spirit then said, "But because he hath not fulfilled the precept of God in loving, he shall be condemned." Thus he sought to calumniate the blessed man.

The holy angels remained victors in this contest, although the demons stoutly contended with them. After six different repetitions of the contention, ending in a like number of defeats, a demon, according to his usual manner, gave vent to blasphemies, in these terms, "If God be not unjust, and if falsehood or a transgression of his commands displease him, this man shall not escape punishment. For he promised to renounce the world, and on the contrary, he continues to love the world, contrary to the Apostolic precept: 'Love not the world, nor the things which are in the world.'⁴³ Wherefore, this man had no regard either for his own vow, nor for the Apostolic injunction." The holy angel answered, "He doth not love the things of this world for their own sake, but in order that they may be dispensed to those needing them." The wicked spirit continued: "In what manner can such things be loved, in accordance with the Divine precept, and contrary to the Christian's promise made in Baptism?" His adversaries being once more vanquished and his guardians being victors, Fursey again heard the demon resume his sophistical accusation, by saying, "It is written: If thou wilt not announce to the unjust man his iniquity, I will require his blood at thy hand."⁴⁴ The angel replied, "Concerning this, it is also written: The prudent shall keep silence at that time, for it is an evil time.⁴⁵ For when hearers despise the word, the teacher's tongue is also tied, because he knows that his preaching when heard is despised."⁴⁶ The old accuser returned: "The latter,

⁴¹ See Isaias, i., 19, 20.

⁴² See Leviticus, xix., 18; Matthew, v., 43, xxii. 39; Mark, xii., 31, &c.

⁴³ I. John, ii., 15.

⁴⁴ See Ezechiel, iii., 18.

⁴⁵ Amos, v., 13.

⁴⁶ Among the principal causes assigned for the loss of souls, we find, the negligence of doctors and the evil example of princes. See Mabillon's "*Acta Sanctorum Ordinis S. Benedicti*," tomus ii., p. 291.

however, ought to announce it to his last moments, and neither give his assent to this indifference, nor be silent, notwithstanding its continuance."⁴⁷

During the time occupied by the foregoing dialogue, the obstinate demons continued their resistance, until it pleased God to overcome them and give a victory to his angels. Then Fursey saw himself surrounded by an astonishing brightness.⁴⁸ On looking upwards, he beheld an immense multitude of angels and of holy persons, flying around, and with their wings in motion. These at once repelled from his mind any dread of the fire and terrors caused by the demons, that had before disturbed him. It seemed to him, that no labour could be too severe, nor length of time too continuous, provided the glory of a happy eternity could be achieved, and its joys and delights should be secured. In the meantime, our saint beheld two venerable men of his native province, with these blessed spirits. On seeing them, he thought they had then departed from among the living.⁴⁹ These were St. Meldan and St. Beoan.⁵⁰ It is intimated in certain Acts of St. Fursey⁵¹ that when they had been written, the festivals of those holy men, who are called Prelates, were celebrated by the faithful.⁵² They were accosted by Fursey, on their nearer approach, and a conversation ensued between our saint and these his friends.⁵³

Then St. Fursey noticed a great serenity in the surrounding atmosphere,⁵⁴ and two angels approaching this ærial region. They seemed to enter through an ethereal opening. Suddenly, a great brightness surrounded them and a multitude of angels divided into four distinct choirs.⁵⁵ They were heard singing and repeating, *Sanctus, sanctus, sanctus, Dominus Deus Sabaoth*.⁵⁶ Immediately the saint's spirit was wafted high into the air, whilst heavenly psalmodic strains of inexpressible sweetness and in a lively movement were heard. Bands of angels likewise stood at his right hand. A holy angel placed among them said: "Do you know whence proceed this joy and happiness?" On answering in the negative, this angel continued, "From the choirs

⁴⁷ See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, lib. i., cap. xiv., xv., xvi., xvii., xviii., xix., pp. 77 to 79. Also, ix. Februarii. Vita S. Fursæi a Desmaio, cap. vi., pp. 286 to 288, *ibid*. In these latter acts, Desmay has omitted much of the foregoing dialogue, although he briefly relates its chief points.

⁴⁸ "That was raying out
Light so acute, the sight which it en-
kindles

Must close perforce before such great
acuteness." — See "The Divine Comedy" of Dante Alighieri, translated by Henry Wadsworth Longfellow. Paradiso, canto xxviii., 16 to 18.

⁴⁹ Acts, L. i., c. 21. It being said, that Fursey thought they were dead, seems to indicate that they were still alive. Bede, however, speaks of them, without giving their names, as being dead at that time, and so they are represented in the lives by Capgrave and Desmay, with whom Colgan agrees.

⁵⁰ His reputation was equally great with that of Meldan." — Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xvi., § viii., n. 74, p. 457.

⁵¹ Published by Colgan at the 16th of January.

⁵² "Hos Præsules cunctorum memoria usque ad nostra tempora celebrat." It would seem, that these expressions were verbally transcribed from the old acts of our saint, to which the Venerable Bede had access.

⁵³ According to Colgan, their Natalis is placed at the 26th of October, with that of their companion, St. Nasad, by St. Ængus the Culdee. For further notices, the reader is referred to that day.

⁵⁴ "The firmament looks forth serene and smiles." — Cary's translation of Dante's "Divina Commedia." Il Paradiso, canto xxviii.

⁵⁵ "In fashion, as a snow-white rose, lay then

Before my view the saintly multitude.

.
.
.

For, through the universe

Wherever merited, celestial light

Glides freely, and no obstacle prevents."

— Cary's translation of Dante's "Divina Commedia." Il Paradiso, canto xxxi., 1, 2, 22, 23, 24.

⁵⁶ The opening line of the seventh canto of "Il Paradiso" is

"Osanna, sanctus Deus Sabaoth."

— Dante's "Divina Commedia."

of heaven, to which we also belong." Fursey's mind, becoming thenceforward oblivious of all his previous anxieties and sufferings, was filled with ineffable joy.⁵⁷ On hearing these heavenly hymns more distinctly and harmoniously sung, he supposed them intended for his sole gratification. In a transport of admiration he cried out, "The joy with which I am filled on hearing these hymns is indescribable." The angel made answer, "On account of our ministry extending to human affairs, we are often deprived of the great pleasure of hearing them :⁵⁸ and what we labour in effecting, the demons eradicate from the hearts of men, owing to temptation." Whilst Fursey was altogether intent on hearing those harmonious heavenly strains, the angel of the Lord remarked to him, "In this celestial kingdom there can be no sorrow, except what arises from man's perdition."

Then he beheld Saints Beoan and Meldan advancing from the heavenly *penetralia*, and assuming the forms of angels, while surrounded with great brightness.⁵⁹ They directed Fursey to return to the world. Our saint was silent, and overwhelmed with sorrow on hearing this announcement. At length, through the efforts of those angels, he found himself recovered sufficiently to hear the following words from Beoan and Meldan : "Why do you fear? You are only required to labour through a journey of one day.⁶⁰ Therefore, announce generally in your exhortations, that the dissolution of all things is near at hand." Then St. Fursey began to enquire regarding the end of the world, when he was told, that it was not immediately to take place, though not very remote ; as also that famine and pestilence must oppress the human race.⁶¹ The saint was also told, that there were two kinds

⁵⁷ "All the vision dies,
As 't were away : and yet the sense of
sweet,

That sprang from it, still trickles in my
heart."—Cary's translation of Dante's
"Divina Commedia." Il Paradiso, canto
xxxiii., 61 to 63.

⁵⁸ Colgan here remarks : We are not to understand that any of the angels are ever deprived of God's beatific vision, whilst they are occupied in ministering to men. They are only placed beyond the circle of other angels, constantly employed in singing and proclaiming the praises of the Almighty. See "Acta Sanctorum Hiberniæ," n. 20, p. 90.

⁵⁹ The appearance and conversation of those saints will remind the reader of Dante's vision regarding several renowned saints and doctors of the Church, who were seen by him in the various divisions of his Paradise.

⁶⁰ "Tempus est instar unius diei, seu breve, quo laboratures es in terra, ut colligitur ex ipso autore infra, c. 29." Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, n. 21, p. 90.

⁶¹ Immediately afterwards, we read in his acts, published at the 16th of January, these following words : "Quod jam signo solis (cum radios suos anno præterito abscondisset) in modum lune splendentis significatum est." Colgan supposes, this prophecy regarding pestilence, and the account concerning the sun's eclipse, which is said to have occurred during that past year, as

mentioned in the aforesaid words, must have been literally quoted from St. Fursey's Acts, compiled by the old author who had written before Venerable Bede's time. Colgan likewise thinks, not only these words, but likewise a great portion of the later acts, especially that which refers to our saint's visions, must have been copied from the old writer's account. For the words contained within parentheses were not spoken by the angel who appeared to St. Fursey, when the mortality, &c., was yet to come, nor by the author of the acts published at the 16th of January, who, according to Colgan, did not live for three or four hundred years after that prophecy and vision, in which it had been intimated that this mortality and eclipse were to take place. He therefore concludes, that the mortality and eclipse alluded to had been taken literally from the old writer's acts, and that mention is made of both occurrences, in these words of Venerable Bede : "Eodem anno Dominicæ Incarnationis sexcentesimo sexagesimo quarto facta est Ecclipsis solis die tertio Mensis Maii, hora circiter decima diei : quo etiam subita pestilentia lues, depopulatis præs Australibus Britanniaë plagis, Northumbriorum quoque Provinciam corripiciens, atque accerba clade diutius longe lataque desæviens magnam hominum multitudinem stravit. Qua plaga prefectus domi sacerdos Tuda raptus est de mundo, et in monasterio quod vocatur Pegnalech honorifice sepultus. Hæc autem plaga Hiberniam quoque Insulam

of famine : one in the abundance of understanding the word of God, and in not fulfilling its precepts ; and another, in the abundance of riches possessed by a miser. Both of these spring from the same bitter root. For, as the avaricious man is not satisfied with possessing money, because in desiring those things that are unlawful, the bitterness of avarice does not even know the benefits to be obtained by acquired goods : so, in like manner, souls poisoned by the wormwood of sin, do not take delight in God's holy word. And, on account of the Almighty's mercy, mortality was restrained for a while ; yet death must overtake that impenitent man, who should despise those signs and the warnings of Holy Scripture. Although the wrath of the Supreme Judge threatens all who despise Divine admonitions, His anger is chiefly excited against doctors of the Church and princes : because faithful souls perish through the deceitful vices of this world, through temptations of hostile demons, through the negligence of doctors, and through the evil example afforded by wicked princes. By means of study, divines understand the prophetic books, and know what sort of things shall occur at this time. Men are usually found imperfect. Although, through God's mercy, some are endowed with the spirit of generosity, notwithstanding, they are prone to incontinency. Others preserve chastity, but are consumed with the fire of avarice. Others acquire the grace of mildness, but are deficient in zeal. Others easily pardon and forget injuries inflicted on them, but, owing to want of guard over their hearts, they are prone to anger, and they excite quarrels. Some glory in what has been charitably distributed, as if they had acquired such donations by their sole labour. Again, others, who impugn such actions, have conquered by exercising an active mind, but those forget to obtain merit by the practice of good works. There are also some, who are fettered with spiritual vices, and who neglect them, whilst their bodies are lacerated by abstinence. For instance, they set great account on nocturnal illusions or lesser faults, whilst they little regard that pride, which expelled angels from heaven. They do not regard a greediness of disposition, which drove the first man from the delights of Paradise, nor that envy which caused the fratricide Cain to kill his brother Abel ; they do not detest blasphemies, nor false testimonies, through which our Saviour was condemned to death. They do not consider the nature or duration of that punishment, which will be inflicted on wicked persons thus offending. Many abstain from food, which God ordained to be taken with thanksgiving ; whilst they unscrupulously indulge in pride, avarice, envy, prying, blasphemy, and detraction. Therefore do they eat, as it were, the very flesh and blood of their neighbours. They suppose those things to be grievous, which are but venial in God's sight, and many things to be of little moment, which are in reality most offensive to the Almighty.

Wherefore, each divine ought to apply suitable remedies for the cure of every vicious habit. He is rather to be considered an enemy than a guide of souls, who should treat such sins as intemperance and fornication without

pari clade premebat."—"Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 27. The Irish Annals confirm this account regarding the great pestilence, which carried away so many of the Irish clergy and laity, that same year 664. An account of it is to be found at that date, in the Annals of the Four Masters, compiled from those of Clonmacnoise and of the island. See O'Donovan's "Annals of the Four Masters," vol. i., pp. 274 to 277, with notes. From these testi-

monies Colgan contends we are to draw the following inferences : first, that St. Fursey's old acts had been written during the year following the aforesaid eclipse and pestilence, and consequently in A.D. 665 ; and, secondly, that St. Fursey did not flourish after the year 664, as some maintain ; but rather that he died about A.D. 653. See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii, n. 22, p. 90.

a proper consciousness of their great enormity. The cure of pride is to denounce it in presence of all, and to exercise humility frequently, by contrition and abjection. The remedy for avarice is to be found, by a dispensation of charity towards persons, in a benevolent and benignant spirit. Calumny is to be atoned for by humbly asking pardon of him who had been injured by it, and by retracting such false charge. The evil of blasphemy is chiefly overcome by humility of spirit, by restraining the tongue from all idle discourse, and by the exercise of frequent prayer. The remedy for envy is to be found in a charitable love for our neighbour, and by procuring happiness for him ; while he who observes an opportunity for doing good to his brother, must seize the occasion in substituting the fervour of charity for the poison of envy. Contrary vices are healed by their opposite virtues. Nor is it sufficient to afflict our bodies, if our minds be not removed from malice and sin. The princes and doctors of God's Church should therefore excite the souls of the faithful to a penitent spirit after the commission of those crimes. They must strengthen their subjects for the future, with the food of spiritual knowledge, and with the participation of Christ's sacred Body and Blood.⁶² When they are obstinate, excommunication must be resorted to, lest pastors incur the guilt of their own neglect, by planting the elm for the vine, and the alder tree for the olive,⁶³ they rather love earthly and unfruitful labours, than charity, which is known to be the root and summit of all good actions.⁶⁴

The Lord is angry with doctors of the Church who neglect the teaching of inspired Scripture, while devoting themselves entirely to worldly cares. For when reading they understand prophetic words. If one were to arise from the dead he could not cause greater fear and compunction to seize on men's hearts, when hearing the Divine word, duly expounded, than wise teachers must produce. But there are many of these latter, who neither repel evil nor advance the cause of virtue. Pride is the source and root of all other evils : for, owing to this vice, people rebel against the authority of princes ; inferior clergy withstand their superiors in the ministry ; the monk disobeys his abbot ; children disrespect their parents, and youth their seniors. Through pride of spirit differences of opinion prevail. And as the prelate exhibits a want of humble subjection to God, owing to a just judgment from heaven, he finds those, who naturally ought to be subject to himself, become rebels to his authority. Thus he, who by pride inflicts injury upon another, will find himself obliged to suffer unhappiness from a different individual, in his turn. This is a just decree of the Divine Judge. Wherefore, that evil of pride, which corrupted the heavenly choir of angels, and procured their destruction, hath to the greatest possible extent caused death to the human race.⁶⁵

⁶² "Et eas spiritualis pastu doctrinæ ac sacri corporis, et sanguinis participatione solidas reddant." This evidently refers to a reception of the sacrament of the Blessed Eucharist.

⁶³ The comparison here instituted must have reference to the fruit-bearing qualities of the one *genus* of plants, and to the unproductiveness and unprofitable nature of elm, or alder berries, or their timber for building purposes.

⁶⁴ . . . "The lambs, who do not know, Come back from pasture, fed upon the wind, And not to see the harm doth not excuse them." — See "The Divine

Comedy" of Dante Alighieri, translated by Henry Wadsworth Longfellow. *Paradiso*, canto xxix., 106 to 108.

⁶⁵ "And this makes certain that the first proud being,

Who was the paragon of every creature, By not awaiting light fell immature :

And hence appears it, that each inferior nature

Is scant receptacle unto that god

Which has no end, and by itself is measured." — See "The Divine

Comedy" of Dante Alighieri, translated by Henry Wadsworth Longfellow. *Paradiso*, canto xix., 46 to 51.

Then St. Beoan,⁶⁶ who had diligently instructed Fursey in words to the foregoing effect, turned towards our saint, and said, "Serve the Lord thy God with the whole sacrifice of thy life, and earnestly resist committing any evil action. Become a faithful minister to him, requiring nothing for yourself, but food and raiment : and restrain yourself as well in the disposal, as in the acquirement of riches.⁶⁷ For he, who hath thankfully received a gift bestowed on him, will be able to open the mouths of many persons ; thus refusing nothing and asking for nothing. It is not pleasing in God's sight to covet the goods of another, and to spare what is possessed ; the poor and persecuted are alone permitted to beg, whilst it is meet that those, who abound in the world's goods, should dispense them to the needy. Alms should be given to the poor, without the necessity of their asking. Good offices are to be exercised towards all, but more especially towards those who are in the household of the faith. The gifts of unjust persons must be imparted to the poor, and to those who are destitute of every comfort. There should be no divisions in the Church of God, and such as arise amongst the people should be referred to the apostolic constitutions and to the test of orthodox faith. Those who live in monasteries, while receiving means for their support, ought to labour in silence. There are some who excuse themselves from the duty of teaching, and appear in public to satisfy the cravings of worldly solicitude. Wherefore, virtue, which they practise in secret, is the light of a good example, hidden from their neighbours : while by engaging publicly in worldly business and cares, they suffer the poison of deadly passions to corrupt their hearts, with great scandal to the faithful. Therefore, guard yourself with great caution, and never appear in public, but when animated with a desire of solitude, observing all the Divine precepts : and when you expose yourself in a public capacity for the salvation of souls, do not allow your heart to be anxious about obtaining rewards from this world. And if any person had quarrelled with you, at the first hour of day, and hath repented before evening, as you have freely received, so in like manner joyfully grant him pardon. Do not concern yourself with the acquisition of an inheritance, nor with things of this world, nor allow your heart to be thus pre-occupied : but in all adversity and contradiction, return good for evil, and supplicate the Almighty on behalf of your enemies, with a truly Christian spirit. For he who calmly preserves his heart in undisturbed repose against afflictions and resistance, shall overcome even the ferocity of wild beasts, and tame the most refractory. No other kind of good work presents a sacrifice more pleasing and acceptable in God's sight than the meek endurance of a patient heart, opposed to all attempted injuries. Every good servant of God should joyfully receive, as a favour vouchsafed to him, all temporal losses and adversities, as so many spiritual gains, with promise of a future reward. The devil and the world are two persistent enemies of the human soul : and each one of them in turn ingrafts a love for the other. For when the soul is enslaved to the world, it becomes captive to the enemy of man, who rules it as a conqueror. Do you therefore announce the word of God to princes of this Irish land, that having abandoned iniquity, they may by penance work out their souls' salvation. Afterwards, manifest those revelations to zealous priests of our holy Church, that the Almighty will be

⁶⁶ In this instance, in the acts, "*Sacerdos Beoanus*" occurs, although in a former passage, he is called *Præsul*.

⁶⁷ "What avarice does is here made manifest

In the purgation of those souls con-

verted,

And no more bitter pain the mountain has."—See "*The Divine Comedy*" of Dante Alighieri, translated by Henry Wadsworth Longfellow. *Purgatorio*, canto xix., 115 to 117.

jealous, if they love him less than the world. For neglecting the salvation of souls, they often pursue this world's rewards, and resolve only on a death-bed repentance: then, having received the gifts of worldlings, such pastors will be likely to become participators in their sufferings." When these words were spoken, the band of angels was admitted within heavenly mansions.⁶³

Whilst St. Fursey, accompanied only by three angels, was about returning to the world, a great fire approached him. This was divided by an angel, as in the former instance. From such fire, it is said, a certain person was hurled against him by the demons.⁶⁴ This shock alighting on the saint's shoulder burned the latter to some extent. Fursey recognised a person, that had given his own garment to the saint, when dying. But an angel, who stood on the right side of Fursey, threw back this intruder into the fire, whilst an angel on his left interposed to separate the saint from the adjoining flames. Then the old enemy of man, began to utter his fallacies, saying, "Do not repel him, from whom you have already received, for as you have taken his goods, you ought to be a partaker of his punishment." The angel of the Lord answered, "He did not receive them through an avaricious motive, but in order to save his soul." Then the fire ceased, and the angel of God said, "What you have kindled, that shall burn against yourself. For if you had not received the garment of this man, who died in his sins, neither would any of his punishment be inflicted on your body. Therefore, preach the necessity of penance to all, and that absolution must be received from priests at the last hour. The substance of any person who hath died in the state of mortal sin must not be received, nor must his body be interred within consecrated ground. You must preach more zealously to the living sinner, that his heart may be touched with sorrow for his offences, and be purified through contrition. Whilst renouncing all his iniquities, he should willingly distribute alms to the poor. However, let nothing be received by a priest, who ministers to him, for his own use; but at the time of interment, let his goods be divided among the poor, that in no manner may the priest become a participator in his iniquities."

Having been instructed by these, and such like exhortations, Fursey alighted on the roof of a church, and stood between the holy angels. Looking downwards, he could neither recognise the walls of this house, the crowd of mourners, nor the semblance of his own body for some time. At last, he was told by an angel to recollect what belonged to him, and that his soul should again enter its fleshy prison. But the spirit of our saint, fearing to approach the senseless body, an angel addressed Fursey in these words, "Fear not to enter this body, which, although a frail one, you may possess without danger of being vanquished by infirmity or vice; for you have overcome concupiscence in this trial, so that henceforth your old defect shall not be able to prevail against you." Then in spirit, Fursey saw the breast of his body opening. His guardian angel said, "When your body hath become vivified, let it undergo an ablution in the water of a fountain, and you will experience no other pain, than that of the slight burn which it has endured. To the moment of your death, we shall behold you engaged in good works, and thus, through your faithful labours, we shall afterwards joyfully receive you."⁷⁰

⁶³ Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. Vita S. Fursæi, lib. i., cap. xx., xxi., xxii., xxiii., xxiv., xxv., xxvi., pp. 79 to 81. Also, ix. Februarii. Vita S. Fursæi, a Desmaio, cap. vii., pp. 288, 289, *ibid.*

⁶⁴ See Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. xix., p. 212.

⁷⁰ Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. Vita S. Fursæi, lib. i., cap. xxvii., xxviii., p. 81. Also, Vita S. Fursæi a Desmaio, cap. viii., pp. 289, 290, *ibid.* Desmay, although agreeing in substance with the previous narrative, yet amplifies its details to some extent.

CHAPTER V.

ST. FURSEY'S SUBSEQUENT REVELATIONS—DATE OF HIS VISIONS—HIS MISSIONS AND PREACHING—HE LEAVES LOUGH ORHSEN—ROSSERRILLY—FURSEY WITHDRAWS TO AN ISLAND IN THE OCEAN—AFTERWARDS HE GOES TO ENGLAND—SIGEBERT, KING OF THE EAST ANGLES, JOYFULLY RECEIVES HIM—A MONASTERY FOUNDED AT CNOBHERSBURG—FURSEY'S VISIONS, TRAVELS, AND MIRACLES—HE LEADS AN EREMITICAL LIFE—DISTURBANCES AND WARS IN ENGLAND—FURSEY, WITH SOME COMPANIONS, VISITS GAUL.

WHEN restored to his senses, Furseý awoke from his state of rest, and wondered greatly on beholding a crowd of religious and of other persons, who stood near him, bathed in tears. They seemed to be making preparations for his interment, as if the immortal spirit had already departed.¹ Having come to the recollection of his actual state, within a short time, Furseý began to inveigh bitterly against the blindness of men, who love the things of earth with such great eagerness, and who never consider that all worldly grandeur must have an end in the grave, where human pride is finally buried. Then, turning towards his monks, he said, "Oh, brethren, if only one drop, or one small portion of those exquisite enjoyments, or of that happiness which I tasted during my ecstacy, and which God has in perpetual reserve for his worshippers and faithful servants, had been received into your souls—although I only tasted these pleasures to a slight extent—yet, I doubt not, but immediately the delight of such joys must entirely ravish your hearts, even to complete forgetfulness, as to whether you were living or dead. On the contrary, if sinners only beheld, even through a small aperture, the dreadful nature of those everlasting tortures, which had been revealed to me, would they not instantly despise all this world's delights! How should they not dread contact with them for all future time!" On saying these words, to convince his hearers, Furseý showed them the wound he had received in the neck, by coming in contact with the unhappy usurer, whose unfortunate condition he then described.

All were amazed, and almost fainting through fear, they burst into tears. According to the angel's admonition, during his vision, when Furseý was heard asking for some water to cool the sense of burning felt in his throat, every doubt concerning the reality of his narrative was removed from the minds of those present. The saint's thoughts were never afterwards free from a recollection of what he had seen. Often, as he meditated on the Almighty's threat against the defects of those appointed to rule, he lamented with tears and sighs his being placed as a director over his monastery, and he earnestly desired to abdicate his office, that he might become subject to others.² Nor did he desire to be relieved from his corporal infirmity, while he prayed with the Apostle that the greatness of his revelations should not fill his mind with pride.³

St. Furseý is thought to have had those visions in the year 627.⁴ This was probably about two or three years after he had founded the monastery

CHAP. V.—¹ Desmay's account.

² In Colgan we find the sequel of this account, that with the Apostle he frequently gloried in his infirmities, and he was most patient under that soreness in the throat, known as the "King's Evil" among the Gauls. This is a species of cancer, which, when touched by the King of France, was popularly believed to disappear, owing to

some Divine privilege.

³ See "Acta Sanctorum Hiberniæ," ix. Februarii. Vita S. Fursæi, a Desmaio, cap. ix., p. 290. Also, Vita S. Fursæi, lib. i., cap. xxix., p. 81, *ibid*.

⁴ See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvi., p. 381. This learned author quotes from the old writer, whom he believes to have lived before Bede,

of Rathmat. For, being anxious, as we have said before, to place some of his relatives in the monastery, Furseý went to Munster, for that purpose. It is supposed, in fulfilment of his intention, he did not delay very long, after he had rested his establishment on a secure foundation.⁵ To effect this object, two or three years⁶ must have been fully sufficient.⁷ Accordingly, if he had those visions in 626,⁸ the foundation of Rathmat Monastery might justly be assigned to about A.D. 624.⁹ From the time of these visions, he seems to have resigned the administration of his monastery; for it is stated, he went forth soon afterwards to preach God's word, and to announce generally what he had heard and seen. An incomparable grace seemed to pervade and animate all his actions. He never once sought or desired the goods of this earth. He rather bestowed gifts on those that sought them; and his example, in a great manner, was imitated by prelates and their subjects, by kings and nobles, as well as by lowly and humble people. He was loved by all good persons; he was dreaded by all wicked and sinful men; he was ennobled by the gifts of Divine grace. While supporting the poor, he exorcised persons possessed by evil spirits.

For a year, he taught the Irish people truths of Christian doctrine. Meantime, the anniversary day of his visions and trance approached. While many wise and holy men were in company with him, the saint was again seized with bodily infirmity, on the night of this anniversary. He seemed almost lifeless, but the angel of the Lord appeared to him in spirit during a whole day. Furseý was taught what would be most suitable for him to announce, pending the time of his missions, and he was told that he should complete them, by spending twelve years in the work of preaching.¹⁰ With this injunction Furseý faithfully complied.¹¹ Our saint distinguished himself as a most eloquent preacher; his sermons always attracted large congregations, and were a subject of general admiration amongst the people. But these marks of popular consideration called forth the calumnies and persecution of his enemies. During this interval

these words: "Verbum Dei per universam Hiberniam prædicabat, & ea quæ viderat vel audierat omnibus populis Scotorum adnuntiabat. Et alius Vitæ ejusdem scriptor: Beatissimus Fursæus navigans ex Scotia sive Hibernia, venit in Galliam." From these passages, it would seem, that Ussher thought himself possessed of our saint's oldest acts.

⁵ That Ussher had another life of Furseý, different from the one published by Colgan at the 16th of January, is evident from the latter quoted passage, which is not there found.

⁶ Such is Dr. Lanigan's conjecture.

⁷ In the "Index Chronologicus," p. 537, of Ussher, we read, under the year DCXXVII., "*Fursæus, Foillanus, and Ultanus, filii Phil-tain Reguli Hibernici, claruerunt*, p. 501."

⁸ At this year, in the "Annals of Ulster," is entered, "Visio quam vidit Fursæus religiosus Episcopus." See Dr. O'Connor's "Rerum Hibernicarum Scriptores," tomus iv. "Annales Ultonienses," p. 43.

⁹ See "Ecclesiastical History of Ireland," vol. ii., chap. xvi., § viii., p. 456, and n. 76, pp. 457, 458. This latter note, Dr.

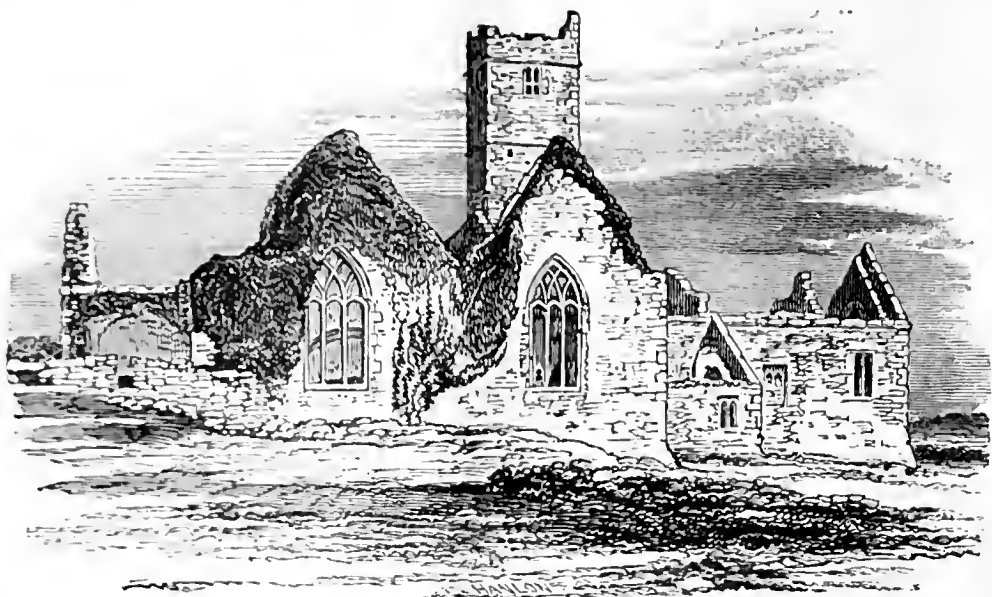
Lanigan desires his readers to compare with the previous notes, 69 and 71.

¹⁰ In his old acts, the number of years, said to have been spent by him in preaching, is set down at ten. In those acts, issued by Colgan, at the 16th of January, and in his life published by Capgrave, it is said, the number of years was twelve, including, it seems, that year in which our saint travelled throughout Ireland. This matter would otherwise be of little importance, but inso-much as it might seem to decide the era of the saint's departure for England.

¹¹ Desmay says, that the period of his preaching, which was twelve years, had been spent partly in Ireland, and partly in Britain. But Colgan supposes it probable, from what is stated in his acts, lib. i., cap. xxx., that this term of years had been spent solely in Ireland. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. n., chap. xvi., § viii., p. 456, and n. 78, p. 458, *ibid.* Also, Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, lib. i., cap. xxxi., xxxii., p. 81, and n. 23, p. 90. Likewise, Vita S. Fursæi a Desmaio, cap. x., p. 290, *ibid.*

of his Irish mission, we find that he visited Munster,¹² and it is probable, that he also preached occasionally in other provinces of Ireland.

After our saint had completed twelve years of his mission, and having preached the Gospel to all without exception, multitudes of people flocked to hear him and obtain his counsel. He now resolved on leaving the beautiful shores of Lough Orbsen, where he had spent so many happy hours in prayer and contemplation. Many an interesting ruin, near Kilfursa, attests the spirit of piety he first awakened in that neighbourhood. The old abbey ruins of Ros-Oirbhealagh, or as it is now written Roserrilly, are well worthy the tourist's visit and the ecclesiologist's study.¹³ These are to



Roserrilly Ruins, Co. Galway.

be seen on the River Ross, near the town of Headford, in the barony of Clare, and county of Galway. This abbey was erected for Franciscan friars in 1351,¹⁴ and its remains are even yet in a fair state of preservation. The situation is a very retired one, and the monastery is said to have been a famous seat of piety and learning.¹⁵ Reclaimed marshes, now converted into rich meadows or pasture-lands, surround it, and within the enclosed cemetery are many tombs and gravestones.¹⁶ A causeway, paved with large stones, leads to the cemetery at the end of a shady lane. The beautiful arches of the spacious cloister are still objects of great admiration to every visitor of taste.¹⁷ The great church, 128 feet in length, by 20½ in width, is surmounted by a lofty square tower, 70 feet in height. This is supported on pointed arches, separating nave and chancel.¹⁸ Various parts of the

¹² This appears evident, from the *Lives* of St. Barr, cap. 24; of St. Molagga, cap. 19; and of St. Cronan, cap. 16, as already quoted.

¹³ A very copious history and description of this Franciscan erection will be found in Oliver J. Burke's "Abbey of Ross, its History and Details."

¹⁴ See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., pp. 598, 599, and n. (z.), *ibid.*

¹⁵ See an interesting description in Rev. C. P. Mechan's "Rise and Fall of the Irish

Franciscan Monasteries," chap. vii., pp. 78, 79.

¹⁶ The writer had an opportunity of visiting this spot in August, 1860.

¹⁷ Sir William Wilde has furnished a very graphic detail and some legends of Ros-Errilly, with a fine woodcut view of the monastery, taken from the south-east. See "Lough Corrib, its Shores and Islands: with notices of Lough Mask," chap. v., pp. 112 to 124.

¹⁸ See *ibid.* pp. 118, 119.

monastic establishment are still distinctly traceable.¹⁹ It is a subject for congratulation, that Mr. Oliver J. Burke, of Ower,²⁰ has lately effected some repairs in the ruins, which he has likewise protected from offensive desecrations, to which they had been too long subjected.²¹ The ruins of Rosserrilly²² are only a very short distance towards the north-east of Kilfursa church.

At length St. Fursey withdrew to a small island in the ocean.²³ Thither he was accompanied by some religious men. The saint had previously forsaken the few relics of property he possessed. Here he found some rest from the importunities of those who had followed him on the mainland. Having lived in that island for some time, Fursey resolved on leaving Ireland altogether, and England appears to have been the next country designed for his habitation. After much travelling, he reached the country of East Anglia. He was accompanied by some religious men, two of the number being his brothers, St. Foillan and St. Ultan. By the king of East Anglia our saint was honourably received. Fursey laboured with zeal amongst his barbarian subjects in spreading truths of the Gospel.²⁴

The period of St. Fursey's landing in England has not been exactly determined; but it has been variously assigned to the years 633,²⁵ 636,²⁶ 637,²⁷ 638,²⁸ or 639.²⁹ These different dates will enable us, however, to approximate somewhat closely to his departure from Ireland.³⁰ It is related, that at this period, Sigebert was king over that portion of Britain in which he arrived. From him the saint received a hospitable reception.³¹ This king

¹⁹ The accompanying woodcut, taken from a different point of view to that given by Sir William Wilde, is executed by George A. Hanlon, from a drawing on the wood by William F. Wakeman, copied from a photograph by Frederick W. Mares, Dublin.

²⁰ Author of the interesting little work, "Abbey of Ross, its History and Details."

²¹ Mr. Bevan, the writer of Murray's valuable "Handbook for Travellers in Ireland," alludes to the human bones, left piled in the crevices of ruins here; and, long before he wrote, the Rev. Cæsar Otway called attention to this unsightly exposure of mortal remains. See "Tour in Connaught," p. 116.

²² They are marked on the "Ordnance Survey Townland Maps for the County of Galway." Sheet 41.

²³ There are no means for ascertaining where this island was situated with anything approaching accuracy.

²⁴ See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursei, lib. i., cap. xxx., xxxi., xxxii., p. 81. Vita S. Fursei a Desmaio, cap. x., p. 290, *ibid.*

²⁵ In his notes on Bede, Smith assigns it to A.D. 633. His argument is founded chiefly on the supposition, that Sigebert was killed in 635, and that his reign had begun in 630. Accordingly, Smith concluded that Fursey's arrival might be placed in 633, as being about the middle of Sigebert's reign.

²⁶ Florence of Worcester, in his "Historia Anglicana," at the year 636, says, at this time Fursey came from Ireland to the province of the East Angles. And the same

date is given by Mahew, in his "Tropheis Benedictinis," at the 7th of August, in St. Sigebert's life. See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursei. Appendix, cap. viii., p. 97.

²⁷ At the year DCXXXVII., Ussher says, that Fursæus, when he had spent many years preaching the word of God at home, passed from Hibernia into Anglia. "Index Chronologicus," p. 538. "Britannicarum Ecclesiarum Antiquitates." Also, Harris' Ware, vol. ii. "Writers of Ireland," book i., chap. iv., p. 34. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xvi., § ix., p. 458. "He continued to preach the Gospel for about twelve years in Ireland, and about the year 637 he went to England."—Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i., p. 1, n. 139.

²⁸ Colgan has it at A.D. 637 or 638.

²⁹ Mabillon mentions it in his "Annales Ordinis S. Benedicti," at A.D. 639. He says, however, his arrival in England occurred before this date, but in what year is uncertain. See tomus i., lib. xii., § lxi., p. 374.

³⁰ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xvi., § ix., n. 83, pp. 459, 460. In his life of our saint, Desinay says, the angel signified to Fursey, that he should spend twelve years preaching in Ireland, Scotland, and England, before the time of his journeying into France.

³¹ See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 19. The same venerable writer treats of the reign and martyrdom of this king, in succeeding chap-

granted him a tract of land, on which he founded a monastery.³² The site of this building was Burghcastle, in the present shire of Suffolk;³³ it was formerly named Cnobhershberg. This monastery, surrounded by woods, overlooked the sea, and it was erected within the enclosure of a castle.³⁴

A stranger, who wanders on the dank, marshy shores of the oozy Yare, while contemplating the lichen-encrusted ruins of Roman castramentation, at Gariononum—now Burgh Castle—will scarcely think that those gray walls once enclosed the cell of the Milesian Scot, Fursæus. Yet, says a distinguished writer, strangely is the chain of causation involved, for this obscure anchoret exercised a mighty influence, equally upon the opinion and genius of Roman Christendom. When received in East Anglia by King Sigebert, Fursæus became enwrapped in those trances, which disclosed to him secrets of a world beyond the grave.³⁵ Thus, his celebrated vision³⁶ served to kindle that spark, which transmitted to the inharmonious Dante of a barbarous age the first of those compositions, from the combination of which his *Divina Commedia* arose.³⁷

Here, Fursey employed himself in preaching and missionary duties, and he brought many unbelievers to embrace the faith; effecting, likewise, the real conversion of many nominal Christians.³⁸ He continued, also, his watchings and prayers; but, wishing to devote himself altogether to heavenly contemplation, he resigned the charge of the monastery and his missions to his brother Fullan and to the priests Gobban and Dichul.³⁹ In company with his brother Ultan, he lived the life of an anchorite, during a whole year. This they passed in labour, prayer, and fasting. He continued his mode of life until about the time of the expedition of Penda, King of Mercia, against the East Angles.

ters of his history. Polydore Virgil also mentions these occurrences, lib. iv. Matthew of Westminster, in like manner, at the year 652, "*Flores Historiarum*," p. 228. In the English Martyrology, Sigebert's martyrdom is recorded at the 27th of September.

³² See Mabillon's "*Annales Ordinis S. Benedicti*," tomus i., lib. xii., § lxi., p. 374.

³³ In the eastern part, according to Camden.

³⁴ See Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. 19. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. xvi., § ix., p. 458.

³⁵ To such notices, adds Sir Francis Palgrave, "the development of these opinions concerns us not. But theology was as the sap flowing into all the branches of human literature . . . Sermon and homily repeated these legends; and the curious archæologist still recovers from the walls of the East Anglian churches the fading traces of the grotesque designs by which the same lessons were imparted."—"The History of Normandy and of England," vol. i., book i., chap. i., pp. 163, 164.

³⁶ See Ampère's "*Histoire Littéraire de France*," tome iii., p. 115.

³⁷ See Ozanam's "*Œuvres Complètes*," tome v., pp. 458, 459.

³⁸ Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. 19. King Anna was successor of Sigebert, according to the

same authority; and he perfected the endowment of this monastery, commenced by his predecessor; not, however, until after the death of Fursey, who died, according to the best accounts, before A.D. 653, when Anna succeeded to the East Anglian throne.

³⁹ Gobban, who is erroneously called Gibbon in a note, and Dichull, are thought to have been natives of Ireland by Dr. Lanigan. This inference appears almost unquestionable, from their very names. Lanigan also supposes them to have passed over to England, with St. Fursey, from Ireland. Camerarius in his work "*De Pietate Scotorum*," lib. iii., and Dempster, in his "*Historia Ecclesiastica Gentis Scotorum*," tomus i., lib. vii., pp. 304, 305, make St. Gobban a countryman and disciple of St. Fursey. According to these inaccurate writers, he was a British Scot. Camerarius says, that Gobban's festival was observed on the 3rd of November, according to certain tablets preserved at Perrone. Dempster also maintains, that his memory was commemorated at Peronne, although he knew not the day, that an epistle of his was there preserved with great veneration, and that he wrote a book on the Acts of St. Fursey, which Colgan supposes may have been the old acts of our saint, referred to by the Venerable Bede. The priests Gobban and Dichull, here mentioned, are not yet satisfactorily identified.

When leaving Ireland, Furse is said to have taken the relics of many saints with him.⁴⁰ Among them were the *reliquiæ* of Saints Meldan and Beodan, whom he had seen in his visions. It is even stated,⁴¹ that Furse visited Scotland, where he preached the Gospel for some time, previous to his arrival in England. But we cannot discover what authority Desmay had for this latter statement. While Furse was engaged prosecuting the labours of the Gospel in England, the pious King Sigebert resolved on abandoning his sceptre, in order to become a monk, under our saint's direction. This resolution he put in practice,⁴² and appointed his cousin, who was named Egrie, to succeed him on the throne.⁴³ He was thus enabled to enter the monastery, which he had founded. Before the construction of his monastery in England, it is said that St. Furse had another vision, having previously sustained an attack of his customary illness, which lasted for three days. During this vision, he was admonished about the necessity for earnestness in the labour of preaching. He heard these words of the Gospel addressed to him: "Watch and pray, for you know not the day, nor the hour." This exhortation was constantly recurring to his memory. It urged the saint to make extraordinary exertions in his missionary labours, and in diffusing still more the spirit of his monastic institute. Pious young men of all ranks and orders left parents, relatives, wealth, and secular pursuits, while they repaired to his monastery, at Cnobhersberg.⁴⁴ Our saint accompanied the duties of his more active ministry by those pious exercises which might best enable him to anticipate the certain approach of death, however uncertain the time, place, and manner of its advent.⁴⁵

Nothing seemed wanting to his religious establishment at Cnobhersberg, except a bell, for summoning the monks to sing the Divine praises in their church. This want was miraculously supplied.⁴⁶ The young son of a certain widow, named Anna, died, and his corpse was brought to the church for interment. Then an angel appeared descending from the skies, and in presence of the whole funeral train, he presented a bell to St. Furse. At its first sound, the young man came to life, and he lived holily as a monk in the monastery of Cnobhersberg, until again it pleased God to call him out of this world.⁴⁷

⁴⁰ See his life by Desmay.

⁴¹ *Ibid.*

⁴² In Cressy's valuable work, "The Church History of Brittany," book xv., chap. vii., p. 356, where he says, "The year of *Grace* six hundred thirty-eight afforded an example of *Heroicall* humility and contempt of the world, which had hitherto never been practis'd in *God's Church*, but was afterwards frequently imitated: which was that a *King*, not forced thereto by any calamity, freely abandon'd his throne to inclose himself in a *Monastery*, there to be subject to the will of a poor stranger, depriv'd of all things that might please sense, mortified with continuall abstinence, frequent fasts, watching, cilices, and scarce ever interrupted devotion. All which he cheerfully underwent that he might more securely provide for another *kingdom* after this life."

⁴³ Cressy places this succession at A.D. 638. See *ibid.*

⁴⁴ This monastery of our saint, constructed, according to Bede, "in castro quodam,

quod lingua Anglorum Cnobhersburg. 1. Urbs Cnobheri vocatur," is said by Tritheimius to have been called Cnoab Hersbourg, in the old English tongue. It was situated in the neighbourhood of a certain village, called Themanahera. About fifty years elapsed between the time of St. Furse and of Venerable Bede. Desmay falls into a mistake when he says, that Venerable Bede was told, regarding Furse's verbal descriptions of his visions, by a monk that lived under our saint in this monastery. However, Bede only states, that he heard these accounts from a truthful and religious man, who saw Furse in the province of East Anglia.

⁴⁵ See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 19.

⁴⁶ Such is Desmay's account.

⁴⁷ John Mielot, who wrote A.D. 1432, relates that, by a special gift of Providence, all places, to which the sound of this bell reached, were singularly preserved from the destructive effects of thunder, lightning, and storms.

Having firmly established his monastery in England, it is said Furseý made journeys at one time to Ireland, and at another to Scotland, that he might encourage to perseverance in virtue those spiritual children he had brought to Christ, in both kingdoms. It is stated, likewise, that whilst engaged on these pastoral missions, he built from its foundation a certain monastery in Ireland, called Clumet.⁴⁸ In a short time, his religious family became very numerous in this place. St. Furseý held the Lord's Day in such veneration, that he began to observe it with special devotion, from the hour of *none* on the preceding Saturday. Wherever the saint lodged at this particular time, he was accustomed to remain without moving, and to engage in pious contemplation until the following Monday. Once, when travelling towards a certain city in Ireland, of which a St. Parmedinus is said to have been bishop,⁴⁹ he wrought a remarkable miracle to reprove a want of reverence on the part of its citizens.

A short time after the performance of this miracle, our saint is said to have returned to England, where a famine so generally prevailed, that his religious supposed they should be left without necessaries to sustain life. Furseý reproached them for their want of trust in Divine Providence. He told them, that they who cherished poverty through a love of God should never be without aid from heaven; and that the more they practised privation, and abandoned all care of temporal concerns, the more must they enjoy Almighty favour. Within a few days' time, he confirmed these words by the performance of a remarkable miracle. Going forth into a particular field belonging to his monastery, and attended by a St. Lactan,⁵⁰ who was the usual companion of his various journeys, Furseý began to dig and cultivate the earth with spade and rake. He then planted seed, and within the short term of three days it grew up into corn ripe for the hook. It was soon fit to be drawn into the granary. Faith in Divine Providence was wonderfully strengthened among the religious family of St. Furseý. They placed full reliance on God's mercies and bounty owing to this miracle, and felt no further solicitude regarding their temporal needs.

The holy man, calling King Sigebert and his nobles apart, conversed with them in an affable manner. He wished to reconcile them to an avowal of his hitherto concealed resolution. He succeeded in obtaining the consent of clergy and laity for the election of his brother Foillan to the dignity of abbot, over that monastery he had founded. To his charge was then entrusted those monks who had there devoted themselves to a religious life. Furseý then enriched the church with a present of many precious relics. Through their means many miracles were afterwards wrought. Then he permitted his other brother Ultan to retire into a desert place, as the latter,

⁴⁸ Colgan thinks Cluainet or Cluaineich, should be read, and that it may have been the monastery of Cluain-eich, in which St. Caurannus was venerated on the 28th of April. See "*Acta Sanctorum Hiberniæ*," ix. Februarii. Vita S. Fursæi, n. 10, p. 299.

⁴⁹ In a note, at this passage, Colgan remarks, that, amongst the saints of Ireland, he could not find one called Parmedinus. He suspects the saint in question should probably be called Barrindinus. In the time of St. Furseý, there was a saint in Ireland named Barrindus, Bishop of Cork, who has been also called Barrius, Barrindinus, or Finbarrius. What is more to the purpose, this saint was a countryman and

acquaintance of Furseý. In the life of Finbarr, which Colgan intended to publish, at the 25th of September, mention is made of St. Furseý, in the 35th chapter, where he refers to note 81. See "*Acta Sanctorum Hiberniæ*," ix. Februarii. Vita S. Fursæi, n. 11, p. 299. The latter remarks fairly indicate, that the learned Colgan had proceeded to a considerable length in preparing for the press "*Acts of Irish Saints*," which his death prevented him from publishing.

⁵⁰ In the time of St. Furseý, St. Lactan, Bishop of Freshford, and of Munster descent, son to Tarb, flourished. His feast occurs on the 19th of March, but probably another saint of the name is meant.

distinguished for his purity of life and religious conduct, had often desired to lead an eremitical life. Ever anxious to avoid the praise and observation of worldlings, having obtained a reluctant consent from the king, and knowing that those who labour to secure human applause are despised by God, St. Fursey himself retired to a wood, where he might become a hermit, removed from the conversation of men. St. Gobban and St. Dichull were appointed assistants to St. Foillan. According to Molanus and the Venerable Bede, Fursey lived during an entire year in his retreat, supporting himself by the labour of his hands, and spending this time in vigils, fasting, and prayer.⁵¹

Penda, the pagan king of the Mercians, drew together a powerful army, and invaded the East Angles.⁵² Egrie prepared to resist, but it was deemed expedient, likewise, to induce the co-operation and active exertions of Sigebert. It was hoped the presence of this noble and valiant leader must inspire the East Angles to contend with greater resolution and courage.⁵³ Drawn reluctantly from his devout manner of living, Sigebert assumed command of their army. The attack was violently commenced by Penda,⁵⁴ with an overwhelming force, and after a brave resistance the East Angles were utterly routed. Sigebert,⁵⁵ their royal leader, and Egrie, their king, fell in this disastrous battle.

Anna, the son of Eni, who was the brother of Rediwald, succeeded to the kingdom of Sigebert and Egrie. Having a regal and a lawful title, his accession was gladly acquiesced in by all his subjects. Never was any Saxon king more blessed in his progeny.⁵⁶ His son Erconwald was Bishop of London, and eminent for his sanctity;⁵⁷ while he had five holy daughters, viz., Queen Etheldreda,⁵⁸ Queen Sexburga,⁵⁹ Ethelburga,⁶⁰ Edilburga,⁶¹ and Wichburga.⁶² All of these died in the odour of sanctity, and their names are inscribed in the English Martyrology.⁶³

⁵¹ See Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. Vita S. Fursæi, lib. i., cap. xxxiii., xxxiv., and lib. ii., cap. vii., pp. 81, 84. Also, "*Vita S. Fursæi a Desmaio*," cap. xi., xii., pp. 291, 292. Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. 19.

⁵² According to Cressy, this took place A.D. 642. See "*Church History of Brittany*," book xv., chap. ix., p. 358.

⁵³ See Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. xviii., p. 207. This event happened A.D. 635, according to "*L'Art de Vérifier les Dates*," etc., tome i., p. 791.

⁵⁴ The reader is referred to the life of St. Chad, at the 7th of January, for some account of this king.

⁵⁵ This pious king is commemorated as a martyr in the English martyrology, at the 27th of September. See "*L'Art de Vérifier les Dates*," etc., tome i., p. 791. But in the Gallic Martyrology, at the 7th of August, his feast occurs. See Cressy's "*Church History of Brittany*," book xv., chap. ix., p. 358.

⁵⁶ See Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iii., cap. xviii., and lib. iv., cap. xix., pp. 207, 208, 304, to 309. Also, Edward Mahew, tab. iii., pars. ii., cap. ii. Florence of Worcester, at A.D. 679, and Matthew of Westminster, "*Flores Historiarum*," at A.D. 652, and the follow-

ing years. William of Malmesbury, "*De Gentis Anglorum*," lib. ii., cap. xiii. Harpsfeld, sæc. vii., cap. x.

⁵⁷ His principal feast occurs on the 30th of April. See his acts in Venerable Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iv., cap. vi., pp. 275 to 277. Also, Rev. Alban Butler's "*Lives of the Fathers, Martyrs, and other Principal Saints*," vol. iv., April xxx.

⁵⁸ Her feast occurs at the 23rd of June. At first, she married Touberecht, prince of the Southern Girvii, and after his death she again married Egfrid, the powerful king of Northumbria. See her life in the History of Ely, by Thomas, a monk of that place, in Wharton's "*Anglia Sacra*," p. 597.

⁵⁹ She married Ercombert, a pious king of Kent. She died on the 6th of July, towards the end of the seventh century. See Mahew, the English Martyrology, and Weever's "*Funeral Monuments*," p. 283.

⁶⁰ She was abbess of the monastery of Berking, and her feast occurs at the 23rd of February, according to the English Martyrology.

⁶¹ This holy virgin is venerated on the 7th of July, according to the Roman, English, and Gallic Martyrologies.

⁶² Her feast occurs at the 8th of July. See Leland, Collect., vol. iii., p. 107.

⁶³ See Cressy's "*Church History of Brittany*," book xv., chap. ix., p. 358.

When affairs of state became disturbed in England, and especially in that part of it where St. Fursey usually resided, his good offices were required to repress or appease seditions.⁶⁴ With the advice of his nobles, the king waited on the holy abbot, who unwillingly left his cherished eremitical retreat, ready to promote the interest both of the monarch and of his state. Wherefore, with all zeal, prudence, and constancy, Fursey began to turn his attention to those necessary arguments, which might induce men, who meditated seditions and revolutionary designs, to enter upon courses that might lead to peace. However, finding himself unable to stem the torrent of impending evils, he directed his attention towards other objects. He desired most earnestly to arm against future tribulations by the virtues of prudence and fortitude, not only his own religious, but likewise all those who were his spiritual children, and to whom he announced the Gospel of Christ. Then communicating to his monks a design which he had long before meditated, for visiting the relics of the saints in the city of Rome, we are told, that he selected, as companions of this journey, his brothers Foillan⁶⁵ and Ultan,⁶⁶ with Mimbolus,⁶⁷ Eloquius,⁶⁸ Adelgisus,⁶⁹ Gobanus,⁷⁰ Etto,⁷¹ Bertuin,⁷² and Fredegandus.⁷³ All of these were most holy persons, not alone in name and public estimation, but in reality, and fully exercised in all virtues.⁷⁴ About this time, a certain Count of Hannonia had been returning to Gaul from Ireland, to which latter country he is said to have been sent by King Dagobert.⁷⁵ This count bore the name of Vincent.⁷⁶ When passing through England, on his way to France, hearing so much concerning Fursey's virtues, he turned out of the usual course to visit him. Being greatly pleased with his erudition and sanctity, Vincent, it is said, succeeded in persuading our saint to accompany him to Gaul. Desmay relates, that, in company with the band of holy persons already named, Fursey took his departure for France, to the great regret of his brethren, who remained in England. As a token of his regard for these pious monks, our saint left them his cincture, which his loving disciples afterwards covered with gold. It was held in great veneration; for a popular belief prevailed, that whoever should bind it round the waist, with a pious faith, thenceforth would be freed from all irregular desires. His English brethren also preserved as relics of our saint even the paring of his nails and some locks of his hair, which had been carefully kept as memorials, though without St. Fursey's knowledge. Finding that the English province in which he resided was disturbed by pagan incursions, and foreseeing that danger impended over those living in the monasteries, our saint, after making due arrangements, went over to France.⁷⁷ He is thought to have discharged his monks from the monastery, until the times should become more peaceable.⁷⁸

⁶⁴ Such is Desmay's account.

⁶⁵ See his acts at the 31st of October.

⁶⁶ His feast occurs at the 1st of May.

⁶⁷ At the 18th of November his acts will be found.

⁶⁸ His feast occurs at the 3rd of December.

⁶⁹ His feast is held on the 2nd of June.

⁷⁰ The identification of this Gobban is doubtful.

⁷¹ This holy man's feast is at the 10th of July.

⁷² His feast occurs at the 11th of November.

⁷³ His feast is placed at the 17th of July.

⁷⁴ All did not accompany St. Fursey when he left England. Some afterwards followed him to Gaul.

⁷⁵ It is also stated, in the capacity of governor. This, however, is simply absurd.

⁷⁶ Colgan intended to give the acts of this St. Vincent, surnamed Madelgarius, at the 14th of July.

⁷⁷ He states that Fursey, "Dimissis ordinate omnibus, navigavit Galliam."

⁷⁸ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xvi., § ix., n. 86, p. 460.

CHAPTER VI.

THE PERIOD OF ST. FURSEY'S VISIT TO GAUL.—ST. VINCENT, COUNT OF HANNONIA, AND HIS WIFE, ST. WALDETRUF, EMBRACE A RELIGIOUS LIFE.—ST. FURSEY RESTORES DUKE HAYMON'S SON TO LIFE.—ACCOUNTS REGARDING ST. FURSEY'S JOURNEY TO ROME—HIS MIRACLES—THE HONOURS AND DIGNITIES SAID TO HAVE BEEN CONFERRED ON HIM BY THE ROMAN PONTIFF.

CONSIDERABLE diversity of opinion prevails as to the time when Furseý arrived in Gaul. Ussher places it so early as the year 640.¹ Werner holds that Furseý, with his brothers Foillan and Ultan, arrived in that country during the year 644.² This opinion seems to meet the approbation of Fleury; unless, as may be deemed probable, the latter writer refers our saint's arrival there to an earlier date.³ But even 644 is too early a period for the saint's arrival in France. At this same year, Baronius writes concerning Furseý's engagement on the English mission.⁴ Moreover, he transfers to the following year the account of his Gaulish labours.⁵ Bede and other writers unanimously aver that, after his missionary labours had concluded in England, Furseý retired to a desert, where he passed an eremitical life for a whole year.⁶ Hence, Colgan infers that he could not have arrived in Gaul before A.D. 646, at the very earliest period. Matthew of Westminster, under the year 647, speaks of Furseý's arrival in France.⁷ It is said that our saint came to that country during the reign of Clovis or Clodoveus II., King of Neustria and Burgundy, after the death of Dagobert I.⁸ He was then a minor. Similar, likewise, is a statement made by Venerable Bede, by Sigebert of Gembloux,⁹ by Vincentius, by Capgrave, and by all other writers. Venerable Bede incorrectly calls this king Lothowius.¹⁰ But King Clodoveus II. did not commence his reign before the year 643, according to one account;¹¹ or, according to other statements, before A.D. 648.¹² In his life of our saint, Desmay seems to intimate that Furseý¹³

CHAP. VI.—'A.D. DCXL., "Fursæus Hibernus ex Anglia in Galliam abiit." See Ussher's "Britannicarum Ecclesiarum Antiquitates." Index Chronologicus, p. 538.

² Wernerus, "In Fasciculo Temporum," ad ann. 644. Alford places his arrival in Gaul under A.D. 642. See "Annales Ecclesiæ Anglo-Saxonice," tomus ii., § vii., p. 259.

³ Under the year 644, Fleury writes: "En ce même temps, c'est à dire, vers l'an 644, Erchinoald, maire du palais du roi Clovis II., fonda un nouveau monastère à Lagni, dans le voisinage de Chelles, en faveur de S. Fursi."—*Histoire Ecclesiastique*, lib. xxxviii., § 28.

⁴ At the year 644, Baronius observes that the faith was greatly spread in Britain, among the East Angles, by the Irish St. Furseý. "Annales Ecclesiastici," tomus viii., p. 313.

⁵ At 645, the same author writes, that Vincent, Count of Hannonia, having been sent to Ireland by King Dagobert, brought back to France those strenuous preachers of the Gospel, Foillan, Furseý, Ultan, Eloquius, Etto, and Adelgisus. See *ibid.*

⁶ See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 19.

⁷ In the year of grace DCXLVII., he says that St. Furseý was renowned in Ireland. Then he adds, "Qui peregrinationem pro Christo aggressus, ad Gallias usque per venit, & a Clodoveo rege honorificè susceptus Latinicum cœnobium fundavit." See "Flores Historiarum," p. 227.

⁸ Clodoveus II. is said to have reigned from A.D. 636 to 638. See "L'Art de Vérifier les Dates," etc., tome i., pp. 545, 546. See likewise Anquetil's "Histoire de France."—*Première Race dite des Mérovingiens*, § v., pp. 52, 53.

⁹ At the year 648, Sigebert has an account very nearly corresponding with that of Matthew of Westminster.

¹⁰ "Navigavit in Galliam, ibique a Rege Francorum Lothowio, vel Patrio Herconaldo honorificè susceptus, Monasterium construxit in loco Latiniaco nominato."—Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 19. All other writers call this king Clodoveus.

¹¹ Miræus, *Chronicon Belgicum*.

¹² Among these are Baronius, Gordonius, Aimoin.

¹³ Trithemius, in his work, "De Viris Illustribus Ordinis D. Benedicti," lib. iii.,

arrived in France during the time of Pope Martin I. This pontiff did not ascend the Papal chair until about the month of May A.D. 649.¹⁴ Colgan concludes,¹⁵ for various reasons which he assigns, that Fursey did not arrive in France¹⁶ until about the year 648 or 649.¹⁷ The pious Count Vincent felt greatly rejoiced, on being accompanied to France by St. Fursey, and by his holy companions. Moved by their examples and virtues, this same Vincent, some time afterwards, renounced all his worldly possessions, and retired to a monastery, called Almont, which he had endowed and founded at his own expense.¹⁸ Here he assumed a monk's habit, in the neighbourhood of Fossey, where his friends St. Foillan and St. Ultan resided. His wife Waldetrude,¹⁹ descended from the royal family of France, assumed the veil in a nunnery, at a locality named Castrilocus.²⁰ Before our saint had taken his departure for France, he is said to have set in order the affairs of those churches he had founded in Ireland, and in the adjoining islands. He likewise felt desirous to visit the seat of the apostles. Then taking leave of his relations and country, in company with a few of his disciples, he passed over to Normandy,²¹ under the guidance of Him whom the winds and seas obey.²² After a prosperous voyage by sea,²³ Fursey travelled overland until he arrived at a certain village, belonging to a duke named Haymon. His journey lay through Ponthieu.²⁴ At a place called Macerias

cap. 86, alludes to our saint as having flourished about the year 650. But he does not assign the date of Fursey's journey into Gaul.

¹⁴ See Berti's "*Historiæ Ecclesiasticæ Breviarium*," sæc. vii., cap. i., p. 171.

¹⁵ Arnold Wion, in his "*Lignum Vitæ*," lib. iii., at the 16th of January, says, that Fursey lived in England in the reign of Anna, king of the Angles; but this statement Colgan will not allow, as Anna did not begin to reign, until after the death of his predecessor, King Sigebert, according to Bede, lib. iii., cap. 19, Florence of Worcester, Capgrave, in his life of our saint, and other writers. Now, according to the statements of Matthew of Westminster and Edward Mahew, "*Trophæis Benedictinis*," toms ii., and in *Vita S. Sigeberti*, at the 7th of August, Sigebert came to his death, A.D. 650.

¹⁶ Colgan asserts that the death of St. Fursæus took place in the year 652, and at its commencement, so that at least two years must be allowed for his assumed visit to Rome, and for the building of several churches in Gaul. See "*Acta Sanctorum Hiberniæ*," xvi. Januarii. *Vita S. Fursæi*. Appendix, cap. viii., p. 97.

¹⁷ *Ibid.*

¹⁸ See an account of St. Vincent and his foundations in Mabillon's "*Annales Ordinis S. Benedicti*," toms i., lib. xiii., § lix., A.D. 649. His feast occurs on the 20th of September.

¹⁹ See Molanus, at the 9th day of April. Colgan promised to publish her acts, "*Deo favente*," at the same day, as her husband Vincent was an Irishman, in his opinion. She also had four children, celebrated for

their sanctity. See Colgan's "*Acta Sanctorum Hiberniæ*," ix. Februarii. *Vita S. Fursæi*," n. 15, p. 299.

²⁰ Afterwards called Castriloo, or Castle-place, rather, perhaps, Camp-place, now Mons.

²¹ In the second book of our saint's acts, published by Colgan at the 16th of January, it is said, that Fursey went forth, spreading the seed of Divine words everywhere, "in Britanniam Provinciam, quæ a modernis Normannia nuncupatur," etc. Colgan remarks, that Armorica Britain was contained in that part of France, formerly known as Neustria, and which is now called Normandy.

²² Some mistake must have occurred in calling Normandy a British province; for it is well known the Normans first conquered *Britannia magna*, or England, in the year 1065—more correctly 1066—while we do not hear of their having abandoned the Norman domains. Again, it is stated, that St. Fursey, leaving Ireland, passed "*per Insulanorum regna*." This must mean that, having left the territories of the Britons and English, he came to Armorica Britain.

²³ Speaking in the second book, which he published at the 16th of January, Colgan says, that he did not find Normandy so called by any writer who flourished before the beginning or end of the eleventh century. About the beginning of the tenth, the Normans became masters of this province. The author of this book in question, he concludes, must have lived before the eleventh century. See "*Acta Sanctorum Hiberniæ*," xvi. Januarii. *Vita S. Fursæi*, n. 2, p. 97.

²⁴ "*Per Ponticum pagum*," etc., is to be

or Maioc,²⁵ he heard the voices of persons lamenting. This place belonged to the aforesaid duke. Moved by these sounds, our saint entered the mansion, where he found that Haymon's only son lay dead. Taking compassion on the father, mother, and friends of this youth, Fursey offered up his prayers, shedding tears at the same time. Immediately the boy was restored to life. Haymon was transported with joy at this event. He expressed delight by returning thanks to God, who is pleased to work such wonders through His saints. Owing to the earnest entreaties of his wife and of persons who were present, Haymon endeavoured, with most urgent representations, to induce Fursey's sojourn with him. The duke offered many valuable presents of gold and silver, together with the very place where he lived, as a perpetual inheritance. But, for love of Christ, Fursey had abandoned his paternal dominions, and he despised perishable riches of this world. The pilgrim explained to his host those motives which induced him to direct his course towards this part of the country. Our saint then declared, in gracious words, that he should prosecute his journey, and leave behind him all those proffered presents.²⁶ The noble duke, with his relatives and the people present, shed tears of sorrow at St. Fursey's departure.²⁷ Haymon fell at our saint's knees, and besought the holy man to remember himself and family in his prayers. Haymon also entreated that Fursey would return to bless him by his presence after having accomplished his pilgrimage, through the goodness of the Almighty. But in case he were removed from the land of the living, to enjoy the rewards of blessed spirits in the kingdom of glory, Haymon again wished that his guest in some way should make known this circumstance to himself, however unworthy he might be of such a revelation. Fursey assented to these wishes of the pious duke. He promised, as a sign, that when Haymon should behold distinctly three lights placed before him, these must indicate our saint's death. Having imparted his benediction to this nobleman, to his wife, and to his only son, who had been so lately restored to life, as also to those who were there present, he took leave of them. Fursey is said to have proceeded on his pilgrimage to the city of the holy Apostles, Peter and Paul.

Fursey journeyed on through Amiens, towards a village named Antilogus, on the River Soame, near the city of Corbie. Here his course was stayed by a robber, who issued from his lair. This wicked man rushed with demoniac instinct on the meek traveller. He seized the cloak that covered Fursey. While this violent act was being committed, our saint offered no resistance. Nor would he even allow his companions to oppose this unjust aggression. The spoiler hurried towards his home with the garment, which

found in the acts. The town of Ponthieu is situated in the maritime parts of Picardy. St. Richarius and his instructor, St. Caidoc, an Irishman, are there venerated as local patrons.

²⁵ Desmay says that this place, formerly called Maioc, was afterwards named Alteia, and lastly, Frochæus. Dr. Lanigan interprets Macerias into Mazeroeles. See "*Ecclesiastical History of Ireland*," vol. ii., chap. xvi., § ix., p. 459. This place was in the diocese of Amiens. See Rohrbacher's "*Histoire Universelle de l'Eglise Catholique*," tome x., liv. xlix., p. 278.

²⁶ Dr. Lanigan states that, Fursey's refusing to stop with Haymon was owing to his supposed journeying for Rome. The inconsistencies and anachronisms of his later

acts do not warrant a belief he visited that city, although his old acts say that he intended such a visit when he left England for France. In Burke's Office of St. Fursey, his visit to Rome is stated. See lect. v., noct. ii., pp. 5, 6. See Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. xvi., § ix., n. 87, pp. 460, 461. Yet, the negative testimonies relied on by Dr. Lanigan, to establish his opinion, are hardly of sufficient weight, while anachronisms and inconsistencies regarding chronology do not always invalidate the chief and most important points in historic narratives.

²⁷ The account of Fursey's Roman visit is contained in the second and more recent book or tract.

he spread over his wife's shoulders, and in a boasting manner. Immediately an evil spirit possessed this robber, his wife, and only daughter, dreadfully tormenting them. They were deprived of their faculties of speech, hearing, and sight. Yet, the servant of God, compassionating their condition, and knowing by holy intuition their wretched state, went to their house. Looking into it, Fursey called out to the inmates of this dwelling, who were observed raging about, and tearing each other in fits of madness. Falling on his knees, his prayers were offered to God with a pure and simple heart. In tears he continued these intercessions. His prayers, at length, were graciously heard, and the members of this family were restored to their former condition. Our saint spent the whole night with them, instructing them in truths of the Christian religion—for it appears they had been pagans. He induced them, by way of restitution, to bestow their ill-gotten gains on the poor. Early the day following, he baptized them, recommending them to persevere in a profession and practice of the Catholic faith. Afterwards, taking leave of them, he proceeded on his journey.

On setting out in the direction of Artois,²⁸ he came towards the close of day to a town, called by the people of the place *Grandus Curtus*.²⁹ Being fatigued by his journey, Fursey went to the house of a certain woman, called *Ermifinde*, who was reputed wealthy. From her he asked to be received as a guest during the night. This favour he was unable to obtain. The saint then meekly retired. Immediately a demoniacal spirit possessed her. Having a knowledge that she was thus afflicted as a punishment for having treated God's holy servant with discourtesy and inhospitality, she began to call for Fursey with loud cries. On seeing this, and being filled with sorrow for that affliction which had befallen their mistress, her servants followed the holy pilgrim, and entreated him with sighs, groans, and tears to return, and relieve *Ermifinde* from her lamentable state of suffering. Our saint felt unwilling to retrace his steps. But trusting in the Lord, who forsakes not those that rely on His power and goodness, the holy man sent one of his disciples back to *Ermifinde*. He commanded this disciple to touch her, in the name of our Lord Jesus Christ, with the staff which supported his steps. On complying with this injunction, the demon was put to flight. The woman was instantly restored. Immediately arising, with all her dependants and friends, she ran after God's devout servant. With her companions, *Ermifinde* threw herself at his feet. She thenceforth employed all her wealth and possessions in the Lord's service. From that moment forward she devoted herself to Him, and lived a long time after this occurrence in the practice of every virtue.³⁰

The old acts of our saint tell us, that Fursey prosecuted his journey with eagerness and joy, notwithstanding various obstacles he met with in Burgundy. He avoided Italian dangers, and passed through the forests of *Passerella*,³¹ without meeting any serious injury.³² At length, he arrived at the great city of

²⁸ Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. Vita S. Fursæi, lib. ii., § iii., p. 83.

²⁹ In a note, at this passage, Colgan observes, that the author of St. Fursey's acts, after the manner of the old writers, calls celebrated cities by the designation "*pagi*," as if they were only villages. *Ibid.*, n. 4, p. 91.

³⁰ See Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. Vita S. Fursæi, lib. ii., cap. i., ii., iii., p. 83. Also, ix. Februarii.

Vita S. Fursæi, a Desmaio, cap. xiii., pp. 292, 293, *ibid.*

³¹ These were probably along the slopes of the Alps.

³² The author, with somewhat unnecessary circumlocution, tells us how St. Fursey escaped the frauds of *Papia*, the perfidy of *Austria*, and the conspiracies of *Carbonella*. Here, probably, we have a clue to the writer's own national and personal prejudices.

Rome, where he visited the principal church, as also various other churches and shrines, humbly imploring mercy for the people's crimes. Reaching a certain mountain, when surrounded by many pilgrims to Rome, he cried out in a transport of joy: "Oh, Rome! I hail thee, rendered admirable by apostolic triumphs, decorated by the roses of martyrs, whitened by the lilies of confessors, crowned with the palms of virgins, and fortified by the merits of all these together! Thou that containest the bodies of so many great saints, may thy authority never fail. It has been hitherto strengthened by the dignity and wisdom of holy fathers! And thus it happens, that body of Christ, which is represented by our Holy Mother the Church, becomes more consolidated!" Having spoken these words, he fell upon his knees, and then hastened through the valley, which led to the steps of St. Peter's Church.³³ Here again he knelt, and bedewed the marble pavement of the church with his tears. When he came where St. Peter's body lay, he poured forth many prayers for himself, and for the salvation of the whole world. He afterwards visited various churches throughout the city, and spent many days in this manner, offering his constant prayers on behalf of sinners.³⁴

According to the legend, as related by Desmay, Pope Martin I.,³⁵ whom the Emperor Constantine II. afterwards persecuted to death, sat in the chair of St. Peter at the time of Fursey's visit to Rome. While Fursey was praying during one of his visits to the Roman churches, an angel appeared to him. This heavenly visitant advised him to see the Sovereign Pontiff, and relate to him the visions he had witnessed, as also to show him the mark which had been inflicted on his neck. Our saint instantly obeyed these admonitions of the angel, and had an interview with His Holiness, from whom he humbly besought the apostolic benediction. He then told the Pope regarding those miracles which it pleased God to work in his regard. During this narrative, Fursey showed the traces of that wound which had been inflicted on his throat by contact, in the first instance, with an evil spirit. He related how, in course of time, this wound had grown into a dangerous ulcer; that, according to the advice of physicians, he was obliged to use flesh meat three times a week, lest the corroding sore should extend itself over the rest of his body. Moreover, he learned from the angel that he ought to mitigate the painful and burning humour of this sore, in the waters of a pure fountain,³⁶ lest he might be prevented from engaging in Gospel labours and in the ministry of souls, owing to the impediment it caused him. After some demur, and being convinced by a miracle, the Pontiff is said to have clearly recognised the sanctity of this man of God, and to have regretted some former suspicions regarding this noble stranger. He ordered Fursey to be sought for and brought into his presence. When our saint arrived, the Pontiff threw himself

³³ It is then added in the old acts, "*ubique tantillum, quod penes se habebat viaticum, pauperibus erogavit.*" It is difficult to understand the real meaning of this passage, regarding Fursey's distributing Holy Viaticum to the poor. Desmay thinks, that the saint gave whatever money he had to the poor. It is likely his rendering is correct, and that the word "*viaticum*" is used, in this sense, to denote the money which the saint bore to defray his travelling charges.

³⁴ Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. Vita S. Fursei, lib. ii., cap. iv., pp. 83, 84.

³⁵ See an account of his pontificate, persecutions, and death, in Fleury's "*Histoire Ecclesiastique*," livre xxxviii., §§ xlv. to lxi.; livre xxxix., §§ i. to ix. His death occurred on the 25th of September, A.D. 655, according to Berti. See "*Historiæ Ecclesiasticæ Breviarium*," sec. vii., cap. i., p. 171.

³⁶ Desmay remarks, parenthetically—or at least Colgan does in the Latin version—in illustration of this statement, that, wherever Fursey dwelt, springs of pure water were found. Nearly all of these are supposed to have been miraculously produced.

on his knees, and with many tears, he besought Fursey to intercede for him before the Almighty, and to pardon all his former suspicions. The saint was greatly moved on beholding the penitence of Pope Martin. Fursey then offered him every consolation in his power. A great friendship between them was the lasting result.

It would seem that many inaccuracies must have crept into the legendary account of St. Fursey's Roman visit. One of these is a statement, that St. Foillan accompanied him to the city of Rome. The legend relates, that Pope Martin I. earnestly desired Fursey to remain there, and to be enrolled among the cardinals,³⁷ and that he declined the proffered dignity. The Pope conferred his own authority on the saint, according to Desmay's narrative; but by this we can only allow that Fursey had been consecrated bishop, and had, perhaps, some special privileges imparted to him. The Pope presented him with various relics of saints, and with a pastoral staff, not unlike the walking-staff used by pilgrims. When Fursey had been advanced to the episcopal dignity, his brother St. Foillan is said to have been admitted to the like honour. After these ceremonies had been concluded, having first received the apostolic benediction, St. Fursey and his holy companions³⁸ took leave of the Sovereign Pontiff, and withdrew.

Desmay remarks, that St. Fursey and St. Foillan³⁹ were not appointed bishops over any particular diocese, but were only created Chorepiscopi.⁴⁰ The power and privileges of these Chorepiscopi were of a double kind. One class could not confer holy orders, according to the Council of Ancyra, held A.D. 314; they were only placed over those who dwelt in country districts, nor had they any other authority or jurisdiction than what pastors of certain parishes now enjoy.⁴¹ Another class was empowered to confer orders, but only with consent of the bishop to whom chorepiscopates were subject, as appears from the Council of Antioch, held A.D. 341. There it is declared, that they could ordain, but under certain restrictions.⁴² The latter class consisted of true bishops, although they had no defined diocese. They might be considered nearly of equal position as coadjutor-bishops. It is said by Desmay, that Fursey must be ranked with this latter class of Chorepiscopi.⁴³ Another writer supposes, that the saint, although

³⁷ The cardinalate presents many modifications, from the time of its first formation to the present day. At their first institution, Cardinals were only the principal priests of parishes in Rome. In the primitive Church, that chief priest of a parish, who immediately followed a bishop, was called "presbyter cardinalis," to distinguish him from the inferior priest who had no church or preferment. Cardinals are said to have been called from the term "Cardines," they being, as it were, "hinges" in Church affairs. It was first applied in the year 150, according to some, while others say, in A.D. 300, under Pope Sylvester. Now, the number of cardinals has been ruled not to exceed seventy. They elect the Sovereign Pontiff, and assist in the various Roman Congregations, as coadjutors and counsellors in the higher offices of Church government. See Devoti's "Institutionum Canoniarum, Libri iv.," lib. i., tit. iii., sec. ii., secs. xxii. to xxviii.

³⁸ Although St. Fursey and St. Foillan

may have been created bishops, yet their consecration did not take place at the same time. Nor did St. Foillan visit Gaul or Rome in company with St. Fursey, as appears from Bede, Capgrave, and other writers.

³⁹ St. Foillan does not appear to have come into Gaul, until after the death of his brother, St. Fursey, as Molanus indicates in his life of St. Ultan, at the 1st of May. See "Acta Sanctorum Hiberniæ," ix. Februarii. Vita S. Fursæi, n. 17, p. 300.

⁴⁰ Chorepiscopi are said to be derived from *κορα*, "a place," and *ἐπισκοπος*, "an overseer" or "inspector," because they occupied, as it were, the place of bishops, being their vicars.

⁴¹ See Cabassutius' "Notitia Ecclesiastica Historiarum, Conciliorum," etc., p. 95, canon xiii.

⁴² See Cabassutius' "Notitia Ecclesiastica Historiarum, Conciliorum," canon x., p. 136.

⁴³ Colgan enquires regarding that particu-

venerated as a bishop by the Cambray people, still had not been advanced to that dignity; but that he received the title of bishop, on account of his having been an apostle in certain districts.⁴⁴ Ferrarius and Saussay conjecture, that he was a bishop, not consecrated, however, at Rome, but rather in his own country.⁴⁵ To this latter opinion Colgan also inclines, as being the most probable; for in the life of St. Cronan,⁴⁶ which was written by a contemporary, St. Fursey is styled bishop.⁴⁷ However, it is not certain, according to some authors, that St. Fursey attained a higher rank than that of abbot; although in many parts of France, and especially in the diocese of Cambray, he is commemorated as a bishop. It is probable, that he discharged the duties of Vicar-General, in the diocese of Paris, under the title of Chorepiscopus, or Rural Bishop.⁴⁸

CHAPTER VII.

HIS RETURN FROM ROME TO FRANCE—HONOURS AND POSSESSIONS BESTOWED ON ST. FURSEY—HIS RECEPTION BY KING CLOVIS II. AND ERCHINOALD, MAYOR OF THE PALACE—HIS FOUNDATION AT LAGNY—FURSEY IS INVITED TO PERRONE—HE BAPTIZES THE INFANT SON OF ERCHINOALD—ST. FURSEY'S MIRACLES.

ON St. Fursey's return from Rome, he wrought many miracles, in all places through which he passed. His abounding and supernatural gifts were especially manifested, in healing and preventing all kinds of diseases. The staff, which he bore, was a subject of admiration to all his companions. But, the fame he acquired in France, by restoring to life Haymon's child, caused the people of that country to expect his return with great eagerness. When Fursey had been informed about this state of popular feeling by some pilgrims, in order to avoid all occasion of vain-glory, he directed his course to Austrasia, where he hoped effectually to conceal himself. But in this expectation he was disappointed. Fursey's retreat was made known to Sigebert,¹ King of Austrasia, afterwards called Lotharingia. This monarch was eldest son to Dagobert, King of France, being brother to Clovis II., King of Neustria and Burgundy.

Sigebert ordered several of his court nobles to escort the holy pilgrim to the royal residence. The king himself, accompanied by a splendid retinue, even advanced to greet our saint. When Fursey approached, the monarch

lar order and dignity to which Fursey belonged, viz., as to whether he was a Benedictine or Augustinian religious, as also whether he had been a bishop or priest in sacred orders. Colgan rather thinks St. Fursey's institute at Perrone was based on the Benedictine rule.

⁴⁴ See Molanus, at the 16th of January, "In Natalibus Sanctorum Belgii."

⁴⁵ Ferrarius has this statement in his "Generalis Catalogus Sanctorum," at the 28th of September, and Saussay in his "Supplementum Martyrologii Gallicani." See the Bollandists' "Acta Sanctorum Januarii," tomus ii., xvi. Januarii, n. (b), p. 414.

⁴⁶ Vita S. Cronani, cap. xvi.

⁴⁷ See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi. Appendix, cap. v., p. 96. Also, Ferrarius.

⁴⁸ Such is the opinion of Le Cointe, "Annales Ecclesiastici Francorum." Anno 648, n. 6.

CHAPTER VII.—¹ According to Colgan, this was not Sigebert, the first King of Austrasia, who died A.D. 578. But he was the third king of that province, a holy man, and the founder of many monasteries. He died A.D. 654, as Miræus states in his chronicle; in A.D. 656, as stated by Sigebert; or, in the year 658, according to Gordon's chronicle. He departed on the 1st of February. At this day his acts will be found in Surius and Molanus.

dismounted from his horse, to ask a benediction. St. Fursey raised the king from his kneeling posture, and afterwards went with him to court. A numerous concourse of people accompanied them with great manifestations of rejoicing. To show the great respect and love he entertained towards our saint, Sigebert offered him a large amount of gold and silver. However this offer was courteously but firmly declined. Fursey thence took occasion to address the king and his nobles on the rewards of alms-deeds; he likewise advocated and advised contempt for earthly riches, and the love of heavenly enjoyments. Whereupon he moved many courtiers to lead a holy life. These abandoned all their earthly possessions, and embraced a state of entire poverty.

In the older acts of our saint, the account of his return from Rome is somewhat different. There, it is related, that after receiving apostolic benediction and advice, the fame of Fursey's virtues went before him to Gaul, through which country he travelled, healing various distempers of soul and body, among its inhabitants. But, to shun any illusions of vain-glory, which his popularity might excite, he passed on through Saxony,² to the province of East Angles, then under King Sigebert's rule.³ However, a report of Fursey's arrival reached the king, as the light of a star so brilliant and glorious could not be hidden under any cloud. Wherefore, the monarch despatched scouts to meet the saint, lest the latter should escape through some secret path. King Sigebert⁴ also went joyfully forth to meet Fursey, who had arrived in his territories. On seeing this holy visitor approach, Sigebert at once prostrated himself, and asked a benediction. This having been imparted, the pious king arose, and on foot attended the saint of God to his royal palace. After this, King Sigebert offered him many precious gifts of gold and silver, with other marks of honour. When, however, our saint saw those unsought-for gifts and dignities offered for his acceptance, drawing a deep sigh, and lamenting the blind cupidity of the human race for transient things, he thus addressed the king and his nobles: "Dearly beloved, it is expedient for all to know, according to the words of Christ, who desires to be venerated in the persons of the poor, that those gifts, which the moth consumeth, and which the rust eateth away or destroyeth, cannot be appropriated by the soldiers and athletes of our Lord Jesus. Let such gifts be presented to men who wander in darkness, and who are captivated by the deceits and snares of a fleeting world; who, blinded by carnal pleasures, have not yet desired eternal felicity, nor have sighed for its attainment. However, although dwelling among you in this valley of tears, and living in the flesh, we do not desire those riches, so far as human frailty will allow us to despise them. But if it please the king and his nobles to give us a small spot, whereon to found a monastery, in which we may serve God, for whom we labour, so that we may be able to build it, at your cost; grant it for the salvation of yourselves and of your kindred, and for the benefit of your province. Thus, we may be able to recall some of those who are sitting in the shades of darkness and death. We may bring them to the true light, which is the way, the truth and the life." These, and like words proceeded from the lips

² By Saxony, however, we must understand that it lay in that part of Great Britain, now known as England. Here were the districts of the Eastern, Southern, and Western Saxons as Camden shows in his "*Britannia*," p. 75.

³ This king is said to have died about the year 652. See Alford's "*Annales Ecclesie Anglo-Saxonice*," tomus ii., § v., pp. 258, 259.

⁴ It seems likely that an identity of name, time, regal dignity and piety, may have caused the French Sigebert to be confounded with the English Sigebert, unless, indeed, St. Fursey may have visited both princes. See Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. Vita S. Fursæi, lib. ii., cap. v., and n. 5, p. 91. Also ix. Februarii, n. 19, p. 300.

of this holy man, as outpourings of the Holy Spirit. The king and his nobles unanimously agree to Fursey's petition. They selected a place, near the sea, it was covered with woods; when all the inhabitants, according to their means and opportunities, presented offerings, to the servants of God, for their immediate and future support. A church also was constructed, in a high style of art, for the period, both externally and internally. To St. Fursey, some persons gave village property, others offered woodlands; others again privileged him with fish-abounding rivers, while from other donors he received flocks and herds, comprising different kinds of animals. Some grant him silk ornaments, and materials, woven in various designs, and wrought with gems and gold; others tender gold and silver vessels, suitable for various offices of the church; while some again assign their men and women serfs as heritages of the monastery: others resign themselves to the service of God, with all their possessions, having likewise assumed the religious habit.⁵

A life of our saint,⁶ supposes the holy man to have remained with Sigebert, King of Austrasia. While Fursey was beloved by all, who had the honour of his acquaintance, the noble and saintly virgin Gertrude⁷ manifested a most extraordinary veneration towards him.⁸ In her paternal provinces, Flanders, Brabant, Liege and Namur, she constituted Fursey, with his brothers Foillan and Ultan, companions and confidants in those religious enterprises or establishments, which she projected, to advance the progress of true piety. By permission and assistance of King Sigebert, she erected a monastery for these two latter holy men at Fossey,⁹ in the diocese of Liege. Most critical writers on our saint's acts think, that while intending a visit to Rome, he was honourably received by Clovis, King of France,¹⁰ and by the Patrician Archenald, otherwise called Erchinoald.¹¹ The king learned from Erchinoald, that St. Fursey desired to secure a fixed settlement, where he might collect together so many true servants of God, as could be induced to leave the society of worldlings.¹² This governor received for answer, Fursey might select in any part of the king's provinces that spot which seemed most conducive for his purpose.¹³ Wherefore, after a careful inspection of many

⁵ The old writer of our saint's acts amply illustrates the remark of Sir Francis Palgrave, in his "History of Normandy and of England," where he remarks, that the ancient monastic chroniclers sufficiently manifest their knowledge of sacred Scripture, in frequent quotations from the inspired writings.

⁶ By Desmay.

⁷ She was daughter to Pepin of Landen, first duke of Brabant, and mayor of the palace to the French Austrasian kings. See Rohrbacher's "Histoire Universelle de l'Eglise Catholique," tome x., liv. xlix., pp. 253, 254.

⁸ The religious feeling, entertained by this noble and pious lady for Saints Fursey and his brothers Foillan and Ultan, is alluded to in many passages of her acts and life. These are found, at the 17th of March, in the works of Molanus, Miræus, Surius, Geldolphus and others, as also in the acts of our saint, and in those of his brothers, St. Foillan, at the 30th of October, and of St. Ultan, at the 1st of May. A short notice regarding St. Gertrude occurs in the Rev. Alban Butler's work, "Lives of the Fathers, Martyrs and other Principal Saints," vol.

iii., March xvii.

⁹ In those parts of their works already alluded to, Molanus and Miræus treat regarding this monastery, built by St. Gertrude, for the use of Irish monks. It was endowed from her private patrimony. See her complete acts in the Bollandists' "Acta Sanctorum Martii," tomus ii., xvii., Martii, pp. 590 to 602.

¹⁰ He was not the first monarch, bearing this name, as king of France, and who died about the year 512, but the second Clovis, who began his reign A.D. 648, and died A.D. 663, according to Æmilius, or A.D. 665, according to Gordonius. Miræus in his *Belgie Chronicle*, places the death of Clovis II., at the year 660.

¹¹ As mayor of the palace, during the minority of Clovis II.—about ten years of age when St. Fursey came to France—Erchinoald ruled the kingdoms of Neustria and Burgundy. He was Fursey's chief patron.

¹² See Rohrbacher's "Histoire Universelle de l'Eglise Catholique," tome x., liv. xlix., p. 279.

¹³ It is stated, in our saint's old acts, that as the patrician desired it, the king issued

places, induced by the pleasing site, salubrity of climate, and commodious position of Latiniacum or Lagny, our saint chose this spot for the erection of a religious establishment.¹⁴ This site was also approved of by three men of good judgment, who travelled with Fursey to this rising ground.¹⁵ Having thus obtained this tract of land, Fursey¹⁶ built a monastery, named Latiniacum,¹⁷ afterwards Lagny.¹⁸ This place, watered by the Marne,¹⁹ near Chelles,²⁰ is described as being covered with shady woods,²¹ and abounding in fruitful vineyards.²² About the year 644,²³ Fursey is supposed to have founded his establishment here, where he lived in a spot, surrounded by varied and beauteous plains and meadows. Delightful in its situation, and diversified with so many natural advantages and extensive views, this place was chosen by the servant of God for his habitation. It was afterwards honoured by association with him. Here, also, on land acquired for the purpose did he erect three churches. One of these was dedicated to our Divine Saviour; the second was erected to St. Peter, Prince of the Apostles;²⁴ the third, an unpretending structure, was afterwards dedicated in honour of Saint Fursey himself. This latter was distinguished by many miracles, and for various salutary gifts there obtained, to the time of the writer of our saint's old acts. The fame of Lagny became world-wide owing to our saint's celebrity, at the time he dwelt there, and to the glory vouchsafed by the Almighty through the relics of this faithful servant.²⁵

When Fursey had spent some time with Sigebert, King of Austrasia, according to Desmay, at the earnest request of Clovis II., he went to those provinces, ruled by the latter king.²⁶ By Clovis II. he is said to have been received with great demonstrations of love and reverence. Such flattering

an edict in favour of the saint, and to procure a suitable spot for his monastery.

¹⁴ Colgan's "*Acta Sanctorum Hiberniæ*," ix. Februarii. *Vita S. Fursæi*, cap. xvi., pp. 294, 295.

¹⁵ It had greater attractions for the saint, than any place he had before visited.

¹⁶ Le Comte de Montalembert calls him "Première abbé de Lagny-sur-Marne."—"Les Moines d'Occident," tome ii., liv. ix., chap. v., § iv., p. 600.

¹⁷ The old acts say, regarding this name, "qualiter hanc a nostra incursione latere Deus voluerit." Hence, we are to infer, that the name Latiniacum was given from its remote or retired position.

¹⁸ Claudius Robert, in the "*Gallia Christiana*," when treating on the French abbeys, thus mentions this monastery of Lagny, in the diocese of Paris, belonging to the Benedictine Order: "Latiniacum, Lagny, Diocesis Parisiensis in Archidiaconatus Briæ, ordinis Benedictini."

¹⁹ This river abounded in fish.

²⁰ Here the virtuous Queen Bathilde lived in religious retirement. See Anquetil's "*Histoire de France*." Première Race dite des Mérovingiens, § v., p. 53.

²¹ The situation was retired, and the temperature of the air was considered healthful.

²² At the years 640, 648, this abbey is treated of by Sigebert, Gulielmus Nanguis, Baronius, Aymon (lib. i., cap. 18). Petrus

Celleñ (lib. ii., Epist. 18), writes to the abbot of this monastery. See also, St. Bernard's works (Epist. 230). This monastery was repaired by Haribert, Duke of Campania, who was buried there on the 28th of December, A.D. 993. It is about six leagues from Paris.

²³ See Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. *Vita S. Fursæi*, p. 27. Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. xvi., § ix., p. 459. Fleury's "*Histoire Ecclesiastique*," livre xxxviii., § 28. Mabillon's "*Annales Ordinis S. Benedicti*," vol. i., lib. xiii., § xxvi., A.D. 644, p. 388.

²⁴ "Saint Pierre est une fameuse Abbaye de Benedictins de la Congregation de Saint Maur, fondée dans le septième siècle par Saint Furcy Gentil-homme Ecossois."—La-Force's "*Nouvelle Description de la France*," tome ii., p. 329. The Maurist Fathers have greatly enriched the Church by the learned ecclesiastical and historical works they have edited.

²⁵ Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. *Vita S. Fursæi*, lib. i., cap. xxxv., p. 82.

²⁶ In the second book of our saint's older acts, as published by Colgan, Fursey is said to have left Sigebert, King of the East Angles, that he might escape men's notice, by retiring to a place, where he should be less noted. This intention, however, becoming known to Clovis, King of France,

attentions, however, did not prevent him from reproving certain vices, which were found to prevail in the court. He had the candour to admonish the king, respecting his duties and those dangers that threatened him. Fursey likewise exhorted the courtier bishops, with great earnestness, regarding charges they had assumed in the Lord's vineyard, and the necessity imposed on them for labouring in his service. Not only for his zeal in giving warnings, but chiefly owing to his own example, our saint was greatly esteemed by all persons. Especially was he revered by Erchanoald,²⁷ or as he is called Ercembaldus,²⁸ or Erchinoaldus.²⁹ This man, a *Major-domo*³⁰ in the court of Clovis, presided with such moderation and justice, that he was looked upon as a common father to all who were subject to his administration. Inviting Fursey to his house, at a place named Perrone,³¹ to baptise his infant son, the saint complied with this request.³² After the child's baptism, Fursey earnestly entreated the Patrician to liberate from a public prison of that city, six men, who had been condemned to death. On account of their atrocious crimes, Erchinoald declared, that it was not in his power to pardon them. Then Fursey besought the Almighty to take their case into favourable consideration. His prayer was not offered in vain, for he procured their liberation. Grateful for their release, these men went to return thanks to our saint. They found him sitting at table with Erchinoald. They humbly and penitently acknowledged him as the procurer of their liberty. Erchinoald himself was moved by this scene. Falling at the feet of Fursey, he asked pardon for refusing at first to comply with the petition offered for their amnesty.³³ Our saint's fame and miracles were daily spread abroad, while he remained at Perrone. Various infirm persons were brought to him. All who besought the prayers of this holy man returned to their homes healed from several diseases.

At this time, we are told, about a certain chapel dedicated to the Apostles, Peter and Paul. It was situated on the top of a mountain, called Cignes, at Perrone. In Desmay's time, the church of St. Fursey stood on this same spot. Here, the holy man caused the relics of St. Beodan and of St. Meldan,³⁴ which he had brought with him from Ireland, to be deposited. For these saints, Fursey had always conceived the greatest veneration. In

and to his patrician, Erchenold, they caused a search to be made for him, in all those places where most likely he might be found. Orders were given, that he should be honourably received, and conducted to the royal palace. Here, our saint spoke on the duties of a temporal sovereign, for some days. He declared, that a great and honourable reward awaited the king who governed his subjects well in this world, and that the pains of hell were reserved for one transgressing those exalted duties assigned to him by the Almighty. For the more elevated is the rank of bad kings, the more grievous should be their misfortunes.

²⁷ Thus named by Sigebert, in his chronicle.

²⁸ By Paulus Æmilius, he is so denominated, in his work, "*De Gestis Francorum*," lib. i.

²⁹ By Vespersensis.

³⁰ He is also called Constable of France by Paulus Æmilius, and a Patrician, in the old legend of Perrone.

³¹ In the old acts of our saint, lib. i., cap.

40, this place is spoken of as "*villa quæ vocatur Perona*." To which Colgan appends a note, in which he observes: that the writer calls distinguished cities by the name of villas.

³² Such permission the king granted, on condition, that the saint should return to him, as soon as possible. He added, if our saint saw or heard about anything which pleased him in the kingdom, he should most certainly obtain it on asking: the king likewise expressing a great desire that he would settle within his territories. Fursey and Erchenald then proceeded towards the house of this latter, where the baptism took place. There Fursey received many proofs of that estimation in which he was universally held. See Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. Vita S. Fursei, lib. ii., cap. vii., pp. 84, 85.

³³ The old writer states, that Fursey's good offices brought consolation to all afflicted persons.

³⁴ This St. Meldan had been the guardian and spiritual father of our saint. Perhaps

the seventeenth century, the exact place in which their precious remains had been laid was unknown at Perrone, owing to lapse of time, or to the neglect of preceding generations.³⁵ In this chapel, St. Fursey was accustomed frequently to spend whole nights in vigil and prayer. Such sweet communings with God, he felt could not be enjoyed in the society of men. Wherefore he wished to repose here after death.

In the old acts of our saint the writer tells us, that the Almighty was pleased to manifest His power in a gift of miracles, which had been granted to the merits of this apostolic man.³⁶ For when Fursey struck his staff into the dry soil, near the site of the monastery built at Lagny, a clear and beautiful fountain sprang up. This well flowed without cessation. Many instances occurred of persons being healed from diseases at its waters.³⁷ Many other blessings were bestowed on pilgrims, through graces conferred on the holy man, and through the omnipotent power of God, down to that time when the writer of the old acts lived. Some of those wonders the writer promised to relate, when he should come to a description of miracles wrought by the Divine power, in favour of this saint so pleasing in God's sight.

Some occurred after St. Fursey had been translated to heaven. And in the seventeenth century, the well of Lagny not only served for monastic wants, but even for those of externs. It was a popular belief, that all persons affected with particular diseases should be healed on washing themselves in the water of this spring, having at the same time a devout trust in the saving power of Almighty God. Not to speak of many other wonders wrought at Lagny, whilst our saint resided there, the old writer of his acts recounts that signal interposition of Divine mercy on behalf of two palsied persons, who recovered their strength when he made a sign of the cross over them. In commemoration of this miracle, when Desmay wrote, an office was recited in Perrone church, containing an antiphon, commencing with these words, *Duo energumeni*.³⁸

It would be more easy to conceive than to describe the great piety, charity, hospitality and desire of perfection which existed, in this school of all virtues, under St. Fursey's spiritual rule. On a certain day, having received an admonition from the angel of the Lord, that a holy servant of God, St. Hilduertus,³⁹ the first disciple⁴⁰ of St. Pharaon,⁴¹ and afterwards Bishop of Melden, had been returning from a Roman pilgrimage, Fursey set out to meet him. Although both saints had never before seen each other, yet when they approached even at some distance, there was a mutual recognition. While St. Fursey was advancing along the way, and when in sight, he was accosted by St. Hildeuertus, who pronounced these words with a loud voice: "May the Lord preserve you from all evil; may He preserve your soul." To which St. Fursey replied: "May the Lord guard your going in and com-

the town of Melden in France may have been called after this Irish saint, as it lay near Lagny.

³⁵ According to Desmay.

³⁶ Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, lib. ii., cap. ix., p. 85.

³⁷ "On voit au milieu de la place de Lagny une belle fontaine dont l'eau est excellente et coule abondamment, on dit que Dieu l'accorda aux ferventes prières de Saint Furcy."—La Force's "Nouvelle Description de la France," tome ii., p. 329.

³⁸ See Colgan's "Acta Sanctorum Hi-

bernæ," xvi. Januarii. Vita S. Fursæi, lib. i., cap. xxxvi., p. 82. And *ibid.*, Vita S. Fursæi, cap. xvii., p. 295.

³⁹ Wion, in his "Lignum Vitæ," and Menard, in the Benedictine Martyrology, treat about this saint, at the 26th of May.

⁴⁰ This miracle, recorded by Desmay, must have taken place when St. Hilduertus was a young man. See "Acta Sanctorum Hiberniæ," ix. Februarii. Vita S. Fursæi, n. 26, p. 300.

⁴¹ In the notes of Baronius to the Roman Martyrology at the 28th of October, St. Pharo is said to have lived to A.D. 686.

ing out, now and for ever." Such was the celebrity of Lagny, that the good repute of its sanctified religious filled the whole of France; and the piety of the Gallic nobility would not allow its monks to want means necessary for their support. All the ornaments requisite for Divine worship were supplied in great number. Of these ornaments, a single venerable relic only remained in the sixteenth century. This was a chasuble, in which the servant of God had been accustomed to celebrate the Divine Mysteries.⁴² We may well conceive, it was preserved with special veneration.

CHAPTER VIII.

ST. FURSEY ESTABLISHES A BRANCH OF HIS INSTITUTE AT PERRONE—THE FAME OF OUR SAINT BECOMES GREATLY EXTENDED—ST. EMILIAN AND A BAND OF IRISH MONKS JOIN HIM—ST. FURSEY MEDITATES A JOURNEY TO ENGLAND—HE TAKES ILL, AND DIES AT MACIERES OR MAZEROELLES—DUKE HAYMON BEHOLDS HIM IN AN APPARITION—CONTENTION FOR THE SAINT'S REMAINS—FURSEY IS BURIED AT PERRONE—THE YEAR AND DAY OF HIS DEATH—NOTICES IN THE CALENDARS—WORKS ATTRIBUTED TO HIM—HIS DISCIPLES—HONOURS PAID TO HIS MEMORY IN VARIOUS COUNTRIES—CONCLUSION.

THE virtues and miracles of Fursey were duly reported to Erchinoald. Moved by his love towards our saint, and by those manifestations of Almighty power in Fursey's behalf at Lagny, the Patrician felt grateful to the Omnipotent for having distinguished this particular part of France. He returned special thanks to Heaven, on occasion of a visit paid to our saint. This lasted some days, during which time the governor disclosed the earnest wish of his heart. It was included in a request that our saint should return to Perrone, where he might erect a magnificent religious establishment, near the castle, and thus sanctify the place with his constant presence. The Patrician also declared, he would perpetually grant for use whatever spot might suit him, and Erchinoald intended that his own body should be buried there after his death, if the Almighty so willed it. On hearing such wishes expressed by the Patrician, Fursey prepared to second them with great zeal and pleasure. He then and there confirmed¹ this Patrician, it is said, and sent him back to his habitation, rejoicing greatly for the blessings he received, and the successful issue of his suit. Having obtained our saint's assent to build a house at Perrone, for the religious at Lagny, Erchinoald had the further happiness of hearing from the lips of Fursey, that he wished to end his days at the former place.

The mayor of King Clovis then began a simultaneous erection of two religious houses at Perrone.² One of these was built on the mountain of Cignes, near his own castle, and in connection with the chapel of the

⁴² Desmay tells us, that two caps—most probably belonging to our saint—having been preserved for nine centuries, with the greatest reverence, only a short time before he wrote had been destroyed through the fanaticism of the Calvinists. These impious men committed them to the flames, lest their remote antiquity should reproach the modern innovations of their own particular sect.

CHAP. VIII.—¹ The words in the old acts

are, "Qui Patricium illico confirmans," etc. Whether we are to infer, from this passage, or not, that Fursey conferred the sacrament of confirmation on Erchinoald may admit of question. An affirmative of this supposition, if well established, would seem to determine the disputed point of our saint having been consecrated bishop.

² According to Desmay, in his *Life of St. Fursey*.

Apostles, St. Peter and St. Paul. This latter was afterwards converted into a collegiate church. Another monastery was erected over his castle, at a place called Mount St. Quintin.³ When the work had been completed, St. Fursey received an admonition to that effect from Erchinoald, with a request that some Benedictine monks should be sent thither. Wishing to gratify this pious desire, our saint set out for Perrone, having certain monks of Lagny accompanying him. It is said that St. Ultan, with some religious men, had been ordered by his brother to Perrone, and that both brothers met there. However, this latter statement of Desmay is quite improbable, for it seems altogether irreconcilable with the best accounts. It is doubtful if Ultan visited France, during the lifetime of St. Fursey.

While he resided at Lagny, Fursey consecrated all his powers of soul and body to the Almighty's service. Thus the fame of this invincible athlete of Christ was greatly extolled, not only throughout France,⁴ but also among the Saxons. It was specially diffused among the Irish, who rejoiced in the piety of their illustrious countryman. Some left their own island, to have personal cognizance of his missionary labours, and to share in them. Among these was St. Æmilian,⁵ who had been distinguished for a pious simplicity of character, and who is said to have been instructed by St. Fursey, before this latter left Ireland. Emilian,⁶ taking some religious persons with him, resolved to seek again the beloved countenance of his master, and the edification derivable from his increased sanctity. At length, after wandering for some time with this devoted band of Irish monks, he came to Lagny. Here they found that rumour had not exaggerated the virtues of our saint. By Fursey they were joyfully received, and trained in the practice of religious perfection. Some time afterwards, knowing by inspiration that the time of his death was approaching, St. Fursey resolved on visiting and consoling his distant religious children. Wherefore, being assured from a previous knowledge, and from his present dispositions, that St. Æmilian must prove a worthy successor at Lagny, our saint committed the government of that abbey to him.⁷ It is said, that while St. Fursey often enjoyed the society of his munificent patron, Eachinoald, he was obliged also to visit occasionally the pious Queen Baltide,⁸ who became a religious at Chelles, which was not far distant from his monastery.

The brothers of St. Fursey were yet in England, and he resolved to pay them a visit, more for the purpose of contributing to that good, which they had effected in the field of his former labours, than from any desire of ministering to his own gratification.⁹ On his way thither, he arrived at the

³ According to an old MS., belonging to the monastery of Mount St. Quintin, St. Eligius, Bishop of Noyon, consecrated this church. His feast occurs on the 1st of December.

⁴ In Gaul he is said to have erected many monasteries. See Rabanus Maurus' "Martyrologium," at the 16th of January.

⁵ This saint is different from Æmilian, an Irish bishop, who is venerated as patron of Faenza, in Italy. Notices of him will be found at the 6th of November, the day for his feast.

⁶ His feast occurs on the 10th of March, according to "Martyrologium" Benedictinum." See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, n. 28, p. 91. Also, Dr. Lanigan's "Ec-

clesiastical History of Ireland," vol. ii., chap. xvi., sec. x., p. 461, and n. 89, p. 462.

⁷ See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi, lib. i., cap. xxxvii., xxxviii., p. 82. and ix. Februarii, Vita S. Fursæi, cap. xvii., pp. 295, 296, *ibid.*

⁸ Her feast occurs at the 5th of November.

⁹ "Ultan was probably still in his hermitage; whether Foillan was then governing the monastery of Burghcastle, or living in retirement, I cannot discover. Not long after they both went to the Continent." Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xvi., sec. x., n. 90, p. 462.

village of Macieres, or Mazeroëlles,¹⁰ which belonged to Duke Haymon, and which had been formerly offered to our saint, on restoring to life the son of its noble possessor. Here the angel of God appeared to Fursey, and revealed to him the Almighty's will, that the hour for his dissolution approached. Shortly afterwards, he was seized with a mortal illness. After he had partaken of Christ's Body and Blood, the time for his eternal reward was at hand. Commending his spirit to the Lord, he calmly expired. Fursey was received into the realms of everlasting rest,¹¹ where he heard that consoling sentence, "Well done, thou good and faithful servant, enter into the joy of the Lord."¹² Before this occurrence, St. Fursey had promised Count Haymon that a certain and visible sign should be given regarding his own death. Wherefore, in fulfilment of this promise, while Haymon sat at table with some noble companions, St. Fursey, clothed in sacerdotal vestments, and having two attendants with him, appeared to the noble count.¹³ Three candles were borne in their hands, which emitted a brilliant light. Their respective bearers, having placed them on the table before the count, immediately disappeared.¹⁴ Haymon then asked those who sat or stood near, if any person had beheld this wonderful vision. All declared, they had seen nothing unusual. Then the count related the vision and the promises formerly made by St. Fursey, that he would make known the time of departure from this life to the noble host. Immediately arising from table, Haymon hastened on horseback, with all his household, to assist at the funeral obsequies. When arrived at Masieres, the count reverently entered. The clergy, monks, and holy virgins were collected, with a crowd of villagers, singing requiem hymns to God, and preparing to embalm the body of His departed servant. The report of Fursey's death soon spread throughout Gaul. When it was fully known at Lagny, the monks of that house, it is said, elected St. Eloquius¹⁵ superior. He became successor to St. Fursey, because he had been a companion of the latter when first leaving Ireland.

On hearing of Fursey's death, accompanied by a numerous and well-armed force, the illustrious Patrician Erchinoald set out for Macieres, at the first night-watch. He hastened this march, in order to remove our saint's body, and by force, if necessary. When he arrived at Mesieres, on the river Alteya, he halted.¹⁶ Then he sent messengers to Duke Haymon, who had placed a guard of soldiers to watch the body. These messengers were instructed to tell Haymon, that Erchinoald entreated and warned him to make no delay in giving up the saint's body, as Fursey had baptized his son, had built up and adorned the monastery at Lagny, ennobling it by his

¹⁰ See Rohrbacher's "*Histoire Universelle de l'Eglise Catholique*," tome x., liv., xlix., p. 279.

¹¹ From a passage in the old acts, we infer, that the life of our saint was intended as a panegyric or sermon, to be pronounced probably on the 16th of January, said to be the feast of his canonization, or on the feast of his translation, occurring at the 25th of February. See "*Acta Sanctorum Hiberniæ*," xvi. Januarii. *Vita S. Fursei*, lib. i., cap. xxxix., p. 82, and n. 29, p. 91.

¹² There may be reason to suppose, that the old acts of St. Fursey, published by Colgan, were not written for oral delivery, but probably by direction of a monastic superior; perhaps they were intended for spiritual reading, while the monks partook of their

meals, or for other occasions.

¹³ The old acts say, that our saint appeared on this occasion, "*cum duobus Levitis*." Desmay says, that Fursey stood in the middle, having a deacon and a sub-deacon on either hand, while he wore sacerdotal ornaments. These circumstances are not mentioned in the older acts published by Colgan.

¹⁴ In commemoration of this miracle, three candlesticks were placed on the high altar of St. Fursey at Perrone, according to Desmay. Three candles were kept in them, and constantly lighted.

¹⁵ See some account of this saint at the 3rd of December.

¹⁶ See the Bollandists' "*Acta Sanctorum Januarii*," tomus ii., xvi. Januarii, lib. ii., cap. v., p. 416.

exalted virtues, and by the many miracles there wrought. For, as the saint could not be brought thither alive, Erchinoald was resolved that his dead body should be restored to the king, who so willed it. He instructed them to say, likewise, that, should Haymon refuse to comply with this demand, most assuredly he must find on the morrow to whom victory would incline, if they engaged in battle. To this message Haymon replied, that the King of Heaven had first sent the saint to that spot, where his body then lay, and that Fursey had restored his son to life. These he urged should be regarded as considerations of great importance in settling this question. "Here," continued Haymon, "he chose to depart from this life to heavenly bliss, and to indicate his desire, when long absent, according to a promise made. It could not be seemly to inflict wounds in presence of him, who, when living, healed the infirm; nor to kill men, when he believed this saint capable of restoring them to life. Therefore, if it please the mayor, let two untamed bulls be yoked to the car, on which the body of Fursey shall be placed, and whithersoever Divine Providence shall guide their course, thither let us peaceably follow." Having heard such words, the messengers speedily returned to Erchinoald, and laid before him the count's proposal. All were unanimous in approving it. They suggested it should be carried into execution as soon as possible, that the Divine will might be manifested.¹⁷ Wherefore, according to the advice given by these counsellors, two bulls of great ferocity, and altogether unaccustomed to a yolk, were selected to draw the coffin, in which the saint's body lay; and it was resolved, wherever they might bear his remains, without being driven, that all should be bound to follow thither, considering their course a Providential direction. This trial—strange as it may appear—was a more rational one than a bloody contest for the possession of Fursey's remains. It serves, also, to show a great eagerness on the part of ancient French nobles to acquire possession of the precious treasure, so piously desired by all.¹⁸

In accordance with the agreement made between Haymon and Erchinoald, the two bulls were joined together under a vehicle that bore the coffin, in which the corpse of our saint had been deposited. At the same time, a woman, who had been blind from the day of her birth, and who was thus known by all the inhabitants of her village, asked permission to lift and apply to her eyes the pall covering Fursey's remains. Her request being granted, the moment she raised it to her eyes, vision was fully restored, as a reward for her great faith. As this miracle took place in presence of numbers who attended the funeral, so were the merits of Fursey more attested by the Almighty. In a transport of joy and gratitude, this woman proclaimed among the crowd the favour she had obtained through God's mercy, and through the intercession of His holy servant. Whereupon, both hostings there present laid down their arms. Falling on their knees, before the body of the sanctified confessor, they returned thanks to the Almighty for this miracle which had been wrought. At an early hour in the morning, while the multitude remained prostrate in prayer, the wild animals, drawing the body of Fursey, straightway direct their course to Perrone. Then it was agreed that the Divine will should be obeyed, since that place was selected for deposing the sacred remains.¹⁹ Erchi-

¹⁷ See the account of a nearly similar agreement in the life of St. Fanchea, chap. v., at the 1st of January.

¹⁸ See Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. *Vita S. Fursæi*, lib. ii., cap. xxi., p. 85; and *ibid.*, ix. Februarii.

Vita S. Fursæi, cap. xviii., p. 296.

¹⁹ For an account of a similar miracle, the reader is referred to Jocelin's life of St. Patrick, chap. 195. See Colgan's "*Trias Thaumaturga*," p. 108.

noald felt excessively grateful for this indulgence bestowed on him by the Almighty; and his followers, no less rejoiced at such a consummation of their desires, accompanied the body of their holy patron. In the meantime, while proceeding on their way, they passed by a spot where a man had been lying. This person had wanted the use of his limbs for many years previous. The lame man accosted those accompanying the coffin, until his voice became hoarse. He asked to be conducted towards the chariot. Thither he was brought, supported by some men, who pitied his case, and hoped for the interposition of Divine mercy in his behalf. The moment this lame man touched our saint's coffin, vigour and strength were imparted to his limbs. Casting away his crutches, the cripple ran before the multitude to Perrone, proclaiming God's wonderful power, manifested through St. Fursey. Thus visibly and publicly the Almighty exhibited the merits of our holy confessor, while the praises of that infirm man were approved by the vast multitude present.

At this spot, immediately after the aforesaid miracle had been performed, and while the multitude were about to resume their journey, Bercharius, Duke of Laon, with an armed military troop, suddenly appeared. He declared, that if the body of St. Fursey was not granted to him, on the instant, he should take it away by force. Bercharius advanced his claim for these following reasons. He declared, that he accompanied St. Fursey from England to France, that he bestowed a great part of his means for the use of our saint's religious disciples, on account of the love he bore towards their holy superior, which was likewise warmly reciprocated. He announced, that Fursey would have revisited him, while living, if Erchinoald had accorded such permission.²⁰ Finding that Bercharius was greatly excited, and determined on effecting his declared resolutions, those wisest and most experienced endeavoured to appease his violence. They represented that a matter of such importance—however humanly considered—should be left to the dispositions of Divine Providence. To determine the issue of this new claim, the contending parties agreed that two boys, neither of them exceeding the age of seven years, should draw the chariot bearing the coffin. It was ruled that these should be allowed to proceed in whatever direction they pleased. One boy having been chosen by each party, the wild animals were unyoked from the hearse. Those children, with the apparent strength of men fully grown, speedily drew the coffin towards the mountain of Cignes. Here the castle of Erchinoald had been built, and it was very near the site of Perrone. Then Bercharius and Haymon followed with Erchinoald, recognising the Almighty's will in the direction of their course. The sacred remains were deposited in the portico of a church, then being built at Perrone.²¹ In after time, this town acquired celebrity owing to the saint's entombment. Haymon and Bercharius paid their devotions to God, at this place of deposition. In presence of the holy confessor's body they wept, yet both acknowledged the right of Erchinoald to its possession. Afterwards, returning to their respective places, they lamented the loss of a precious treasure, while bowing to the will of God. Fursey's remains lay in the portico of the new church for thirty days, which were yet required to complete this sacred structure. While the body lay at this spot, a great number of pious pilgrims flocked from every quarter to offer up their devotions. Numbers were constantly

²⁰ See the Bollandists' "*Acta Sanctorum Januarii*," tomus ii., xvi. Januarii, lib. ii., cap. v., p. 416.

²¹ "*Corpus vero ejus ab Ercenwaldo Duce et cæteris fidelibus in Perona Monasterio in*

Ecclesia S. Petri Apli, juxta et cæterorum Apostolorum altare honorifice conditum est."—Rabani Mauri, "*Martyrologium*," xvi. Januarii; editio Moguntiæ, A.D. 1626.

seen around the coffin, engaged in meditation and holy exercises. Several were healed from different diseases that afflicted them. During the whole time the remains of our saint continued there, no signs of decomposition were visible. It was a constant tradition, also, among the clergy and people of Perrone, that a most agreeable odour emanated from that portico in after times, and even to a late period.²²

The exact year of St. Fursey's decease cannot be determined, there are so many conflicting statements by various writers on this subject. The years named by different authorities are, A.D. 630, 636, 648, 650, 652, 653, at or after 655, and at 660.²³ Thus, it will be seen, that a period of thirty years intervenes between the first and last year to which his death has been assigned.²⁴ The year first mentioned, 630, rests on a statement given in the English Martyrology.²⁵ The second date, 636, depends on the authority of Harpsfeld.²⁶ The third date, 648, is that assigned by Mabillon,²⁷ Fleury,²⁸ and Rohrbacher;²⁹ while Dr. Lanigan more cautiously observes, that our saint's death occurred about that year.³⁰ The fourth date, 652, is the true one, in Colgan's opinion, and he asserts, that it is grounded on the authority of different Irish Annals.³¹ De Burgo tells us, that St. Fursey died in the year 653;³² while Ware and Harris do not positively decide between this date or A.D. 648.³³ Baronius has recorded the death of Fursey under the year 654.³⁴ That the illustrious saint did not depart this life, until about the year 655, is the opinion of Miræus.³⁵ The last date assigned for Fursey's death is the year 660, which is the one given by his biographer,

²² Desmay testifies that a priest, who was of good family, had declared to him, whilst acting as chaplain in St. Fursey's church, at Perrone, he often experienced this agreeable odour. This priest was the Rev. Nicholas Le Maire. His account of this circumstance was most deserving of credit, because of his great piety and learning. See Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. Vita S. Fursæi, lib. ii., cap. xii., xiii., xiv., pp. 85, 86. Also, *ibid.*, Vita S. Fursæi, cap. xix., pp. 296, 297.

²³ This is the year assigned for his death in the "*Annales Ultonienses*." See Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus iv., p. 54.

²⁴ Colgan, in the ninth chapter of his Appendix to St. Fursey's acts, at the 16th of January, devotes some space to the discussion of this question.

²⁵ At the 25th of February.

²⁶ *Sæcul. Septi.*, cap. xviii.

²⁷ "*Annales Ordinis S. Benedicti*," tomus i., lib. xiv., sec. i., p. 409.

²⁸ "On croit qu'il mourut l'an 650,"—"*Histoire Ecclesiastique*," livre xxxvii., sec. 28.

²⁹ See "*Histoire Universelle de l'Eglise Catholique*," tome x., liv. xlix., p. 279.

³⁰ See "*Ecclesiastical History of Ireland*," vol. ii., chap. xvi., sec. x., p. 461. In a note, he adds, that the "*Annals of Roscrea*" and the "*Annals of Boyle*" place it in 652. Ware quotes the "*Annals of Boyle*" as having not 652, but 653. "This date may be reconciled with the other, if we suppose that the *Annals of Roscrea* anticipated the

Christian era by one year, according to what we find in several other Irish annals. Either 652 or 653 may be as probable a date as Mabillon's; and his 650 ought perhaps be understood *about* 650." *Ibid.*, n. 91, p. 462.

³¹ Especially those of Roscrea and of Boyle. It must be remarked, that the "*Annals of Boyle*"—as published by Mr. D'Alton in his "*History of Ireland*," vol. ii.—have no entry regarding the death of St. Fursey, nor even *data* for the year 652 or 653. See *ibid.*, p. 107. Nor is there any notice of St. Fursey's death in Mr. O'Donovan's edition of the "*Annals of the Four Masters*."

³² "*Sanctum in Cælos emisit Animam septimo Kalendas Januarii, Anno Incarnationis Dominicæ sexcentesimo quinquagesimo tertio, Pontificatus vero ejusdem Sancti Martini Papæ quinto*."—"Officia Propria Sanctorum Hiberniæ." Die xvi. Januarii, Officium in Festo S. Fursæi, lect. vi., p. 6.

³³ "*Fursey died at Perone, in Picardy, on the 16th of January* (a day consecrated to his memory), in the year 648, or (as others say) 653, under which year the author of the '*Annals of the Abbey of Boyle*' hath this passage: *Anno 653 Fursu Paruna quievit*. In the year 653, *Fursey* went to rest at Perone."—Harris' Ware, vol. ii. "*Writers of Ireland*," book i., chap. iv., p. 35.

³⁴ See "*Annales Ecclesiastici*," tomus viii., p. 382.

³⁵ In his *Belgian Chronicle*, and in the *Feasts*, at the 16th of January.

Desmay. This writer says, he happily departed about that year, on the 9th of February, and during the reign of Clovis II., King of France.³⁶ Although the 16th of January was specially dedicated to St. Fursey's memory, at Perrone, Desmay relates, it was not owing to the circumstance of his death occurring on that day, but because it had been the anniversary of his canonization by the Church, when he had been enrolled among the number of the saints.³⁷ Venerable Bede tells us, that soon after the building of the monastery at Lagny, St. Fursey closed his mortal career.³⁸

Nearly as great a difference of opinion prevails regarding the day, as respecting the year of St. Fursey's death. His natalis has been variously assigned to the 16th of January, to the 9th of February, to the 4th of March, to the 14th of July,³⁹ and to the 26th of December. It is thought most probable, that our saint died on the 16th of January.⁴⁰ This also is the day given by Mabillon,⁴¹ and by the Irish Martyrologies. Thus his name occurs in the Calendar of Marianus Gorman.⁴² The Roman Martyrology likewise enters him. Again, at the present date, the feast of St. Fursæus is entered in the anonymous Catalogue of Irish Saints, published by O'Sullivan Beare.⁴³ It is likewise noticed in Henry Fitzsimon's list,⁴⁴ where he refers to Surius, for the particulars of his acts.⁴⁵ In Convæus' Catalogue he is called Fursæus, prince and patron of Perrone, as also abbot, at this date. Besides, an

³⁶ Colgan says the two first dates are not satisfactory, for these reasons. *First*, because St. Fursey came to England in the year 636, as Florence of Worcester and Edward Mahew, already cited, state. It is clear also from Bede, and from all other writers, who have treated concerning him, that Fursey afterwards lived many years in England, and later still in France. *Secondly*, because, according to Baronius, whose authority he had already adduced, this saint flourished in England in A.D. 644, and according to Sigebert, in the year 648. *Thirdly*, because, Bede, Surius, Desmay, Capgrave, with other writers, testify that Fursey came to Gaul during the reign of Clovis II. According to Miræus, this king did not begin his reign before the year 644, or, according to Baronius and others, until A.D. 648. *Fourthly*, because St. Fursey lived in the year 650, according to Matthew of Westminster, Trithemius, lib. iii., cap. 86, Wion, lib. ii., ad. 16 Jan., Baronius, in his notes to the Roman Martyrology, at the 16th of January, and other authors. Nor is the year 655 a more probable date. *First*, because, as Sigebert and Baronius state at that year, St. Foillan, brother of St. Fursey, suffered martyrdom in 655. So, also, Molanus, in his chronicle, cap. 5. This same Molanus states, that Foillan lived at Fossey, and he was intimate with St. Gertrude, after St. Fursey's death. When treating about St. Ultan, at the 1st of May, his word are, "qui post excessum fratris sui B. Fursæi cum S. Foillano sancta adeptus est S. Gertrudis contubernia." *Secondly*, because St. Eligius, who translated the body of St. Fursey, on the 9th of February, and, four years after our saint's decease, died in

the year 660, on the Kalends of December, according to Miræus, in his chronicle. If such be the case, Eligius could not have lived an entire year after that translation, a circumstance not considered probable. And, *thirdly*, because the authority of our Irish annals is adverse. As these foregoing reasons militate against an opinion that Fursey died in the year 655, they will have still greater force against the supposition that our saint died A.D. 660. See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi. Appendix, cap. ix., p. 97.

³⁷ See Colgan's "Acta Sanctorum Hiberniæ," ix. Februarii. Vita S. Fursæi, cap. xviii., p. 296.

³⁸ Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 19.

³⁹ See Molanus' "In Natalibus Sanctorum Belgii."

⁴⁰ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xvi., sec. x., p. 461.

⁴¹ "Annales Ordinis S. Benedicti," tomus i., lib. xiv., sec. i., p. 409.

⁴² In addition to some of these authorities, Raban, Notker, Usuard, Saussay, Dorganus, and Baronius; Molanus in his life of St. Foillan, at the 31st of October, as also Harpsfield, Sæculo vii., Ferrarius, Wion, and other writers, treat of this saint at the 25th of February. See "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi. Appendix, cap. x., p. 97.

⁴³ See "Historiæ Catholicæ Hiberniæ Compendium," tomus i., lib. iv., cap. xi., p. 49.

⁴⁴ "Catalogus aliquorum Sanctorum Hiberniæ."

⁴⁵ See *ibid.*, cap. xii., p. 54. We have never seen Fitzsimon's book, which is rare.

ancient martyrology of the Cathedral Church of the Holy Trinity, Dublin, had a festival for St. Fursey, abbot and confessor, for this day.⁴⁶ In the Feilire of St. Áengus, at the 16th of January, the feast of St. Fursey is particularly recorded.⁴⁷ A Trinity College MS.⁴⁸ of the Dublin University places the same festival at Kal. xvii. Februarii, corresponding with this same date. The entry, "Dormitatio Fursæ," or, the "Rest of Fursey," is the notice of his feast, at this day, in the Martyrology of Tallagh.⁴⁹ Venerable Bede, Stephen White,⁵⁰ and Bishop Challoner,⁵¹ have references to this saint, at the 16th of January. Trithemius⁵² and the English Martyrology say, that St. Fursey's natalis was commemorated on the 4th of March. But Colgan is of opinion, the date of our saint's *obitus* must rather be assigned to the 9th of February. This position he endeavours to establish, from a passage in the saint's old acts,⁵³ and from the life written by Desmay. The testimony of this latter writer, who lived at the place of his departure, is supposed to be rather more worthy of credit than that even of older writers. It is regarded as likely that his account had been drawn from reliable circumstances or documents.⁵⁴ As we have already seen, De Burgo is the only authority known to have placed the date of our saint's death at the 26th of December. Colgan has not given this date, among seven different days on which the saint's memory was revered, as anniversaries regarding his death, burial, or translation of relics.

St. Fursey is honoured as Patron of Perrone; and a church, built at the place of his departure, was afterwards called "Fursei Domus," or, as now corrupted, Froheins.⁵⁵ According to Dempster, he wrote a book, having for its title, "De Vita Monastica," lib. i.⁵⁶ A prophecy, attributed to St. Fursey, was still extant in the Irish language at the time when Harris wrote.⁵⁷ Report has it, that St. Fursey was gifted with a poetic genius, and some of his poems are said to be yet extant.⁵⁸ A litany, attributed to him, is also stated to be among the MSS. of Trinity College Library, Dublin.⁵⁹

Fursey having been so illustrious and holy during the period of his sojourn on earth, we may rank him as the spiritual parent and superior of

⁴⁶ xvii. Kal., Feb. His office was celebrated with nine lessons. See "The Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, commonly called Christ Church, Dublin. Edited by John Clarke Crosthwaite and Rev. Dr. James Henthorn Todd." Introduction, pp. xlvii., liii., and pp. 61, 79.

⁴⁷ The following extract in Irish, from the Leabhar Breac copy, with its English translation, has been furnished by Professor O'Looney.

b. xiii. kl. Ɔraibois i feil fursæ
Furs po gabrat iuge
Trí míle meit buada
fop fíeic moir míle.

b. xiii. kl. "Be pious on the feast of Fursa
With whom they took sovereignty
Three thousand a triumphant
number
Upon twenty great thousands."

⁴⁸ Classed B., 3. 12.

⁴⁹ Edited by the Rev. Dr. Kelly, p. xiii. In the Franciscan copy we find Ɔormitatio fursæ.

⁵⁰ "Apologia pro Hibernia," cap. ii., p. 14; cap. iv., p. 38; cap. v., p. 65.

⁵¹ "Britannia Sancta," part i., pp. 41 to 48.

⁵² See "De Viris Illustribus Ordinis S. Benedicti," lib. iii., cap. 86.

⁵³ He incorrectly cites lib. i., cap. 16. It should be lib. ii., cap. 17.

⁵⁴ See "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita S. Fursæi. Appendix, cap. x., p. 97.

⁵⁵ "Prope vicum Macerias, ubi Furseus supremum obiit diem, exstat vicus alter basilica ejus titulo insignis, vulgo *Froshem*, id est, Fursei domus, appellatus; uti villa Majocus olim dicta, nunc *Hemon*, ab Haimone duce appellatur."—Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. xiv., sec. i., p. 410.

⁵⁶ See "Historia Ecclesiastica Gentis Scotorum," lib. 6, n. 517.

⁵⁷ See Harris' Ware, vol. ii., "Writers of Ireland," book i., chap. iv., p. 35.

⁵⁸ See a MS. classed H i., 11. Trinity College Library, Dublin, No. 6.

⁵⁹ See *ibid.*, No. 7.

all those with whom he associated in a religious relationship. Hence many of his highly-favoured companions may be classed among the most saintly of disciples. The renowned names of these latter are known, and adduced by Colgan from different authors.⁶⁰ Among them are noted St. Foillan,⁶¹ martyr, and brother of our saint; St. Ultan,⁶² Abbot of Fossey, another brother; St. Dichul;⁶³ St. Gobban;⁶⁴ St. Adalgisus;⁶⁵ St. Etto;⁶⁶ St. Bertuin;⁶⁷ Bishop; St. Emilian;⁶⁸ St. Eloquius;⁶⁹ St. Mombulus;⁷⁰ St. Fredegand;⁷¹ St. Helan;⁷² St. Boetius;⁷³ the Blessed Columban;⁷⁴ St. Veran;⁷⁵ St. Tressan;⁷⁶ St. German;⁷⁷ St. Corbican;⁷⁸ St. Lactan or Lactantius;⁷⁹ St. Vincent,⁸⁰ Count of Hannonia; St. Malgill;⁸¹ St. Sigebert,⁸² King of the East Angles. Several of these disciples followed St. Fursey to France; and all are mentioned as having been his friends and familiars.⁸³

Three places in Ireland seem to have derived their denominations from St. Fursey. Besides one in the county of Galway, in the deanery of Annaghdown, and archdiocese of Tuam, there was a Kilfursa near the town of Dundalk, in the archdiocese of Armagh, and province of Ulster, as also one in the county of Cork, and province of Munster.⁸⁴ Besides, in Scotland, as in Ireland, the memory of St. Fursey was specially commemorated.⁸⁵ Thus the *Kalendarium Drummondense*,⁸⁶ the *Kalendarium Breviarii Aberdonensis*,⁸⁷ and the Breviary of Aberdeen itself.⁸⁸ Adam King's *Kalendar*,⁸⁹ Dempster's *Menologium Scotorum*,⁹⁰ and David Camerarius,⁹¹ have separate notices of this illustrious saint. In art, Fursey is represented with oxen at his feet, because his body was placed on a waggon, and the oxen were

⁶⁰ See his "*Acta Sanctorum Hiberniæ*." Appendix ad *Acta S. Fursæi*, xvi. Januarii, cap. vi. p. 96.

⁶¹ See his acts at the 31st of October.

⁶² See notices of this saint at the 1st of May.

⁶³ The feast of this holy man does not seem to be known.

⁶⁴ This saint's festival has not been discovered.

⁶⁵ See notices of this saint at the 2nd of June.

⁶⁶ Notices of this saint occur at the 11th of July.

⁶⁷ See an account of this holy man at the 11th of November.

⁶⁸ See notices of this saint at the 10th of March.

⁶⁹ See his life at the 3rd of December.

⁷⁰ See notices at the 18th of November.

⁷¹ See an account of him at the 17th of July.

⁷² His feast has been placed at the 7th of January.

⁷³ His festival does not seem to be known.

⁷⁴ His feast does not appear to be known.

⁷⁵ His festival has not been noted.

⁷⁶ His feast has not been discovered.

⁷⁷ See notices at the 9th of July.

⁷⁸ His feast is not known.

⁷⁹ A doubt exists regarding his proper feast. See some notices regarding this disciple at the 26th of June, and at the 1st of August.

⁸⁰ See notices of him at the 14th of July.

⁸¹ See his life at the 30th of May.

⁸² His feast occurs at the 27th of September. See Sir Harris Nicholas' "*Chronology of History*," p. 171.

⁸³ St. Cummian, who is said by Colgan to have written on "*The Virtues of the Irish Saints*" more than a thousand years before, has allusion to this holy man. His mortifications are thus narrated :

"Fursa, the truly pious loved
Nothing more admirable, we are told of,
In a well as cold as the snow,
Accurately to sing his psalms."

—See Rev. Dr. Kelly's "*Calendar of Irish Saints*," p. 167.

⁸⁴ See Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Januarii. *Vita S. Fursæi*, n. i., p. 91.

⁸⁵ See Bishop Forbes' "*Kalendars of Scottish Saints*," pp. 352 to 354.

⁸⁶ At the 16th of January, it has "*apud Hiberniam natale sancti Fursey Scotigene confessoris atque Abbatis celebratur*," *ibid.*, p. 2.

⁸⁷ See at 16th of January, "*Fursei Abb.*" *Ibid.*, p. 111.

⁸⁸ *Pars Hyemalis*, f. xxxii., quoted by Bishop Forbes.

⁸⁹ At the 16th of January, "*S. Furce, patron of perone in Pacardie in France oye to Eugenius 4, king of Scotland vnder king doneuall*."—*Ibid.*, p. 142.

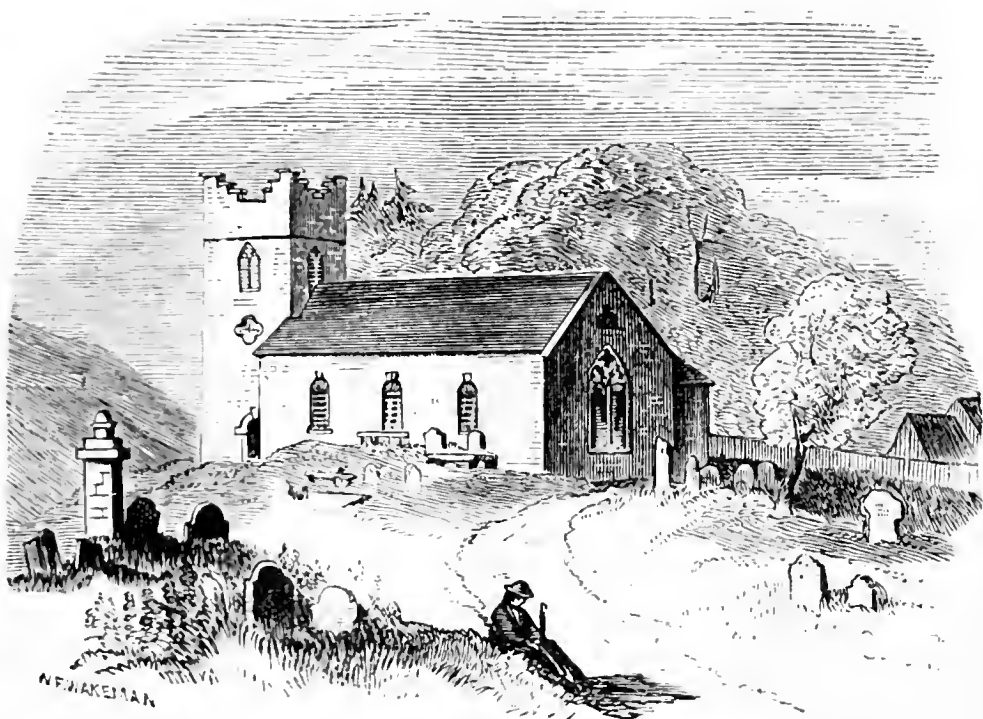
⁹⁰ At the 16th of January we there read, "*Peronæ inventio Fursæi & Foillani, V.V.*"

⁹¹ "*Eodem die, Sanctus Fursæus Abbas*."—*Ibid.*, p. 234.

allowed to conduct it without guide as they went to Perrone ; or making a fountain spring up at Lagny, by thrusting his staff into the soil ; or beholding a vision of angels ; or the flames of purgatory and hell, seen in his wonderful trance.⁹²

According to various authorities, there are no less than eight different festival days, which should be considered sacred to this saint's memory. These are, the 16th of January, the 6th, 9th, and 25th of February, the 4th of March, the 17th and 28th of September, and the 26th of December. Although some difficulty may be experienced, in determining exactly each particular memorial of the saint, affixed to these several days ; yet the reader is referred to days already mentioned for further notices concerning him. These seem more properly assignable to succeeding pages and volumes of this work.

ARTICLE II.—ST. MONOA OR MONUA, OF MAGH-NIADH, IN TUAITH-RATHA, NOW MONEA, IN TOORAA, COUNTY OF FERMANAGH. The double existence that most persons support—that is, what men really are, and what they wish to be considered—is the source of many faults. To such pretensions we may trace most of our vexations and wretchedness. He is the



Monca Church, Co. Fermanagh.

truly happy man, who forgets that insincerity of action followed by so many, and who remembers only that each is as he appears in the sight of his Creator, and no greater. This was the wisdom of God's true friends. Assigned to this day, in the Martyrologies of Tallagh¹ and of Donegal,² we find entered, Monoa, Virgin, of Magh-Niadh,³ in Tuaith-ratha.⁴ The place was

⁹² See Rev. S. Baring-Gould's "Lives of the Saints," vol. i., p. 245.

ART. II.—¹ Edited by the Rev. Dr. Kelly, p. xiv. The Franciscan version reads Monua m4151 n140.

² Edited by Drs. Todd and Reeves, pp. 18, 19.

³ "Gen. mhoighe niadh." William M. Hennessy's annotation.

⁴ Anglicized Tooraah, "the district of the

identical with Monea,⁵ in Tooraa, county of Fermanagh.⁶ It is now a townland in the parish of Devenish,⁷ and barony of Maheraboy, county Fermanagh.⁸ The scenery around Monea is of remarkable richness and beauty; while we are told by Dr. Petrie, that the original church of Monea was situated on an island in Lough Erne, and that an old chapel there, soon after 1630, was converted into a parish church.⁹ It is likely this stands on the site of St. Monoa's religious establishment, which existed at an early date.¹⁰ Here probably the virgin lived, died, and was buried in the cemetery.¹¹ Yet, in our ancient and storied land no tradition of the saint survives.

ARTICLE III.—ST. MOELISA OR MAELISA UA BROLCHAIN, PATRON OF CLONMANY PARISH, COUNTY OF DONEGAL. [*Eleventh Century.*] The lapse of time, the tumults, wars, and changes occurring in Ireland, have left us without a special record of the acts and miracles, attributed to this holy man. He was distinguished, no less by his learning and intellectual acquirements, than by his virtues.¹ All the notices which Colgan² could find regarding St. Maelisa O'Brolchan are to be seen published by him, at the 16th of January.³ This author says, he was in possession of some fragments of the saint's writings, and that he knew where others were preserved in Ireland. These were held in high estimation.⁴ The eulogies of various writers, and even popular tradition, have well preserved his memory in the peninsula of Inishowen, in the extreme northern parts of Ireland. There he seems to have been born, probably about the commencement of the eleventh century. The Blessed Moelisa O'Brolchan descended from one of the most celebrated among the northern families. The modern name is said to have been Anglicized into Bradley.⁵ Moelisa O'Brolchan was the son of Maelbrigid, son to Dubhinsi, son of Maeldichuo, son to Flann Finn, son of Maeltul, son to Cronn Mastius, who was the son of Suibhne Meann.⁶ This latter was monarch of Ireland

fort." See "The Topographical Poems of John O'Dubhagain and Giolla-na-naomh O'Huidhrin." Edited by Dr. O'Donovan, n. 136, p. xxii.

⁵ An interesting legend, relating to this place, will be found in William F. Wakeman's "Lough Erne, Enniskillen, Belleek, Ballyshannon, and Bundoran," etc.

⁶ In a note to William M. Hennessy's copy of the Martyrology of Donegal, he quotes an Irish comment of Dr. O'Donovan, and adds a translation. "St. Feber, of this place, cursed the Silles River (a bann raibe), and bequeathed unto it "míad eire agus ó báire as píe anagairí anoir"—"ill-luck of fish, and luck of drowning, running against their order."

⁷ See an account of it in Lewis' "Topographical Dictionary of Ireland," vol. i., pp. 458, 459.

⁸ Its position will be found on the "Ordnance Survey Townland Maps for the County of Fermanagh," Sheets 15, 21. The site of the church and Monea Castle in ruins will be noticed on Sheet 15.

⁹ See "The Irish Penny Journal," vol. i., No. 30, p. 233. An interesting woodcut of

the old castle and historic notices of this place are there to be found.

¹⁰ The accompanying picture, drawn on the spot by William F. Wakeman, was engraved by A. Appleton.

¹¹ "A clear pure air pervades the scene,
In loveliness and awe secure;
Meet spot to sepulchre a queen
Who in her life was pure."

—Samuel Ferguson's "Cromlech on Howth."

ARTICLE III.—¹ See Harris' Ware, vol. ii., "Writers of Ireland," p. 67.

² Our great national hagiologist was well acquainted with the present saint's particular locality.

³ See "Acta Sanctorum Hiberniæ," xvi. Januarii. Vita B. Moelissæ Brolcani, p. 108.

⁴ See *ibid.*, n. 8.

⁵ In De Burgo's "Hibernia Dominicana," cap. ix., p. 252, n. (p), allusion to this name of Bradley occurs.

⁶ Such is the pedigree contained in the Book of Lecain, now preserved in the Royal Irish Academy, and from which Colgan had procured the foregoing account.

from A.D. 615 to 628,⁷ and our saint was seventh in descent from him.⁸ We are told, that the family of O'Brolchains were distinguished in that part of the country, at a former period; but that in Colgan's day,⁹ they had for the most part fallen into obscurity.¹⁰ Dr. O'Donovan says, many of the O'Brolchain family lived in the counties of Donegal and Londonderry, in his own time, and that he met several of them in the Ulster province, but in an humble rank of life. Yet, they were remarkable for a love of learning and for native intelligence.¹¹ The blessed Maelisa is thought to have spent his youth in the monastery of Both-chonais,¹² situated within the peninsula of Inishowen, and the diocese of Derry. There he not only made very great progress in the way of perfection, but he attained also the very highest distinction in literature and science. The name of this place is now obsolete; but there can be little doubt, says Dr. O'Donovan, that Templemoyle,¹³ in the parish of Culdaff, in the barony of Inishowen, represents it. In another place, however, he makes the correction that Bothchonais is obviously the old graveyard in the townland of Binnion, parish of Clonmany, county of Donegal.¹⁴ His proficiency in the knowledge of antiquities and languages was so remarkable, that he was considered second to no other scholar then in Ireland. His virtues even excelled his erudition, and both were greatly celebrated. Maolisa is called a learned senior of Ireland, a paragon of wisdom and piety, as also versed in poetry, and in both languages. This means, that he was well read both in the Irish and Latin tongues. His wisdom and intellectual gifts were so great, that he wrote books, replete with genius and learning. It was he, we are told, that composed the poem for Michael the Archangel, and which begins,

"O Angel carry, O Michael, very miraculous
To the Lord my supplication," &c.

This, however, was not the sole composition attributed to this remarkable saint; for a monastic rule in verse is extant, and this is said to have been composed by him.¹⁵

The patron saint of the parish of Cloncha, in Inishowen,¹⁶ was always

⁷ According to one account. In O'Donovan's "Annals of the Four Masters," the events of his reign are from A.D. 611 to 623. See vol. i., pp. 236 to 247.

⁸ Colgan suspects, however, there must be an omission of some intermediate grades in this saint's genealogy. Thus, the Annals of Senat-mac-Magnus and of Donegal place the death of Flann Finn at A.D. 698. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 300, 301. Now the saint must have been more removed from him, than by four generations, as Maclisa died towards the close of the eleventh century. Besides the Brolchan, from whom his family name was derived, is missing from his genealogy.

⁹ See "Acta Sanctorum Hiberniæ," xvi. Januarii, nn. 1, 4, p. 108.

¹⁰ Yet there were some learned ecclesiastics of the name since Colgan's time.

¹¹ See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., nn (x, y, z), and n. (e), pp. 926 to 929.

¹² In English, "Conas's booth," "tent,"

or "hut."

¹³ Grealiach, which signifies "a miry place" (East and West), locally well-known as two townlands, in the parish of Clonca, do not appear on the "Ordnance Survey Townland Maps for the County of Donegal," Sheet 4. There, however, they are called Templemoyle and Drumaville. A small cemetery, but without the remains of any building, exists at the former place. See "Acts of Archbishop Colton in his Metropolitan Visitation of the Diocese of Derry, A.D. MCCCXCVII." Edited by Rev. William Reeves, n. (z), p. 68.

¹⁴ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (d), p. 483. Also vol. ii., n. (q), p. 722, *ibid*.

¹⁵ A copy is to be found among the O'Longan Manuscripts belonging to the Royal Irish Academy, vol. viii. It contains 66 quatrains or 264 verses, pp. 99 to 104.

¹⁶ See its situation on the "Ordnance Survey Maps for the County of Donegal," Sheets 1, 2, 3, 4, 5, 11, 12. It contains

regarded as being the present Maelisa Ua Brolchain. In this parish, there stood an ancient monastery, known as Temple Moyle, or Tapal Moule. An old graveyard, surrounded by a stone wall, with an iron gate entrance, is found at this place.¹⁷ We find recorded in the Martyrologies of Marianus O'Gorman and of Donegal,¹⁸ at the 16th day of January, Maelisa Ua Brolchain. On the seventeenth of the calends of February, he resigned his spirit to heaven, as stated in this quatrain :

"On the Seventeenth of the calends of February,
The night of fair Fursa's festival,
Died Maelisa Ua Brolchain,
But, however, not of a heavy severe fit."

This account seems to convey, that he ended life by a process of natural decline, and that he expired without much suffering. It is likely he attained an advanced age. The Annals of Clonmacnoise, at A.D. 1084,¹⁹ have recorded his death. The year 1086 was that of his decease, according to the Annals of Ulster and of the Four Masters.²⁰ Enlightened by study and learning, his soul was open to the influences of Divine grace, and his rewards were richly bestowed by the Giver of every good gift.

ARTICLE IV.—FEAST OF THE FINDING OF ST. FOILLAN'S, ST. FAOILLEN'S, OR FOELAN'S RELICS, WITH THESE OF HIS COMPANION MARTYRS, IN BELGIUM. [*Seventh Century.*] At this date, Colgan has devoted his hagiographical work to various prose and metrical accounts¹ regarding the festival of the discovery of the relics of St. Foillan and of his martyred companions.² We reserve however to the 31st of October³ this narrative to insert with their acts. The Martyrology of Donegal⁴ records Faoillen, as being venerated on this day. A very simple, and nearly a similar entry, Foelan, occurs in the Martyrology of Tallagh,⁵ at the 16th of January. This is intended to indicate the feast of St. Foillan's remains being found, after the martyrdom of himself and companions, in the forest of Sonef, in Belgium, A.D. 655 or 656.

ARTICLE V.—THE SONS OF AILILL, OF DRUM-BAIRR, COUNTY OF FERMANAGH. St. Jerome declares, that human nature is disposed to regard the truth as distasteful, while vices are deemed pleasures.¹ Holy persons, however, are sure to reverse such opinions. The Martyrology of Tallagh² registers

19,643 acres, and it lies at the most extreme northern point of the barony of Inishowen, and county of Donegal.

¹⁷ See Magtochair's "Inishowen; Its History, Traditions and Antiquities," chap. xiii., p. 134.

¹⁸ Edited by Drs. Todd and Reeves, pp. 18, 19.

¹⁹ This, however, according to the learned Dr. O'Donovan's computation, agrees with the date by the Ulster Annals and by those of the Four Masters. In those of Clonmacnoise we read in addition, that this saint's volumes contained, "many great mysteries and new sciences devised by himselfe."

²⁰ See O'Donovan's edition, vol. ii., pp. 924, 925.

ARTICLE IV.—¹To these he has added VOL. I.

three chapters of an Appendix.

² See "Acta Sanctorum Hiberniæ," xvi. Januarii. De inventione S. Foillani, Ep. et M., pp. 99 to 105.

³ The chief festival of St. Foillan.

⁴ Edited by Drs. Todd and Reeves, pp. 18, 19.

⁵ Edited by Rev. Dr. Kelly, p. xii. After the entry of eight foreign saints, the first entry at this day in the Franciscan copy is Sci Faelani.

ARTICLE V.—'Secundi Libri "Epistolarum" Hieronymi. Epist. C. "Opera omnia," tomus i., p. 278.

¹ Edited by Rev. Dr. Kelly, p. xii. The Franciscan copy has mac ailla Upom bharp.

Mac or sons of Aililla, Droma Bairr, on the 16th of January. This place was probably identical with Drumbarna,³ formerly known as Finntracht Droma-bairr, or the White Strand of Drumbar, on the north side of Lough Erne, opposite to White Island.⁴ We find mentioned, in the Martyrology of Donegal,⁵ the sons of Ailill, of Drum-bairr, as having a festival on this day. Here are the ruins of some monastic buildings, yet visible, within the deer-park of General Archdall, which lie in the parish of Magheraculmony, in the barony of Lurg, and county of Fermanagh.⁶ The Rev. Mervyn Archdall has passed over this place, without any notice, in giving the religious establishments of that county.

ARTICLE VI.—ST. DIARMAID OF AIRTHER-MAIGE, COUNTY OF FERMANAGH. Although the present holy man served God and the Church faithfully in his day, his period has not transpired. Diarmaid Mac Mechair is mentioned in the Martyrology of Tallagh,¹ at the 16th of January. In addition to his name and parentage, with the designation of his particular locality, we find him entered, on this day, in the Martyrology of Donegal.² There he is called Diarmaid, son of Meachair, Bishop of Airthear-muighe,³ in Tuaith-ratha. This place was situated perhaps in Toora,⁴ one of the three territories constituting the barony of Mageraboy, in the county of Fermanagh.⁵ During life, we may suppose, his manners and conversation had that inexpressible charm which is felt and admired, even when the agency is little understood.

ARTICLE VII.—ST. DIANOCH, BISHOP OF DOMHNACH-MOR-MUIGHE-ENE, COUNTY DONEGAL. Old as may be the date for the origin of our saint-history, as yet we are only in the infancy of its knowledge. Domnach-mor is incorrectly said to have been situated in Magh-ene, a small territory to the south of the River Erne, having its lough to the west and the ocean to the east. In this tract are the ruins of several churches. However, the present church is not known.¹ We read in the Martyrology of Donegal,² that Dianach, Bishop of Domhnach-mor-Muighe-Ene, was venerated on this day. Magh-Ene was a plain situated between the Rivers Draves and Erne, in Donegal.³ Again we meet with the simple entry in the Martyrology of Tallagh,⁴ at the 16th of January, Dianach, Bishop of Droma-moir. The latter place, Dromore,

³ It is within the parish of Magheraculmoney, in the barony of Lurg, and county of Fermanagh. See Dr. O'Donovan's "Annals of the Four Masters," vol. iv., n. (t), pp. 738, 739.

⁴ See "Ordnance Survey Townland Maps for Fermanagh," Sheet 10. On White Island itself are a graveyard and ruined chapel, and on Davy's Island to the south are the ruins of an abbey.

⁵ Edited by Drs. Todd and Reeves, pp. 18, 19.

⁶ See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 331.

ARTICLE VI.—¹ Edited by Rev. Dr. Kelly, p. xii. The Franciscan copy inserts *Diarmait mac Mechair*.

² Edited by Drs. Todd and Reeves, pp. 18, 19.

³ William M. Hennessy has identified this with Armoy, in the county of Antrim.

⁴ See, also, "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., nn. 16, 17. p. 85.

⁵ See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore," n. (t), p. 80.

ARTICLE VII.—¹ See Archdall's "Monasticon Hibernicum," p. 261, and n. (z z), *ibid.*

² Edited by Drs. Todd and Reeves, pp. 18, 19.

³ See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (e), p. 765, and vol. iii., n. (m), p. 474.

⁴ Edited by Rev. Dr. Kelly, p. xii. The Franciscan copy gives *Dianach Ep Dromma moir*.

appears to be distinct from the former Donoughmore. Either etymon is applicable to various and wide-apart places in Ireland ; so that it is difficult to pronounce on this bishop's exact locality. Under the head of Domhnach-mor of Magh Ene,⁵ Duaid Mac Firbis records Dianach, bishop of that place,⁶ at January 16th. The parish of Donoughmore, barony of Raphoe, county of Donegal, possibly represents this place.⁷ The beautiful glebe grounds and churchyard, where stands the modern church, on the northern bank of the River Finn, indicate most probably the site of this ancient religious settlement. A "holy well" is near the spot.⁸

ARTICLE VIII.—ST. JARLUGH, JARLOGA, OR JARNLAIG, OF LISMORE, BISHOP AND ABBOT. The Martyrology of Tallagh¹ enters Jarloga, of Lismoir, at the 16th of January. Whether or not he be a distinct person from a Jarloga, simply so entered there, may be questioned. Jarlugh of Lismor, Bishop and Abbot,² occurs in the Martyrology of Donegal³ on this day. In the table appended to this work, the saint's name is Latinized or Grecised *Hierologus*.⁴ In the Annals of the Four Masters,⁵ Iarnla, Abbot of Lis-mor, is said to have died A.D. 698 ; but in the Annals of Ulster the "Dormitatio Iarnlaig, Abbatis Lismoir," or "Rest of Iarnlaig, Abbot of Lismore," is entered at A.D. 699.⁶ This charming town, situated on the River Blackwater,⁷ is surrounded on every side with scenes of sylvan beauty. Lismore appears above the trees on the south side of the river. Its majestic castle is seated proudly on its throne of rocks, and the slender spire of the cathedral shoots into the liquid sky.⁸

ARTICLE IX.—ST. CILLEN. Acts of charity and religion bring many blessings during life. Cillen is mentioned in the Martyrology of Tallagh,¹ on the 16th of January. Precisely similar is the entry of his name, as we

⁵ See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., pp. 106, 107.

⁶ William M. Hennessy states, that it has not been as yet identified. See n.

⁷ There is a townland called Dromore, in the parish of Donoughmore, barony of Raphoe, county of Donegal. But no traces of an old church are here discoverable. In the same barony, there is a Dromore in the parish of Clonleigh, and another in that of Leck. Nor do either of these seem to be so distinguished. Again, in this same county, in the barony of Banagh, there is a Dromore, in the parish of Inver, and another, in the parish of Killymard. But in neither does there appear the trace of an old church. In the same county still, in the barony of Kilmacreehan, and parish of Conwal, there is a Dromore, but no trace of a church. The same may be observed of the Dromore, in the parish of Drumhome, barony of Tirlough, county of Donegal. See "Ordnance Survey Townland Maps for the County of Donegal," Sheets 44, 53, 61, 70, 71, 78, 93, 99, 103.

⁸ See "Ordnance Survey Townland Maps

for the County of Donegal," Sheet 79.

ARTICLE VIII.—¹ Edited by Rev. Dr. Kelly, p. xii. The Franciscan copy has *1aplogi liep moip*.

² He must be the bishop and abbot of this see, called Hierologus (Theologus) in "Series Episcoporum Ecclesie Catholice, quotquot innotuerunt a Beato Petro Apostolo," Eddidit P. Pius Bonifacius Gams. O.S.B., p. 228.

³ Edited by Drs. Todd and Reeves, pp. 18, 19.

⁴ See *ibid.*, pp. 428, 429.

⁵ O'Donovan's edition, vol. i., pp. 300, 301.

⁶ See *ibid.*, n. (c.)

⁷ See it pictured on the "Ordnance Survey Townland Maps for the County of Waterford," Sheet 21.

⁸ See that most elegant and descriptive of guide books, J. R. O'Flanagan's "Blackwater in Munster," p. 47. The illustrations to this work are superbly produced.

ARTICLE IX.—¹ Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy Cillen occurs at this date.

find Cillen² likewise set down, in the Martyrology of Donegal,³ on this day. Having sweet comfort in the hour of death, he obtained fresh rewards with his crown of glory.

ARTICLE X.—ST. LOCHIN OF DAL ARAIDHE. We find the name of such a saint set down in a calendar, compiled by the Rev. William Reeves;⁴ but more than the heading of this paragraph is not known concerning him.

ARTICLE XI.—ST. LITHGHEAN, OF CLONMORE-LEITHGHEIN, IN OPHALY, OF LEINSTER. That security sought from men is vain, says St. Hilary,¹ because even the use of life is null without the mercy of God. In this latter his servants have always trusted. A St. Lithgein, of Cluna moir, or Clonmore in h Failghe, or Ophaly, is entered on the 16th of January, in the Martyrology of Tallagh.² The exact place where he was venerated is not known. According to the Martyrology of Donegal,³ on this day was venerated, Lithghean, of Cluainmor-Lithghein, in Ui Failghe, of the Leinster province. He belonged to the race of Cathaer Mor, monarch of Ireland. Broinnfhinn Brece, daughter of Lughna, and sister to Bishop Ibharr, is said to have been his mother. According to another account, however, his mother is stated to have been Mella, sister to St. Ibar, son of Lugneus.⁴ Therefore is he said to have been a brother to St. Abban Mac Ua Cormaic,⁵ and to five other holy men. It has been conjectured, that these were most probably the seven presbyters, buried at Killeen Cormac,⁶ a very ancient cemetery, near the stream called Greece, in the southern part of Kildare county.⁷ Clonmore Leithghein is placed in the barony of Ophaly, and in that shire;⁸ but we are unable to find any such townland denomination on the Ordnance Survey Townland Maps for the County of Kildare. Perhaps it rather lay within the boundaries of that part of ancient Ophaly, situated within the present boundaries of the King's County.⁹ Wherever he lived, this saint gave good advice and good example; and where such incentives to holiness are exercised, numbers will be found ready to adopt and adapt in thought and practice such salutary bias of conduct.

¹ In a note Dr. Todd here says, "After this word, a more recent hand has added *Nennethus seu Nennius beithgeir, a tinnir muige Sam for loch eirne.*—*Mar. M. Taml*:—meaning that the martyrologies of Marianus O'Gorman and of Tamlacht notice on this day, "Nennethus or Nennius of Leithderg, in Inis Muighe Samh, in Loch Erne." Then are we referred to January 18th.

³ Edited by Drs. Todd and Reeves, pp. 18, 19.

ARTICLE X.—¹ See "Ecclesiastical Antiquities of Down, Connor and Dromore," Appendix LL, p. 376.

ARTICLE XI.—¹ *Divi Hilarii Pictavorum Episcopi, "In Psalmorum Enaratio,"* Psal. lix., p. 742.

² Edited by Rev. Dr. Kelly, p. xii. The Franciscan copy has *Sci Lithghein Cluain moir in h. failgi*.

³ Edited by Drs. Todd and Reeves, pp. 18, 19.

⁴ See Colgan's "Acta Sanctorum Hiber-

niæ," xvi. Martii. Appendix ad Acta S. Abbani, cap. iii., p. 626.

⁵ See his life given at the 27th of October.

⁶ See a very learned paper by Rev. John Francis Shearman, intitled "Loca Patriciana," pp. 558, 559, in "Journal of the Historical and Archæological Association of Ireland," fourth series, vol. ii., No. 16, October, 1873.

⁷ This interesting spot and its antiquities have been admirably described, with illustrative representations by the Rev. Mr. Shearman, *ibid.*, Nos. 14, 15, 16, pp. 339 to 361, 486 to 498, 544 to 560.

⁸ See *ibid.*

⁹ Here we find four townland denominations of Clonmore: one Clonmore in the parish of Seirkieran and barony of Ballybritt; one in the parish of Cloncast, and barony of Coolestown; one in the parish and barony of Geashill; one in the parish of Castlejordan, and barony of Warrenstown.

ARTICLE XII.—ST. DUNCHAD O'BRAOIN, ABBOT OF CLONMACNOISE, ANCHORITE AND PILGRIM. [*Tenth Century.*] It seems natural to venerate those distinguished and learned persons, who have rendered great services to a past generation. A love for those who are gone, and a desire to communicate with them in Heaven is useful for us all. The more tender-hearted and affectionate and loving a people are, the more deeply will they realize and appreciate the devout feeling of praying to the saints, who have escaped from this world to enjoy eternal rest. The present very holy and accomplished man belonged to the tenth century, and he was born probably about its commencement. Although in other countries, this age was regarded as comparatively sterile in the production of persons distinguished for learning and virtue,¹ and although Ireland was labouring under peculiar disadvantages, after the invasion of northern pirates had destroyed many of her sanctuaries, or had dispersed her religious communities; still, her writers and divines were exceedingly numerous, during this age, as our annals abundantly testify.² Not unnoticed among the foremost was Donchad O'Braoin. The acts of this saint have been written by Colgan at the 16th of January.³ A short life, in the possession of MacCarthy Riabhach, and a still shorter one, in the Chronicle of Clonmacnois, furnished materials for its composition, and he has added some critical notes.⁴ Dunchad O'Braoin was a scion of an illustrious family of the Nialls, and he was born in the district called Breghmúine.⁵ This is now known as the barony of Brawny, in the county of Westmeath.⁶ He was a religious, who embraced the monastic state at Clonmacnois. His love for literature was aided through his zeal. There he made wonderful progress in piety and learning. His humility, too, was most exemplary, for he wished to shun entirely the attentions and applause of men. Secreting himself as much as possible, he lived the retired life of a holy anchorite. He is said to have shut himself up in a sort of prison. Tuathal, who had been both abbot and bishop of Clonmacnois, died A.D. 969.⁷ Dunchad was chosen as his successor in the abbacy. Having been brought from his retreat, this humble man was forced to accept the responsible charge, for which he had been selected.

Among the bishops at Clonmacnois, Harris has placed Dunchad on his list, but only conjecturally, at A.D. 969.⁸ Yet, there is no foundation whatsoever, for such an arrangement. Certain words, quoted from Colgan, prove nothing more than that Dunchad had been placed over the monastery as abbot. Throughout his acts, or wherever else he is spoken of, Dunchad is never called bishop. Governing the monastery for some time merely as abbot, he desired a more retired state of life. He withdrew from the management of monastic affairs after some time. By many persons he was much admired in that part of Ireland.⁹

See "Ordnance Survey Townland Maps for the King's County," Sheets 4, 17, 27, 39.

ARTICLE XII.—¹ Such is the very general opinion of our great church historians. See also Sir James Ware "De Scriptoribus Hiberniæ," lib. i., cap. vi., p. 46.

² These facts Colgan serves to establish in his acts of this saint and in the corresponding notes. See "Acta Sanctorum Hiberniæ," xvi. Januarii. De B. Dunchado, Abb. Cluanensi. Cap. i., ii., iii., iv., p. 105, and nn. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, pp. 106, 107.

³ See "Acta Sanctorum Hiberniæ," xvi. Januarii. De B. Dunchado, Abb. Cluan-

ensi, pp. 105 to 108.

⁴ See *ibid.*, n. i., p. 106.

⁵ The O'Braoins are said to have been chiefs of this district. See "The Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin." Edited by Dr. O'Donovan, pp. 2, 3, 10, 11.

⁶ Such is the identification of Harris. See Harris' Ware, vol. i., "Bishops of Clonmacnois," p. 169.

⁷ See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 694, 695.

⁸ See Harris' Ware, vol. i., "Bishops at Clonmacnois," p. 109.

⁹ See Colgan's "Acta Sanctorum Hiber-

The titles of abbot and of anchoret are invariably applied to him. On the banks of the Shannon may be seen at Clonmacnois,¹⁰ a venerable group of ruins known as the seven churches, with two round towers yet very well preserved. Here the old burial-ground is covered with graves.¹¹ As in some other great monastic institutions, abbots were not always bishops at Clonmac-



Round Tower and Cross at Clonmacnois.

noise. Neither were the bishops regularly abbots.¹² This saint is called a holy and devout anchorite, and he is regarded as a pilgrim.¹³

Through his prayers, Almighty God restored to life the infant son of a woman. This mother left her dead child at the entrance of our saint's cell. She then retired so as not to be seen, but she hoped that the saint would pray, and procure the infant's resuscitation. With this request he complied. This miracle is alluded to by Tighernach, author of the *Annals of Clonmacnois*. This writer lived in the eleventh century. Tighernach says, that Dunchad was the last of the Irish saints, through whose intercession God had restored a dead person to life.¹⁴ Another miracle was wrought in favour of this holy man. For one festival day of St. Andrew, the Apostle, when Dunchad had been exhausted from the effects of severe fasting, he began to desire some nourishing diet. He prayed to God for such relief; and then a

nizæ," xvi. Januarii. De B. Dunchado, cap. vii., p. 106.

¹⁰ See Beaufort's "Memoir of a Map of Ireland," p. 62.

¹¹ The accompanying engraving of Clonmacnois is by Messrs. Bisson and Jaquet, Paris, from a photograph of Frederick H. Mares, 79 Grafton-street, Dublin.

¹² Thus Moeldar, and his successor, St. Corpreus, Bishop of Clonmacnois, do not appear to have been abbots there. Archdall

has misquoted Colgan, and he was wrong in giving them that title. He omitted their real designation. See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xxii., § xv., n. 180, pp. 391, 392.

¹³ Such designations are applied to him in the *Annals of Clonmacnois*, at A.D. 981.

¹⁴ See Colgan's "Acta Sanctorum Hiberniæ," xvi. Januarii. De B. Dunchado, n. 23, p. 108.

youth, who served him, went out into a field to collect straw. There two most beautiful men appeared to him, and after a salutation said, "Thy master Dunchad, the servant of God, hath asked the Lord we serve for food and drink, and behold both are here for you to bring him." Then taking the straw from this youth, they placed nourishing meats, and a vessel, containing mead or beer, mixed with honey, on his shoulders. This load he carefully brought to Dunchad, and related what had occurred. The blessed man gave special thanks to God, who had commiseration on his weakness, and who had relieved him by so evident a miracle.¹⁵

In the year 974 or 975, he withdrew to Armagh, where sequestered and unnoticed he hoped to spend his days. His reputation however soon spread throughout that city. So much respect was paid to him there, he was determined to leave it, that he might avoid further notoriety.¹⁶

His intentions being discovered, the principal inhabitants of Armagh deputed some venerable persons of the clergy to request that he should stay with them one year longer. The clergy alone were able to change his resolves. He complied with their petition, and continued to reside at Armagh. At the year's end he again prepared for departure. But a similar request was made. This repetition was annually continued, it is stated, and so he was induced to prolong his stay in that city. St. Dunchad O'Braoin there ended his days, and he died on the 16th of January—corresponding with the 17th of the Calends of February—A.D. 987.¹⁷ The year 988 is said, however, to be more correct. That most distinguished historian of Ireland, Eochaidh O'Flannagain, has allusion to this holy man in an Irish stanza, thus rendered into English by Dr. O'Donovan:—

"The seat of Macha [*i.e.* Queen Macha] the treacherous, voluptuous, haughty,
Is a psalm-singing house possessed by saints;
There came not within the walls of her fort
A being like unto Dunchadh O'Braein."¹⁸

We are told, furthermore, that at the end of his thirteenth year of pilgrimage to Armagh, he passed out of this life.¹⁹ The amiable as well as the humble character of this holy man may be estimated from the disposition he evinced, to yield his opinions to the wiser judgments of virtuous persons, in the order of his living, lest he might seem to be overwise in his own conceits.

ARTICLE XIII.—REPUTED FESTIVAL OF ST. NINNIDA OR NENNIUS OF LETH-DERC, IN INIS-MUIGHE-SAMH, NOW INISHMACSAINT ISLAND, LOUGH ERNE, COUNTY FERMANAGH. It will be seen by referring to the entry of St. Cillen's name on this day, that the present saint was called Nennius or Nennethus. It would seem that his religious establishment was on Lough Erne. On this day, the Martyrology of 'Tallagh' registers the name of Ninnidh, Leth derc, as having been venerated. Marianus O'Gorman's Calendar enters his festival on the 16th of January. However, the festival and acts of this saint seem more appropriately referable to the 18th of this month, where they may be seen.

¹⁵ See *ibid.*, cap. ix., p. 106.

¹⁶ The Four Masters state his object was to revisit Clonmacnoise. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 720, 721.

¹⁷ Yet the Annals of Clonmacnoise place his death under A.D. 981.

¹⁸ See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 720, 721, and n. (n), *ibid.*

¹⁹ See *ibid.*

ARTICLE XIII.—'Edited by Rev. Dr. Kelly, p. xii. The Franciscan copy gives, Ninnida Leth Derc.

Sebenteenth Day of January.

ARTICLE I.—ST. MURICHERODAC, RECLUSE AT RATISBON, IN BAVARIA.

[ELEVENTH CENTURY.]

WE find that a great number of eminent Irishmen, whose names belong not so much to the country which gave them birth, as to those lands which they benefited by the example and labours of their lives, flourished about this period on the continent of Europe. The fame of the Island of Saints continued to be upheld by the learning, labours, zeal, and piety of her sons.

The present saint was a native of old Ireland. Here he was born, most probably towards the close of the tenth, or in a very early period of the eleventh century. Inflamed with a desire of exiling himself from his native country, that he might more wholly dedicate himself to God, he journeyed to Ratisbon, in Bavaria. There he lived the life of a recluse. He practised, in a lone cell, those exercises of prayer and penance, which elevated him above thoughts and desires, agitating men so frequently in this sublunary sphere. His contemplative life does not enable us to discover the record of any extraordinary actions he performed,¹ for his works were best known to God; although the fame of his virtues and sanctity made way, even to his native island.² Many of his countrymen, moved by his example, quitted friends and home, directing their course towards Bavaria. This saint is said³ to have been the foundation and corner-stone of many monasteries, afterwards established by Irishmen in Germany.⁴ Among others of his countrymen, who visited him at Ratisbon,⁵ and who followed his directions, was the Blessed Marianus. Our saint's life was prolonged through many years. At length he departed to a better world, having consummated his course happily in this. Colgan assigns his feast to the 17th day of January, probably the day of his death; although the Bollandists maintain, he had no authority for so placing this saint's festival.⁶ It must be remarked, although in his printed

ARTICLE I.—¹ Colgan, at the 17th of January, gives us only some few particulars regarding this saint, which are here inserted. His acts of St. Muricherodac comprise extracts from Rader's "*Bavaria Sacra*," as likewise from the twelfth chapter of St. Marianus' life, written by an old author.

² The fifth and sixth books of Bavarian Annals, written by Joannes Aventinus, contain allusion to this holy missionary.

³ By Raderus, in his "*Bavaria Sacra*."

⁴ Yet one of these, erected at Ratisbon, was taken from the descendants of the Irish founders and Scots, and transferred for use of the natives of Scotland, in the sixteenth century, because the local authorities conceived them to represent truly the old Scottish possessors. See John Hill Burton's "*History of Scotland*," vol. i., chap. v., pp. 203 to 210.

⁵ In the Catholic College of Blairs, near Aberdeen, there are MSS., which refer to the Scottish monastery of Ratisbon. Among these is a 4to MS. on paper, and intitled: "*Catalogus Abbatum hujus Monasterii ad Sanctum Jacobum Ratisbonæ, a Placido Flemming, abbate, confectus, 32º sui regiminis anno, sc. 1704.*" This MS. also contains an additional historic tract, written by D. Bernardus Baillie, in 1722. Another MS. in folio, paper, contains copies of Bulls, Charters, &c., relative to the Scottish College of Ratisbon. See the report of Jos. Stevenson, in Appendix to "*Second Report of the Royal Commission on Historical Manuscripts*," A.D. 1871, pp. 201, 202.

⁶ In the life of Marianus, which they give, at the 9th of February. See notices of him at that date, as also at the 17th of April, when this Martyrologist is venerated.

work, Colgan cites no authority for his assertion, it is almost certain, our conscientious and accurate hagiologist had some reason for assigning the festival of St. Muricherodac to this day. Thus, we find, only one comment subjoined to our saint's acts, as published by him; yet this note is not referred to any portion of the text, through some typographical error. That it should have been followed by others appears probable, from the heading "Notæ" found prefixed.⁷ In this case, as in many other passages throughout Colgan's works, the printer has done much injury to these valuable biographical records. We are told, that the death of St. Muricherodac is supposed to have occurred about the year 1080.⁸ Long after his decease, the Irish missionary spirit survived on the theatre of his pilgrimage. An account of those various Irish or Scottish monasteries founded in Germany, with their respective influences on the arts and civilization of the middle ages, is one which opens a wide field for investigation.⁹ In these houses, the interests of religion were most especially promoted.

ARTICLE II.—ST. ULTAN, SON OF ETECHDACH OF CUILCORRA. Owing to her admirable constitution, all in the Church is strong, because in her everything is divine and everything is in unity. As each part is divine, the bond also is divine, and the connection of parts is such, that each part acts with the force of a whole. The very life of one among her saints reveals this happy unison and strength. We read in the Martyrology of Donegal¹ on this day about Ultan, a son to Etehdach of Cuilcorra. For further particulars regarding this saint, we are referred to the life of St. Declan, by a commentator, in the table, which has been placed after the text of this Martyrology.² In the published Martyrology of Tallagh this saint's name is omitted,³ or wrongly inserted. Marianus O'Gorman informs us, likewise, that St. Ultan, the son of Etectac, was venerated in Cuilchorra, at this date. This church is placed in that part of Connaught, known as Kera, according to Colgan,⁴ and there too St. Patrick is said to have erected a church.⁵ However we cannot at all be certain that such was the exact place, with

⁷ In this short comment, Colgan refers the reader to St. Marianus' life and to his own appended notes, which were to appear at the 17th of April. These he promised should contain further particulars regarding St. Muricherodac—whom he also calls Murcherdach—and of his companions. There he also intended to prove, not only that these were Scots of Ireland, but, also, that all the monasteries of Gaul and Germany, which are said to have been erected for Scottish monks, and called "Monasteria Scotorum," were built by Irishmen, while founded and endowed for their use. See "Acta Sanctorum Hiberniæ," xvii. Januarii. Vita S. Muricherodaci, p. 111.

⁸ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iv., chap. xxv., § ii., p. 4.

⁹ In the "Zeitschrift für Christliche Archäologie und Kunst," published at Leipzig, in 1856, Dr. Wattenbach, a learned contributor to Pertz's "Monumenta" has inserted an article, under the title "Die Kongregation der Schottenklöster in Deutsch-

land," pp. 21 to 40. This has been translated by the Rev. William Reeves and ably annotated under the heading "The Irish Monasteries in Germany." See "Ulster Journal of Archæology," vol. vii., pp. 227 to 247, and pp. 295 to 313.

ARTICLE II.—¹ Edited by Drs. Todd and Reeves, pp. 20, 21.

² *Ibid.*, pp. 476, 477.

³ Yet in the Franciscan copy, we find an obscure addition, to preceding saints, of Ultan's name in this form:—

Opnam agur hepmnn oh eis ultain
mê echeectais i Cuil Choppa.

Such is the first entry of Irish saints, immediately succeeding twenty-seven foreign ones, at the xvi. of the January Calends, the present day.

⁴ See "Acta Sanctorum Hiberniæ," xvii. Januarii. De St. Ultano Scoto, seu Hiberno, Lindisfarnensi Monacho, n. 1. p. 100.

⁵ See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii. Pars ii., cap. lx., p. 137.

which St. Ultan's religious ministrations had been connected. There is an old church of Coolkerry, in a parish of that name, within the barony of Clarmallagh and in the Queen's County. Measured from the interior, it is about 48 feet in length, by 20 in breadth, while the walls are nearly four feet in thickness. However, only an old gable, and quite a featureless one, stands in an imperfect shape, as several stones have been removed from its top and sides. Its limestone walls are covered with yellow lichens. Grass-covered side walls, with one end wall, or faint traces of it, over the foundations are visible. This church stands on a mound, near the road bridge, which crosses the River Erkina—a considerable stream flowing beneath it. Several moss and lichen-covered rude head-stones are in the graveyard, which has long been used for purposes of burial. In an adjoining rich pasture field, and quite near the old church, there are very curious earth-mounds; and here the inhabitants say were and are the foundations of ancient religious erections. [What is denominated a Monument Bush, and of large growth, may be seen at the entrance from the road to the graveyard, which is unenclosed. The bush was a fine flowering hawthorn, at a time when the writer visited this spot.⁶ Unbaptized infants were interred beneath the bush, and a pile of loose stones surrounded its gnarled trunk. It may be worthy of investigation, to find if this place could have been identical with the Cuilcorra and its St. Ultan here recorded.

ARTICLE III.—ST. ERNAIN, OF TIGH-ERNAIN. It is mentioned in the Martyrology of Tallagh¹ that veneration was given to Ernain and Hernind of Tigh—Ulltain follows on the 17th of January. Whether one or both of those saints be set down, to represent the following holy person is uncertain. In the Martyrology of Donegal² an Ernain, of Tigh-Ernain, is recorded as having a festival on this day. Tigh may have been only a contraction for Tigh-Ernain. There is a Tigh-Airindan, *i.e.*, “the house of Airindan,” or Farannan. This place is so called at the present day; yet it has sometimes been Anglicised Tifarnan, or more usually Tyfarnham. It is the name of a townland,³ and of a parish, in the barony of Corkarree, and in the county of Westmeath.⁴ Perhaps this local denomination might be equivalent to Tigh-Ernain. But the Rev. A. Cogan⁵ has identified this saint's place with the present Tegh-ernain, and he has it in the county of Meath.⁶ With some doubt of identity expressed, Colgan states this Ernan, whom he calls Mernoc, likewise, may have been one of St. Columkille's disciples.⁷

ARTICLE IV.—FEAST OF ST. NENNIUS OR NENNIDHIUS, ABBOT. The Rev. Alban Butler has introduced notices of this saint, but with some in-

⁶ In May, 1870.

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xii. It will be seen from a note 3, in the previous article, how this saint's name has been introduced in the Franciscan copy.

² Edited by Drs. Todd and Reeves, pp. 20, 21.

³ On it are shown the ruins of a chapel, within an enclosure, or burial-ground. See “Ordnance Survey Townland Maps for the County of Westmeath,” Sheet 12.

⁴ See O'Donovan's “Annals of the Four Masters,” vol. i., n. (h), p. 526.

⁵ See his “Diocese of Meath, Ancient and Modern,” vol. iii., chap. lxxiii., p. 549. He quotes Colgan's “Trias Thaumaturga,” p. 478, but the Saint Ernain there mentioned seems to have been a different person. “Acta Sanctorum Hiberniæ,” p. 372, as cited, has no allusion whatever to this saint's name, although there is to the place called Tegh-Ererrain, in n. 16.

⁶ See Archdall's “Monasticon Hibernicum,” p. 573, and Lanigan's “Ecclesiastical History of Ireland,” vol. ii., p. 142.

⁷ See “Trias Thaumaturga.” Appendix Quarta ad Acta S. Columbæ, cap. x., p. 491.

accuracies of statement, at this day.¹ To the writer it seems better, that his commemoration and biography should be referred to the 18th of this month, which is most generally allowed to have been the true date for his festival.

ARTICLE V.—ST. ADDA, MISSIONARY AMONG THE MIDLAND ENGLISH. [*Seventh Century.*] The Bollandists have assigned the festival of this holy man to the 17th of January.¹ Camerarius ranks him among the Scottish saints; and this too may have been correct, for it is possible he lived, at least for some short time, in Scotland. It is probable he was born about the earlier part of the seventh century. Most likely he was a native of Northumbria, and thus this holy man was English by birth. He was also brother to Ultan, Abbot of Capræ Caput.² But, he went over to Ireland for purposes of study, it is said, and to acquire greater perfection.³ Afterwards he returned to England, and was one of St. Cedd's⁴ companions in prosecuting the work of the Lord among the Midland Saxons. Little more seems to be known concerning him.

ARTICLE VI.—ST. MOLAISSÉ, OF CILL-MOLAIISI, NOW KILMOLASH, COUNTY OF WATERFORD. A festival in honor of Molaisse, of Cill-Molaisse, is entered in the Martyrology of Tallagh,¹ at the 17th of January. From the following notice, this place should be sought for in the Decies of Munster; for on this day, Molaisi, of Cill-Molaisi, in Deisi-Mumhan, is recorded in the Martyrology of Donegal.² We find the exact place, in the present denomination of Kilmolash parish, partly in the barony of Decies-within-Drum, but chiefly in that of Decies-without-Drum, in the county of Waterford.³ The ruins of religious edifices may yet be seen within this parish,⁴ and on a townland bearing a like name.⁵ Although the time when this present saint flourished has escaped detection, yet of his place the truant imagination depicts in the times of old

"various goodly-visaged men and youths resorting there,
Some by the flood-side lonely walked; and other some were seen
Who rapt apart in silent thought paced each his several green;
And stretched in dell and dark ravine, were some that lay supine,
And some in posture prone that lay, and conn'd the written line."⁶

ARTICLE VII.—FEAST OF ST. ANTHONY, MONK AND APOSTLE OF THE THEBAID IN EGYPT. [*Third and Fourth Centuries.*] Although this great

ARTICLE IV.—'See "Lives of the Fathers, Martyrs and other Principal Saints," vol. i., January xvii.

ARTICLE V.—'See "Acta Sanctorum," tomus ii., xvii. Januarii.

¹ See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 21, pp. 218, 219.

² See Colgan's "Acta Sanctorum Hiberniæ," vii. Januarii. Vita S. Ceddæ, n. 4, pp. 20, 21. For this statement Colgan relies on Florence of Worcester, who says he and his companions came "ex provincia Scotorum."

³ See the acts of St. Cedd at the 7th of January.

ARTICLE VI.—'Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy we read at this date, molaisse cilli molaisse Oepte.

⁴ Edited by Drs. Todd and Reeves, pp. 20, 21.

⁵ See "Ordnance Survey Townland Maps for the County of Waterford," Sheets 29, 30, 35.

⁶ See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 181.

⁷ See "Ordnance Survey Townland Maps for the County of Waterford," Sheet 29.

⁸ See that admirable historic and romantic poem "Congal," by Samuel Ferguson, LL.D. Book i., lines 18 to 22.

monastic master had no particular connexion with Ireland, he was specially venerated there, as would appear from our most ancient calendars. At the 17th of January the following stanza occurs in the *Leabhar Breac* copy of the *Felire* of St. Aengus. The original Irish and the English translation have been supplied by Professor O'Looney :—

C. xui. kl. *noimolamaṃ memc
pobith moatcalaro
lucht ceṣar cen chinaro
ifeil antoin manaig.*

C. xui. kl. We should often praise
Though they are not in our conversation
The band who were crucified without crime
On the feast of the monk Anthony.

The Franciscan copy of the Martyrology of Tallagh places him likewise among the native saints, at this date, although no less than twenty-seven foreign saints precede these, according to the generally observed plan in this ancient calendar.¹ Hence we may infer, that the patriarch of eastern monasticism was greatly honoured in the early Irish Church, where his spirit of asceticism was wonderfully emulated by so many self-denying members. St. Anthony was born at Coma in Upper Egypt, A.D. 251; when still a very young man he retired to the desert; about the beginning of the fourth century he engaged in the work of founding monasteries; after great labours and mortifications his death took place A.D. 356. The great St. Athanasius has written his life.²

ARTICLE VIII.—ST. MICA OR MICCA, VIRGIN. Added in a more recent hand, and traced in Roman characters, on the authority of the Martyrology and on that of Marianus O'Gorman,¹ we find the name of a St. Mica or Micca, virgin, set down in the Martyrology of Donegal,² on this day. A nearly similar entry occurs in the published Martyrology of Tallagh,³ at the 17th of January, as also in the unpublished one. More we cannot find regarding this holy virgin.

ARTICLE IX.—ST. CLAIRNECH, OF DRUIM BIDHG. A St. Clairnech or Druimbide is mentioned, on the 17th of January, in the Martyrology of Tallagh.¹ There was a Druim-Beathaigh, extending across the plain of Maenmagh, near the town of Loughrea, in Galway county.² Some similarity of sound can be traced in both denominations, yet the locality cannot be clearly ascertained. Clairenech, of Druim Bidhg, appears in the Martyrology

ARTICLE VII.—¹ Such arrangement also accords with the most ancient Greek and Latin Martyrologies. The Franciscan copy enters *antonii mōn ap tebaro egypti* at this day.

² See Rev. Alban Butler's "Lives of the Fathers Martyrs and other Principal Saints," vol. i., xvii. January.

ARTICLE VIII.—¹ See a note by Dr. Todd.

² Edited by Drs. Todd and Reeves, pp. 20, 21.

³ Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy we can only decipher *Sce... mce*, probably for "*Sanctæ Micæ*."

ARTICLE IX.—¹ Edited by Rev. Dr. Kelly, p. xii. In the Franciscan copy at this date, we read *in clapenec Opomma bve*.

² See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (y), p. 28.

of Donegal,³ on to-day. It is likely to have been that of this saint's demise and first birth in real bliss.⁴

ARTICLE X.—REPUTED FEAST OF ST. ULTAN, MONK OF LINDISFARNE, IN ENGLAND. [*Eighth Century.*] Without further warrant than the fact, that Colgan found the first Ultan named in our calendars at this day, our national hagiologist has introduced the present edifying and learned scribe to the notice of his readers.¹ We think, however, that his festival and commemoration should be reserved more appropriately for the 8th day of August, where a further account of him may be expected.

Eighteenth Day of January.

ARTICLE I.—ST. DICHUIL, DEICOLUS, OR DEICOLA, ABBOT OF LURE, IN FRANCE.

[*SIXTH AND SEVENTH CENTURIES.*]

CHAPTER I.

INTRODUCTION—VARIOUS WRITERS OF ST. DICHUL'S ACTS—HIS ORIGIN AND FAMILY CONNEXIONS—STATE OF FRANCE AND GERMANY, WHEN IRISH MISSIONARY ENTERPRISE BEGAN—ST. DICHUL'S BIRTH—HIS INTIMACY WITH ST. COLUMBANUS AND ST. GALLUS—AN ANECDOTE REGARDING HIM—ST. DICHUL LEAVES IRELAND WITH ST. COLUMBAN.

SOON after Ireland's reception of Christianity, the Irish missionary spirit became exceedingly active. Not content with teaching foreigners, who came to them for instruction, the Irish clergy, during the seventh, eighth, and ninth centuries, spread themselves over the greater part of Europe. They wished to convert and civilize pagans inhabiting its northern parts. They desired to instruct unlettered Christians, likewise, and this state of spiritual destitution was the case with most of them everywhere, about that period of disorder and disturbance. France, Germany, Switzerland, and even Italy itself, obtained many zealous apostles, who emigrated from our shores. A learned English prelate has written, that there is hardly a diocese, in the countries here mentioned, which does not record the learning and sanctity of several illustrious missionaries from Ireland, who formerly served it. The most celebrated nurseries of religion and of learning in those ancient times, both in Great Britain and abroad, were all instituted by Irish scholars.¹

³ Edited by Drs. Todd and Reeves, pp. 20, 21.

⁴ "For death the pure life saves,
And life all pure is love, and love can reach
From heaven to earth, and nobler lessons
teach.

Than those by mortals read."—See John Boyle O'Reilly's beautiful verses, intitled, "Forever," in "The Catholic

World," May, 1874.

ARTICLE X.—¹ See "Acta Sanctorum Hibernie," xvii. Januarii. De B. Ultano Scoto, seu Hiberno, Lindisfarnensi Monacho, p. 109.

ART. I.—CHAP. I.—¹ See Rev. Dr. Milner's "Letters from Ireland." Letter from Maynooth, dated June 29th, 1807.

According to Colgan there were four lives of this saint extant, besides that more accurate one given by himself² and Bollandus.³ This was published by both of them at the 18th of January. The first of St. Dichul's acts, left unpublished by Colgan, is a short biography found in Petrus;⁴ the second is more diffuse, and it is given by Vincentius;⁵ the third is more accurate than either of the former ones. This latter was published by Hugh Menard.⁶ The fourth, which is still more extended and valuable than any of those already alluded to, was issued by Belfortius.⁷ All of these four acts were omitted by Colgan, because they were found to have been only compendiums of that life, as published. They were also inferior to the latter, on the score of its superior antiquity.

The latter life had been previously published in the great Bollandist collection. It was written by an anonymous author, who, in the opinion of Bollandus, flourished about seven hundred years before his own time. This the writer himself seems to insinuate, in the biography: especially in the two last chapters,⁸ where from allusions made he appears to have been a contemporary with St. Baltheann, Abbot, and first restorer of Lure Monastery, as likewise with Otho I., before he had been called to the Imperial throne, A.D. 902. The same writer also conveys an idea, that he was rather a familiar with the monks of Lure, than that he had been a monk by profession. The style and matter of this ancient life prove its author to have had some acquaintance with classical literature and with the science of his age. Considering the period at which it was written, it may be regarded as a tolerable specimen of Latin composition, disfigured however by turgid epithets, and by distorted figures in many of its sentences.⁹ According to William Cave,¹⁰ this writer flourished about the year 950. Various manuscript copies of his biography appear to have been preserved.¹¹ From certain remarks contained in the preface, it is easy to infer that the author undertook his task of compilation to satisfy the pious requirements of an influential friend. From this too we learn that he dedicated it to a certain Vardolphus. He is represented in the last chapters as having been sent to Otho I., before he became emperor, to procure a confirmation of a grant for the possession of Lure Monastery to St. Baltrann. This saint was uncle to Vardolphus on the mother's side. The same year Vardolphus succeeded him in the government of this monastery. The subject of the present memoir was called Dichuill by the Irish. The name has been Latinized to Dichullus but more properly to Deicola, as Colgan remarks, for the origin of the word is derived from a Latin source. It was well known to the Irish and first adopted by them, after their reception of the Christian faith. At a later period, it was still more in use.¹²

² See "*Acta Sanctorum Hiberniæ*," xviii. Januarii. *Vita S. Deicoli*, pp. 115 to 127.

³ See "*Acta Sanctorum*," tomus ii., xviii. Januarii. *Acta S. Deicoli*. These are contained in ten chapters and forty-six paragraphs, pp. 199 to 210.

⁴ Lib. ii., cap. 98.

⁵ Lib. xxiv., cap. i., and the following chapters.

⁶ "*In Observationibus ad Martyrologium Benedictinum*" ad 18 Januarii.

⁷ In his supplement.

⁸ Bollandus published this life from a MS. belonging to Luxeu. It was furnished by Père Chiffet.

⁹ This sort of style begins to betray its peculiarities in the "*Prologus auctoris*."

¹⁰ See "*Scriptorum Ecclesiasticorum Historia Literaria facile et perspicua Methodo digesta*." Pars altera sæc. obs., p. 315.

¹¹ Among these we find the following described by Sir Thomas Duffus Hardy. *Vita S. Deicoli, sive Deicolæ, Abbatis Lutrensis in Burgundia, auctore anonymo MS. Lutreus. Vita S. Deicoli, MS. Bibl. de l'Ecole de Medecine, Montpellier. Vita S. Deicoli, Abbatis Lutrensis, auctore Monacho anonymo ad an. 620. MS. loel. listerc.*

¹² Colgan quotes as authorities, Vincentius,

The Benedictines, in their collection of saints' acts have published the life of St. Deicolus.¹³ A memoir of this holy abbot will also be found, in Adrien Baillet's¹⁴ and Rev. Alban Butler's *Lives of the Saints*,¹⁵ as also in those lately issued by the Anglican clergyman, Rev. S. Baring-Gould.¹⁶ Another form of the holy abbot's name was Déel, Dèlé, Dielf, Dieu or Diel, Deile or Diey;¹⁷ and under such varied denomination in spelling, we have the early Irish Dichul or Dichuill transformed into some corresponding change, probably peculiar to the genius of the ancient Gaulish or Celtic dialect.

St. Dichul, or as Latinized Deicolus, the elder brother of St. Gallus, was born in Ireland towards the middle of the sixth century. He is said to have been the brother of St. Columban,¹⁸ on the mother's side. However this be, an early attachment seems to have been formed between both, grounded on feelings not alone of relationship, but originating more from the pure love of God and of religion, which distinguished these holy persons. The anonymous author of our saint's acts, before entering on the immediate subject of his treatise, gives a preliminary chapter regarding the patron saints of various French cities.¹⁹ However historically interesting this may be, it is not immediately relevant to the chief subject of his memoir.

Having cursorily alluded to the several places in France and to their respective patron saints, the anonymous author of Dichul's acts observes, that the time and order of his narrative naturally led him to the territory near Besançon. Here a spot most signally and spiritually favoured was known on the margin of the Vosges forests. This place was named Luxeu. During the reign of Sigebert,²⁰ King of the French, pious fervour had been greatly diminished, not only among secular clergy, but even among inhabitants of the cloisters, throughout nearly the whole of France and Germany. Thus, according to the prophet Baruch, although "the stars have given light in their watches,"²¹ by an increasing negligence, darkness had prevailed.

They began to grow dim, and the charity of many waxed cold with a prevalence of iniquity and irreligious customs, so that fervent spiritual persons were rarely found. The Redeemer of this world, our Lord and Saviour Jesus Christ, seeing His Church left a prey to the sloth and carelessness of

lib. xxiv., cap. ii. Petrus, lib. ii., cap. 98, and Belfortius, in his supplement, as also other Menologic writers. See "Acta Sanctorum Hibernie," xviii. Januarii. Vita S. Deicoli. Prologus Auctoris, pp. 115, 116, and nn. 1, 2, 3, p. 125, *ibid*.

¹³ See "Acta Sanctorum Ordinis S. Benedicti," tomus ii., pp. 102 to 116. This life has previous observations in thirty-six paragraphs.

¹⁴ See "Les Vies des Saints," tome i., pp. 222 to 224. St. Diel or Deile, St. Diey or Deel.

¹⁵ See "Lives of the Fathers, Martyrs and other Principal Saints," vol. i., xviii. January.

¹⁶ See "Lives of the Saints," vol. i., January xviii., pp. 208 to 283.

¹⁷ This saint is commemorated in the Roman Martyrology, and by Father Stephen White, in "Apologia pro Hibernia," cap. ii., p. 14 and cap. iv., p. 38.

¹⁸ Among his familiars are reckoned "geminos uterinos fratres Gallum et Deicolam." Vita S. Deicoli, cap. ii. The Columbanus here noticed was different from the Columbin,

sometimes called Columbanus, godson and disciple to St. Deicolus. The St. Gallus mentioned was the great Apostle of Switzerland whose feast occurs on the 16th of October, at which day his acts will be found in a subsequent volume of this work.

¹⁹ See Colgan's "Acta Sanctorum Hibernie," xviii. Januarii. Vita S. Deicoli, cap. i., pp. 116, 117, and nn. 4 to 26, p. 126, *ibid*.

²⁰ He was the son of Clothaire I., King of Austrasia, and he was murdered by assassins in the fourteenth year of his reign, A.D. 578.

²¹ Cap. iii., v. 34. The ancient writer of our saint's acts quotes this passage, as taken from the prophet Jeremias, in accordance with a custom of the ancient fathers, who considered the book of Baruch as a part of the prophecy of Jeremias. They usually quoted it under the name of this latter. Baruch was secretary and disciple to Jeremias. He was learned in the law, and a man of noble extraction. See R. P. Jacobi Tirini, "Commentarius in Sacram Scripturam," tomus i., p. 383.

some faithless pastors, had ordained, that a luminary should emerge from the distant shores of Ireland²²—lying westwards from his country—to spread bright rays over the plains of France. This great luminary was no other than St. Columbanus,²³ the illustrious compatriot of all those who were natives of Scotia.²⁴ The learning and virtues of this distinguished saint are next alluded to, as also the influence which he exercised in bringing many other disciples with him to distant parts. The amount of sacred and profane knowledge attributed to St. Columbanus tends to give us a most favourable idea regarding the state of our Irish schools at that early period.²⁵ Little is known respecting the early training and particular place of St. Dichul's nativity.

One incident is related, serving to illustrate the piety of his tender years. The serene calm of a happy conscience, which Dichul experienced in his youth, and the happy dispositions of his soul, are best expressed in the anecdote recorded of him by his biographers. St. Columban one day asked him, "Why he was always smiling?" The reply of Dichul was, "Because no person can deprive me of my God."²⁶

Being inflamed with missionary zeal, St. Dichul left his native country as one of the twelve companions of Columban. It is even said he lived with this master in the kingdom of the East Angles, for a short period.²⁷ When Columbanus abandoned England for France, where he founded the Monastery of Luxeu, in the desert of the Vosges Mountains, St. Dichul was the faithful companion of his wanderings and of his retirement.

CHAPTER II.

ST. COLUMBANUS ESTABLISHES HIS MONASTERY AT LUXEU—HE AND HIS COMMUNITY DRIVEN FROM THAT PLACE—ST. DICHUL'S INFIRMITIES PREVENT HIM FROM ACCOMPANYING HIS SUPERIOR—THEY PART AT VEPRAS, WITH AFFECTIONATE AND RELIGIOUS SADNESS—ST. DICHUL'S TRAVELS AND SUFFERINGS—A FOUNTAIN OF WATER MIRACULOUSLY PRODUCED.

WHEN the great St. Columbanus, through royal bounty, obtained permission to reside in the kingdom of Burgundy, at first he choose to live a sort of eremitical life with a few companions in the wilderness. But after a while,

²² Colgan alludes to a passage taken from this writer, "*de occiduis Hiberniæ partibus*," to show, that St. Columbanus and his companions were natives of Ireland. He adds, that the authors of every age and nation accord in a like statement. This fact he intended to establish in the notes and appendix to his life of St. Columbanus at the 21st November. See "*Acta Sanctorum Hiberniæ*," xviii. Januarii. Vita S. Deicoli, n. 28, p. 126.

²³ See his Life at the 21st of November.

²⁴ Words used by the writer of these acts are, "*egregium Scotigenarum omnium patriotam*." In nearly all the ancient writers, the Hiberni are called Scoti. Thus does the poet Claudianus, in "*Panegyris De Quarto Consulatu Honorii*," write : "*Scotorum cumulus flevit glacialis Ierne*."

—Line 33.

Again Paulus Orosius, while assigning a

false geographical position to one Island, "*Hibernia Insula inter Britanniam et Hispaniam*" (lib. i., cap. ii.), yet states, "*a Scottorum gentibus colitur*." In the very opening of his history the Venerable Bede speaks of Hibernia, as an island, coming next in size to Britannia, and having a pure air and a temperate climate. It abounded in milk and honey; the vine was then cultivated in it; fish, fowl, and beasts of the chase it produced. He then adds : "*Hæc autem proprie patria Scotorum est*." See "*Historia Ecclesiastica Gentis Anglorum*," lib. i., cap. i., pp. 23, 24.

²⁵ The author of our saint's acts, when treating of Columbanus, remarks on his great mental and intellectual gifts, as also on those influences he exercised over the minds of others.

²⁶ See Baillet's "*Vies des Saints*."

²⁷ Petrus de Natalibus, in his life of

by Divine admonition, he resolved to embrace the monastic state, according to primitive ecclesiastical institutes, rather than seek the gratification of his own private wishes.¹ Being more desirous to increase the flock of Christ, than seeking solely to secure his own salvation, like a trusty soldier of the cross, he began to build a monastery at a place afterwards called Luxeu.² Having here wholly resigned himself to God's will, and having exactly fulfilled all the requirements of heaven, the venerable abbot began to infuse the same spirit into the souls of his disciples. By his words and works, he sought to gather a harvest of souls for the everlasting kingdom; as he had cherished those Divine graces, that had been planted in their hearts. In a short time, such was the great success which attended his labours, that an angelic band of over three hundred monks had been collected. These were prepared to wage war against the powers of darkness, clad with the breastplate of Faith, the helmet of Hope, and the shield of holy Charity. But others, who desired to maintain an old order of things, could not bear to behold their saintly manner of life and conversation. As Achab and Jezabel had formerly persecuted the prophet Elias;³ so, inflamed with envy did the instruments of Satan in this present instance excite the jealousy and ill-feeling of King Theodoric⁴ and of Queen Brunechilde,⁵ against the servant of God. An order was promulgated for Columban's banishment from the kingdom of Burgundy, as related in the book of his life, by Jonas. Being obliged to bend before the power of his enemies, on departing from Luxeu, he appointed a man of approved virtue, named Eustasius,⁶ to succeed in the government of his monastery.

Deicolus passed twenty years of life in Luxeu, and in the exercise of most austere penance and devotion, under the rule of his beloved master, until the latter had been driven from his monastery with all his 'disciples in the year 610. Dichul was still desirous to share the misfortunes of the religious, who were thus rudely and unjustly expelled; but as he had attained at that time a very advanced age, he found himself utterly unable to make the painful journey on foot, to which the rest of his brethren were obliged to submit. With weary step and tottering limbs, he was able to advance only a few miles

Deicolus, says, that our saint had departed from Britain with St. Columbanus' companions, and that he was obliged to remain behind owing to the weakness of his feet. But for "Britannia," the word "Gallia" should be written, since it is evident, that after Columbanus had lived many years in Gaul, he set out from that country for Italy.

CHAPTER II.—'The author of our saint's acts says of Columbanus, "succinctus cuculla non cucullo, omnimodis nimum dedit." By "cuculla" he seems to mean that cap which monks were accustomed to wear on their heads; and by "cucullo" he appears to indicate that garment which others wore to preserve themselves from rain or cold.

¹ M. Alfred Maury has given an admirable description of the Jura and its monasteries in his "Histoire des Grandes Forêts de la Gaule," p. 181.

² See iii. Kings, xviii., xix.

⁴ This Theodoric was King of Burgundy, and his brother Theodobert was King of Austrasia, after the death of their father Childbert, which occurred A. D. 596. Theo-

bert was vanquished by his brother Theodoric or Thierry in the year 612. Theodoric did not long survive his victory.

⁵ Brunechilde or Brunchaut was a proud, ambitious woman. She was grandmother to Theodoric and Theodobert. She governed the kingdom of Burgundy and Austrasia with absolute sway, during the minority of her grandchildren. Being unpopular among the nobles of both kingdoms, shortly after the death of Theodoric, she fell into the hands of Clotaire, who became sole monarch of France in 613. He abandoned her to the vengeance of the nobles, who generally hated her. They treated her in a most cruel manner. After exposing her to the insults of their soldiers in the camp, she was tied by a leg and an arm to the tail of an untamed horse, which setting off at full speed quickly dashed out her brains. Her mangled body was afterwards reduced to ashes. Her remains were interred in the abbey of St. Martin, at Autun.

⁶ See notices of this saint at the 29th of March.

from Luxeu, when he became utterly exhausted. It grieved Columban exceedingly to be obliged to leave his dear relative and faithful disciple behind, but the necessities of the case were such as to offer him no other alternative. However, before leaving Dichul, Columbanus exacted a solemn engagement, that he would not return to Luxeu. In virtue of the obedience due to his superior, this promise was made and religiously observed. Leaving the old man to supply his wants as best he could in the wilds around him, Columban and his disciples pursued their journey with bitter feelings of regret, yet with an assurance, that in bowing to those dispensations of Providence, they were necessarily obliged to sacrifice their most tender and touching impulses of nature.

That place where Columbanus parted from our saint was denominated *Vepras*,⁷ according to his biographer, and probably owing to the circumstance of its abounding in thorns and brambles. It was situated about two miles from Luxeu. Here casting himself at the feet of his brother and superior, Dichul sought permission to remain in the place where he was. Under the circumstances, this request could not well be refused. With these affectionate expressions, St. Columban commended him to the protection of Divine Providence, "May the Almighty, for whose love you have left your native country and in all matters have been ever obedient to me, vouchsafe, that hereafter we may both rejoice in His glorified presence." The mutual love entertained for each other caused a lengthened leave-taking and copious floods of tears.⁸ The holy superior gave his benediction to the faithful disciple, in these words, "May the Lord from Sion bless thee, that thou mayest behold the riches of Jerusalem, all the days of thy life." On saying this, Columbanus immediately resumed his journey. His disciple was destined by God to remain in the kingdom of Burgundy for the salvation of many souls.⁹

St. Deicolus thus found himself left alone, and solely in God's presence. He resolved immediately to obey the Divine will, when it should be known to him, through the medium of devout and humble prayers.¹⁰ Afterwards, while rambling through unknown and woody thickets, anxiously seeking out a place suitable for human habitation, he came to a certain arid spot. Being then tormented with thirst, he knelt down for a considerable time, while offering his prayers to the Creator. The staff on which he leaned sank gradually deeper into the earth, until at length a fountain began to flow. This watered the neighbouring lands with its clear stream. Afterwards it was called by the name of our saint, and the inhabitants of that country around held it in great reverence. It was to be seen at that precise time, when the author of our saint's acts wrote.¹¹ Dichul felt consoled, and gave thanks to God for this favour bestowed on him. He then drank copiously from the well. This was the first miracle, wrought by the Almighty through Deicolus. In succeeding ages, it specially caused the saint's memory to be held in benediction.

⁷ This place was situated in the ancient kingdom of Burgundy.

⁸ See Rev. S. Baring-Gould's "Lives of the Saints," vol. i., January xviii., p. 280.

⁹ Before commencing the foregoing statement, the author of our saint's acts remarks, that he had diverged somewhat from the particulars of Deicola's biography, but this was with a view to show what God had been pleased to effect, and afterwards that he might adhere more closely to his theme.

¹⁰ See Bishop Challoner's "Britannia

Sancta," part i., p. 53.

¹¹ In terse and harmonious language, an Irish poet, John Fraser, has described the characteristics of the sacred fountains, in an admirable ballad commencing,

"The holy wells—the living wells—the cool, the fresh, the pure—

A thousand ages rolled away, and still those founts endure," &c.

—"The Holy Wells." See Edward Hayes' "Ballads of Ireland," vol. i., p. 7.

The Lord is truly wonderful in his saints, and faithful to all his promises. Our Saviour Himself says in the Gospel, "Therefore I say unto you, all things whatsoever you ask when ye pray, believe that you shall receive, and they shall come unto you."¹² Wherefore hath He fulfilled such promise, thus perpetuating faith in His servant, and with much honour giving him renown among the people. And that Divine Lord, who formerly produced water from the rock for use of the Israelites,¹³ likewise caused rivulets of water to abound in dry and fertile spots, on account of those prayers offered up by his holy worshipper.

CHAPTER III.

ST. DICHUL GUIDED TO LURE BY A SWINEHERD—THE CHIEFTAIN WEIFHAR—THE SAINT CALUMNIATED AND INJURED—PUNISHMENT INFLICTED ON WEIFHAR—HIS DEATH—AT THE REQUEST OF HIS WIDOW, BERTHILDE, ST. DICHUL INTERPOSES ON HIS BEHALF—SHE AFTERWARDS ENDOWS HIS MONASTERY—HUNTING ADVENTURE OF KING CLOTAIRE II—HE BEFRIENDS THE HOLY ABBOT.

WHILE the forlorn man wandered without any well-defined track through the woods, and sought a place where he might conveniently reside, suddenly he observed a herd of swine with their keeper. The swineherd was surprised to behold a man of tall stature,¹ and habited in a monkish dress, which he had never before seen. He began to ask our saint who he was, whence he came, and what object he had in travelling thus without a guide or companion through such a vast desert. The man of God calmly replied: "Do not fear, my friend, I am a stranger, and I bear the habit of a monk. I desire to be conducted immediately to any place in this neighbourhood, where it might be possible to live, if you have the charity to assist me in such a selection." The swineherd returned for answer, that he did not know of any habitable place nearer than Luthra.² This locality was not a great way off, and being marshy, it abounded sufficiently in streams. The saint asked, if he could act as a guide to show him that place. The herd replied, he would willingly do so only for his animals, which could not be left without a caretaker during his absence. Deicolus said, "My son, do not refuse me a small portion of your time. If you are disposed to go with me, you shall certainly find you will not lose even the least one of your animals." The swineherd consented to a proposal made by the stranger religious, with a dashing gaiety, as has been said,³ peculiar to the Irish even at the present day. The saint struck his staff firmly into the ground. Then his guide preceding directed Dichul's course to the place already indicated.

¹² Mark xi., 24.

¹³ See Exodus, xvii., 6.

CHAP. III.—¹ These expressions in his acts convey an idea, that St. Deicolus was over the ordinary height. That he was older than his brother Gallus appears probable, from the circumstance of this latter being able to prosecute his journey, when the more feeble Deicolus had been obliged to remain. At the time of his expulsion from Luxeu in 610, Gallus was sufficiently robust. This is pretty evident, because he survived that event over twenty years,

having died A.D. 635, according to St. Theodore, in his life of St. Magnus. See Colgan's "*Acta Sanctorum Hiberniæ*," xviii. Januarii. Vita S. Deicoli, n. 36, p. 126.

² This place is now called Lure, by the French. It is situated near Luxeu, in the province of Burgundy. A noble monastery was afterwards built there.

³ See Le Comte de Montalembert's "*Les Moines d'Occident*," tome ii., liv. ix., chap. v., p. 558.

After an hour's absence, the swineherd, wishing to see his charge, returned to the place he left. According to the saint's promise, his animals were found collected around the staff, and lying down, having satiated themselves with food. Not even one among the whole number was found to be missing.⁴

During his wanderings through those deserts, among the Vosges chain of mountains, Dichul thus came to the present site of Lure. This region then belonged to a nobleman, named Weifhar, one of King 'Thierry's vassals. At the time this country was covered with dense forests, which served as coverts for wild beasts. But, as a small chapel, dedicated to St. Martin,⁵ and served by a priest, had been here erected, Dichul thought of constructing a rude hut beside some clear fountains of water in that neighbourhood.⁶ For some cause unknown, the forlorn stranger was persecuted with calumnies and annoyances. The affections of Weifhar were estranged from him. St. Martin's chapel was situated on a mountainous declivity, and here the illustrious soldier of Christ at stated times had been accustomed to officiate. Some of his disciples—for it would seem he had collected companions in his retirement—accompanied him. Our saint had wholly devoted himself to God's service, and had crucified himself to the world. He was careful in all his religious exercises to observe Gospel precepts, not performing his good actions before men, so as to be observed by them. Wherefore he sought an opportunity of offering up his prayers to God in silence, and at an hour when he should least be noticed. Although the church doors were found closed at that particular time, when he went alone to offer up the Holy Sacrifice of Mass, yet, by a miracle, it happened that they opened wide to give him admission. This even occurred without any human intervention.

Such a circumstance, becoming known to the priest, caused him to complain in a public manner, that he could not live in this place on account of the stranger monk, who had there established himself. A numerous congregation, who had been accustomed to resort to that church, asked their priest what should be done in this case. He replied, "I know not what incantations are used by this strange monk, who lurks in these woods, for he is often in the habit of solitarily resorting to this church at midnight to offer up his prayers, and while the doors are firmly bolted." He then threatened to eject Dichul from the church, and even to use force if necessary. His congregation advised this priest to have patience for a while, until it should be ascertained whether the monk was a true servant of the Almighty or merely an impostor. If they discovered him to be the latter, they promised he should be banished immediately from the neighbourhood.⁷ Meantime, our saint, who disregarded human threats, continued his earnest

⁴In concluding the foregoing account, the author of our saint's acts exclaims: "Oh! the true merit of a holy man, whom even irrational animals obey, when he reasonably seeks God! For God raises up His own among the faithful; and as He is supreme over all things, the Lord wished man to be constituted superior to the lesser objects of creation." See Colgan's "*Acta Sanctorum Hiberniæ*," xviii. Januarii. Vita S. Deicoli, cap. iii., pp. 118, 119.

⁵The feast of St. Martin is kept on the 11th of November. See his life given at that day in the Rev. Alban Butler's "*Lives of the Fathers, Martyrs, and other Principal*

Saints," vol. xi., November xi.

⁶Eleven centuries after these events, the abbot of Lure was classed among the princes of the Holy Roman Empire.—"*La France Ecclesiastique*," A.D. 1788. Art. "*Chapitres Nobles de Lure et de Murbach réunis*," p. 78.

⁷The writer of our saint's acts thus exclaims: "Behold how the elements obey, and do not resist those who cling to the omnipotent God! He, who after the Resurrection entered among His disciples, the doors being shut, caused the closed doors to be opened for his servant Deicolus."

prayers to God both by day and night. As usual he entered the church. His enemies, having opened its doors and windows, placed a great heap of thorns, briars, and thistles before the entrances, to discover whether God's holy servant should be molested by them, or otherwise, on the next renewal of his attempt. But the holy man triumphed over their malevolent intentions. He entered the church without any difficulty, for neither the wisdom nor counsels of the wicked can prevail against God. The enemies of our saint, however, sent a deputation, who complained of his conduct to the lord of the soil, Weifhar.⁸ It had been stated, that his chapel was sought to be converted into an oratory by the monk. This noble then dwelt at a place, called in Latin, "Villa Callonis." He expressed indignation against the unfriended stranger. Afterwards, St. Dichul was treated with the most barbarous inhumanity. But, a most painful disease attacked the cruel chieftain, as a just punishment for persecuting this holy man. The seigneur's wife, Berthilde, reproached her husband for his conduct. She advised him to send immediately for our saint, to see if, owing to the prayers and forgiveness of this injured man, such great pain might be removed, and death be averted. Messengers were despatched on the instant to Deicolus. Before they arrived, however, Weifhar had already died. On learning what had been told him, unmindful of personal wrongs received from that chieftain, and taking into account the widowed fate of his religious wife, Deicolus most charitably forgave him. Dichul set out towards the castle, travelling on foot. When arrived there, the pious widow received him with all the honours due to such a saint. Wearied after his journey, Dichul wished to take off his birrus,⁹ and to set it aside, in order to refresh himself before sitting down. The numerous servants who were present eagerly hastened to receive the saint's cloak, and to lay it in a secure place. However Dichul said, that he would find a servant, who should carefully keep his garment. Being a stranger to them for Christ's sake, the Lord could do what he pleased in behalf of his disciple. Wherefore, observing the sun's rays entering a window in the house, and they being considerably extended, he approached and hung his garment over them.¹⁰ Thus it remained for two or three hours, until the saint wished to put it on a second time.¹¹ All who were present expressed astonishment at this miracle, and gave thanks to God, who was thus pleased to honour His holy servant, in such an unusual manner.¹² The pious lady of the mansion, on witnessing it, fell upon her knees, at the venerable man's feet. With sighs and tears, she besought his intervention in these terms, "O servant of the Most High, pity the case of thy wretched servant,

⁸ The author of our saint's acts says, that this chieftain lived "in alado suo." But Belfortius more correctly has it, "in allodio suo." The term "allodium" signifies a freehold estate, which the owner can absolutely sell or assign to another.

⁹ The author of our saint's acts designates it thus, and states, that the Greeks called it "amphiballus." It was a sort of robe or cloak, worn by bishops and priests.

¹⁰ A similar legend is recorded in the acts of St. Goar, at the 6th of July; of St. Florentius, at the 7th of November; of St. Amabilis, at the 19th of October; and of St. Cuthman, at the 8th of February. The Rev. S. Baring-Gould, remarking that this traditional account must be taken for what it is worth, adds: "At the same time, let

it not be forgotten, when we say that the story may be fabulous, that it is not for us to limit the power of God, and to say: Thus shalt Thou act, and in no other way." See "Lives of the Saints," vol. i., January xviii., p. 282, note.

¹¹ In referring to this sunbeam, the author of our saint's acts says, that according to the definition of philosophers, it was nothing more than a condensation of the air, illuminated by the sun's rays. This comment gives us an idea of the vague and incorrect pneumatic and other philosophy learned at the time, when this life had been written.

¹² See Colgan's "Acta Sanctorum Hibernie," xviii. Januarii. Vita S. Deicoli, cap. iv., p. 119.

who was my lord, and who hath in ignorance sinned against thee, for which Divine vengeance would not suffer him longer to live. But now I grieve more for his sin, lest he may be tortured with the damned, than for his temporal death, which has left me a sorrowful widow. Wherefore, my father and my superior, I earnestly ask of your charity to offer up prayers, and to obtain the release of his soul, lest he experience the loss of eternal life, since you are proved to have been the Almighty's true servant. All our property at the vicarage, and the place itself where the church of St. Martin is built, with its appendages,¹³ together with this villa and its dependencies, I willingly bestow on your reverence, as a perpetual possession."¹⁴ To these words our saint answered, "Fear not, for I believe that his soul shall not only be delivered from the powers of hell, through your faith in God, but that it shall even immediately enjoy the happiness of Paradise. For in thee do I see clearly fulfilled that promise given by the Apostle, 'the unbelieving husband is sanctified by the believing wife.'"¹⁵ Thus God's holy servant, by the wonderful miracle which he wrought, converted the minds of many to a love of true religion. Weifhar is said to have died in the year 612.

His widow, Berthilde, conscious of injustice done to God's servant, endeavoured to repair the injuries perpetrated by her deceased husband. She bestowed a tract of land on the saint, and also means to erect thereon a monastery. Dichul immediately set about building his abbey.¹⁶ He afterwards collected around him some monks, who were subject to his rule, as likewise to the discipline and regulations established by Columbanus. Our saint also erected two oratories, dedicated respectively to Saints Peter and Paul. Deicolus is said to have had his donation of lands assigned to him in presence of many witnesses. A great number of persons accompanied him to the site of Lure. He spent some time examining the ground presented to him, and afterwards he entered upon possession of a spot, where his remains were destined to repose. Here he betook himself to prayer, and gave thanks to his benefactors. He exclaimed, "This is my rest for ever; here shall I dwell, because I have chosen it."¹⁷ The faithful standing around, who had assembled for the purpose of seeing and of hearing him, presented Dichul with gifts. These enabled him to erect his oratories, dedicated to the Prince of the Apostles and to the Doctor of the Gentiles, in a very beautiful style of workmanship. For it was the saint's most earnest desire to render his establishment suitable for all religious requirements. Whatever largesses were received, he thought should be devoted instantly to promote God's great honour and glory.¹⁸

¹³ See Longueval's "*Histoire de l'Eglise Gallicane*," tome iii., liv. ix., p. 399.

¹⁴ See "*Les Moines d'Occident*," tome ii., liv. ix., chap. v., p. 560.

¹⁵ 1 Corinthians vii., 14. We have not a sufficiently clear account respecting the nature of this miracle, as given by the author of our saint's acts. For the saint's words will not lead us to infer, the chief's soul could have been released from the hell of the damned, and from which there can be no redemption; but either that he was saved from a temporal death "in extremis," or that, repenting of his crimes at the last moments of his life, and owing to the pious prayers of his wife, God's mercy had been extended to him, through the ministry of the

saint, so that he escaped from the pains of purgatory. Petrus a Natalibus, in these words, "*ipsum esse a mortuis resuscitatum*," seems inclined to the first supposition, while Colgan thinks rather that Weifhar was first brought to life by St. Deicolus, and that afterwards repenting, he died happily. See "*Acta Sanctorum Hiberniæ*," xviii. Januarii, n. 41, p. 126.

¹⁶ This monastery was founded at Luthra or Lure in the diocese of Besançon, and in the province of Burgundy. See Fleury's "*Histoire Ecclesiastique*," livre xxxviii., sec. 27.

¹⁷ See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. i., January xviii., p. 282.

¹⁸ Mabillon says, that Deicolus obtained

The foundation of his monastery having been duly established, numbers of religious men resorted to the desert, which heretofore only offered lairs for wild beasts. Now it was about to become a monastic garden of Paradise, under the culture of this holy servant of God. While devoutly submitting themselves to the sweet yoke of Christ, those words of the Prophet Isaias found manifest fulfilment: "In the dens where dragons dwelt before, shall rise up the verdure of the reed and the bulrush."¹⁹ Here the holy man and his brethren spent their time in sacred meditation, in reading, and in teaching. A school of most sublime religious practice was there established; for according to the most perfect models did Deicolus aspire to imitate the early Christians' discipline, when the multitude of believers had but one heart and one soul.²⁰

Clotaire II.,²¹ who, on the death of Thierry, possessed Burgogne, engaged in the chase among the Vosges mountains.²² Accidentally coming to this monastery, and learning that it was under the rule of Columbanus, for whom he entertained a deep veneration, Clotaire desired an interview with the abbot. The king had an exchequer for receiving royal revenues near the monastery. He was accompanied on this occasion by a great train of nobles. A wild boar, which these pursued in the royal forests of Sequania, fled towards the monastic lands. It even entered the cell of our saint, engaged in prayer at this time. On seeing the quarry become tame, Dichul reached forth his hand towards it and said: "Trust me, you shall not be deprived of life to-day, because you have sought the protection of our monastery."²³ Meantime, following the tracks of their game, these distinguished huntsmen came to the cell of Deicolus. Some of them entered, when, to their great astonishment, they saw an animal lying down before the altar, and in a quiet manner. Being men of pious sentiments, they sent messengers to the king, so that he might witness such an unusual occurrence. On his arrival, having offered up a prayer in a benignant manner, Clotaire began to ask Deicolus whence he came, and what object he had in view, by establishing himself in that remote place. The saint explained his motives, and he was then asked by the king, if he and his monks had the necessary means for living. The saint replied, according to the Scripture, that those who feared God should want for nothing, and that it sufficed, if they feared Almighty God. Still he acknowledged that the community lived after a very poor manner. Clotaire was given to understand, likewise, that Deicolus had been a disciple to the great St. Columban. After departure, the monarch bestowed great gifts and possessions on this house.²⁴ He made a special request, that its inmates should never entertain any idea of removing beyond the bounds of his kingdom.²⁵ Before the king's de-

the site of Lure and the lands given to him by Berthilde, that he might be an intercessor for the soul of her deceased husband. See "*Annales Ordinis S. Benedicti*," tomus i., lib. xi., sec. xviii., p. 309.

¹⁹ Isaias xxxv., 7. The author of our saint's acts adds, by way of comment on this Scriptural passage cited by him, that the prophet spoke metaphorically, and that the word "*calamus*" stands for the Sacred Scripture; while by the word "*juncus*" the hope and joy of hearers must be understood.

²⁰ Acts, iv., 32.

²¹ He was the sole king of France in 613, according to a prophecy of St. Columbanus, three years before its fulfilment.

²² Clotaire II. was son to Chilperic, King of Soissons, and to Fredegonde. He succeeded his father when a minor, in the year 584. He was grandson to Clotaire I., sole monarch of France. See L. P. Anquetil's "*Histoire de France*." Première Race dite Des Mérovingiens, secs. iii., iv., pp. 45 to 52.

²³ See also an account of this incident in Le Comte de Montalembert's "*Les Moines d'Occident*," tome ii., liv. i., chap. v., p. 559.

²⁴ See Mabillon's "*Annales Ordinis S. Benedicti*," tomus i., lib. xi., sec. xviii., p. 309.

²⁵ Lure and Luxeuil were situated in the

parture, he received our saint's blessing, having previously assured the latter his royal patronage should be so exercised, that the monastery henceforth could want for nothing. Clotaire is said to have pronounced these words, "All possessions that have hitherto belonged to me in this neighbourhood, whether of woods, royal fisheries, pastures, or meadows, I henceforward freely bestow upon you and on your monastery, as a perpetual gift, from this day. Moreover, I confirm to you the proprietorship of the village, called Bredanus, with its church and all matters belonging to it. And, as vineyards are here wanting, I most willingly grant to my reverend Father, and by free gifts, all St. Anthony's vineyards, which I possess in my own right."²⁶ Then Deicolus ordered that wild boar, which had taken refuge with him, to seek his den without molestation. This order was obeyed in the king's presence, and before all who accompanied him.²⁷ But, when it has been asserted, that deeds of vassalage and of monastic privileges,²⁸ were not known in the days of Deicolus, we may well question the correctness of a statement, which seems to be controverted by abundant historical evidence and inference.

CHAPTER IV.

VISIT OF ST. DICHUL TO ROME, AND HIS RECEPTION BY THE SOVEREIGN PONTIFF—HE RETURNS TO GAUL—HE PROPOSES ST. COLUMBIN AS ABBOT OF LURE, AND RETIRES TO A CELL—HIS PREPARATION FOR DEATH—THE DAY AND YEAR OF HIS DECEASE—ST. DICHUL'S VENERATION IN BURGUNDY—MIRACLES WROUGHT AT HIS TOMB—HIS SARCOPHAGUS AT LURE—CONCLUSION.

AFTER these occurrences, it is said that the saint began to reflect seriously on the propriety of obtaining a further confirmation for his newly-acquired landed possessions from the Sovereign Pontiff, lest after his own death these might be invaded by turbulent and impious marauders or by powerful and unscrupulous nobles. Wherefore through Divine inspiration having collected the sage opinions of his congregation and disciples, he resolved to set out for Rome on a visit to the Holy Father.¹ By the latter, he was received with marked distinction, on his arrival in the Eternal City. After he had visited the apostolic shrines and satisfied his devotional feelings there, the Pope particularly enquired what had induced this saintly old man to undertake such a prosecution of his laborious journey. Deicolus replied, "I am

north of ancient Sequania, then included in the kingdom of Burgundy. This province, with that of Austrasia, belonged to Clotaire II. See "*Les Moines d'Occident*," tome ii., liv. ix., chap. v., p. 561.

²⁶ Dr. Lanigan observes, that the author of our saint's life, who lived at a period much later than the times of Deicolus, and when monasteries were richly endowed, describes the grants made by Clotaire to Lure as considerably greater than they really were. He says, it was not until long after the death of Deicolus, that this monastery became gradually possessed of great estates.

²⁷ See Colgan's "*Acta Sanctorum Hiberniæ*," xviii. Januarii. Vita S. Deicoli, cap. v., pp. 119, 120.

²⁸ According to Dr. Lanigan, the author of St. Dichul's acts supposed that because these customs existed in the tenth century, in which he appears to have lived, the same practices must have prevailed at all other times. See "*Ecclesiastical History of Ireland*," vol. ii., chap. xvi., sec. iv., n. 24, p. 441.

CHAP. IV.—¹ We are left no means for ascertaining who then filled the Papal Chair.

a native of Scotia,² a monk and an exile for the sake of Christ.³ It has pleased the Almighty to give me a residence in that part of Gaul, which is inhabited by the Burgundian people, and in a place called Lure. There I have erected two oratories, according to the extent of my means. These buildings I have dedicated to the apostolic princes, who are the patrons of this Roman city, and now the Lord hath enriched that place, through the instrumentality of local potentates, who have given fruitful lands, ample endowments, and almost all things necessary for the subsistence of the brethren. But the people there residing are ungovernable and rapacious beyond measure. Wherefore as supreme Father, I desire to place under your rule that place and all its possessions, as also to confirm them by tradition and perpetual charter to the Prince of the Apostles. An obligation to pay ten pieces of silver each year, as a tribute to the apostolic treasury, shall be binding on myself and on those successors of mine, who henceforth may govern in my place." All things having been thus arranged, Deicolus obtained a charter, to which the apostolic seal was affixed, according to the prayer of his petition. The document was to this purpose: that long as the world lasted, the Abbot of Lure, who should be appointed by the election of those brothers dwelling there, should have full liberty without question to dispose of things pertaining to them for religious uses. Under pain of anathema, the Sovereign Pontiff issued a mandate, that no king or chief-tain by force or violence should ever molest that place. He, who administered affairs in the Roman Empire, and who was guardian of the Apostolic See, must always faithfully defend the rights and property of our saint's monastic institution. Feeling gratified beyond measure, at having obtained this apostolic sanction, St. Dichul took his leave of the Roman city. He then directed his course immediately towards Gaul. He was loaded with spiritual treasures, having not only obtained special favours and privileges, confirmed by the apostolic seal, but also various ecclesiastical ornaments and relics of holy martyrs. Having happily returned to his house, after the accomplishment of his Roman journey, our saint resolved on certain arrangements in his monastery, which might enable him to select Mary's part, by sitting and meditating at the feet of his Divine Master, as hitherto like Martha, he had been busily occupied with more active labours.⁴ In practice and laborious toil, having served the Almighty assiduously, this holy abbot was prepared by a natural sequence to spend the evening of his life in contemplative exercises. As during his earlier years, he had been a solicitor for the salvation of others, so might he cry out with the Psalmist, "One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life."⁵ Having thus resolved on securing the

² From this statement, Dempster and Camerarius suppose this saint to have been a native of their own country, which was called Minor or Britannic Scotia. They also add, that he was Abbot of Luthrensis in Etruria. Camerarius likewise confounds him with St. Dichull, St. Fursey's disciple, of whom the Venerable Bede speaks in lib. iii., cap. 19, of his "*Historia Ecclesiastica Gentis Anglorum*." But Bollandus, in his premonitory annotations, shows, that this saint was not Abbot of Lutrium in Etruria, or of any other place in Italy, but that he was Abbot of Lure. According to Menard, this is "*urbs nobilis in Burgundia*."

³ The disciple of St. Fursey who went to Britain in the year 636, according to Florence of Worcester, or much later according to other authorities, was different from the present St. Deicolus. This may be gleaned from the life of St. Fursey, at the 16th of January. St. Dichull the disciple of St. Columbanus came to Gaul about the year 575, according to Baronius, or following other writers in the year 580. He remained there until the time of his death, which occurred long previous to the arrival in Britain of the first-named Dichull.

⁴ See Luke x.

⁵ Psalm xxvi., 4.

one thing necessary, and on assuming the better part, so was he destined to preserve for ever the most sublime grade of spiritual perfection.

Thus lived the saint, loved and respected by his spiritual children and by strangers, until the weakness of old age crept upon him. Then he proposed to his brethren the election of one from among his most virtuous disciples, whom he judged best capable of assuming the charge, he now felt himself unable much longer to fulfil. This successor was no other than his godson St. Columban,⁶ whom he had trained up in piety and discipline. This manner was accordant with those obligations to which Dichul pledged himself as sponsor at the baptismal font. His spiritual son was also one of Columbanus' companions, when journeying from Ireland on his way to France.⁷ Having thus relieved himself from the responsibilities of his former station, Dichul avoided all commerce with the world in the retirement of a cell. There he had erected a chapel, dedicated to the most Holy Trinity. In prayer and seclusion, joined with other practices of a contemplative life, he there made a due preparation for the approach of death. Being now far advanced in years, as likewise full of virtues and merits, this venerable man approached the period of release from a corporal prison. Thus he anticipated a joyful reign with God's noble saints and angels in the kingdom of heaven. Many miracles are recorded of this saint during life, and in connection with his relics after death. The latter event took place on the 18th of January, about the year 625.⁸ At this date, Bishop Challoner has given us a brief life of St. Deicolus, abbot.⁹ This biographical sketch he has extracted from Chifflet's notice, and the latter had been taken from a manuscript at Lure. In the Martyrology of Donegal¹⁰ he is entered at this day, as the disciple of Colman, by which name we are to receive that of Columbanus. In the anonymous Catalogue of Irish Saints, published by O'Sullivan Beare, this saint is called Deicolaes, at the present date.¹¹ He is styled Deicolus, abbot, by Henry Fitzsimon, in his list,¹² when reference is made to Floratius and to the English Martyrology, as authorities regarding his festival.

The Roman Martyrology expressly commemorates this saint at the 18th of January.¹³ Andrew Saussay, in his Gallican Martyrology, and Hugh Menard, in his Benedictine Martyrology, mention him, with special eulogy and that veneration paid him in Lure and Burgundy. Molanus, and the Carthusians of Cologne, in addition to Usuard, Wion, Gales, Felicius, Marolicius, Drogon, Canisius, Camerarius, and the English Martyrology, have their respective observations about our saint, at this date, which is generally regarded as his Natalis. Another festival, in connexion with St. Dichul, is observed at the 15th of February;¹⁴ while Florarius places one at the 21st

⁶ Bollandus and Colgan are of opinion he came from Ireland, as he is said to have immediately succeeded St. Dichul in the government of Lure. See Colgan's "*Acta Sanctorum Hiberniæ*," xviii. Januarii. Vita S. Deicoli, n. 43, p. 127.

⁷ See the Life of St. Columban, at the 21st of November.

⁸ On this day the Church specially honours his memory. See Fleury's "*Histoire Ecclesiastique*," tome v., liv. xxxvii., n. 27. Also Mabillon's "*Annales Ordinis S. Benedicti*," tomus i., lib. xi., § xlv., p. 326.

⁹ See "*Britannia Sancta*," part i., pp. 52 to 55.

¹⁰ Edited by Drs. Todd and Reeves, pp. 20, 21.

¹¹ See "*Historiæ Catholicæ Iberniæ Compendium*," tomus i., lib. iv., cap. xi., p. 49.

¹² *Catalogus aliquorum Sanctorum Iberniæ*, *ibid.*, cap. xii., p. 53.

¹³ "In Brittannia S. Deicolæ Abbatis, discipuli B. Columbani."

¹⁴ For further notices of S. Dichul, the reader is referred to that date.

of November.¹⁵ The latter have probably some relation to a transference of his relics.¹⁶

Having received the last sacraments with sentiments of great devotion, and calling his disciples to his bedside, Dichul exhorted them to observe fraternal charity towards one another, and love to that God whom they served.¹⁷ He advised them to a strict and faithful observance of conventual rules. Locked in the embraces of St. Columbin, the holy man then resigned his pure spirit into the hands of his Creator, amidst the tears and prayers of those who surrounded him. His remains were interred in the Holy Trinity Chapel,¹⁸ and these were long afterwards resorted to by pious pilgrims.¹⁹ The life of our saint as written by a monk of Lure²⁰ in the tenth century²¹ is found in the collection of Mabillon. This saint is variously called by the names Dichul, Deicolus, Deel and Diey. In the country about Lure, he is held in great veneration. The French name Deel is quite common there, among the male inhabitants, while the feminine termination Deelee, given as a name to females in baptism, yet shows respect entertained towards his memory, in the place which he has rendered illustrious by his life and labours.²² His chief festival is kept on the day of his death.²³ Various miracles are said to have occurred at his tomb, and long after his demise.

Notwithstanding the sanctity and immunities of the place, when the renowned spiritual school of St. Dichul had flourished at Lure, for a long lapse of years, a war-devastating tempest arose. This caused the infliction of deplorable and wide-spreading evils. Fierce pagan warriors, bringing numerous forces, invaded the country with fire and sword. Behind them were left those fatal evidences of their prowess to be witnessed in the levelled walls of cities and ecclesiastical buildings that were burned. As Almighty God had been offended by the actions of many false professing Christians, so did He permit this barbarian scourge to overrun the province, like a fierce monster, that tears with his teeth, or tramples under foot, everything that comes in his way.²⁴ When this large invading army entered the kingdom of Burgundy, all the natives young and old fled towards valley recesses, or to

¹⁵ See observations at that date.

¹⁶ See Colgan's "*Acta Sanctorum Hiberniæ*," xviii. Januarii. Vita S. Deicoli, n. 44, p. 127.

¹⁷ See Rev. S. Baring-Gould's "*Lives of the Saints*," vol. i., January xviii., p. 283.

¹⁸ The old writer of his acts says, "*ibi quippe ejus sacra lipsana in pace tumultata sunt.*"

¹⁹ Mabillon acknowledges, that Deicolus is called the brother of Gallus in the "*Necrologium Monasterii S. Galli*," although this relationship is not found in the acts of Deicolus. See "*Annales Ordinis S. Benedicti*," tomus i., lib. xi., § xlv., p. 326. It is noticed, however, in the saint's acts, as published by Colgan and Bollandus at the 18th of January.

²⁰ See "*Histoire Littéraire de la France*," tome vi., p. 410.

²¹ See Mabillon's "*Acta Sanctorum Ordinis S. Benedicti*," tomus ii., p. 103.

²² See Rev. Alban Butler's "*Lives of the Fathers, Martyrs and other Principal Saints*," vol. i., January xviii.

²³ The acts of our saint state, "*Obiit autem egregius Pater die quinto decimo Kalendarum Februarii, in quo solet Phœbus*

Tropicum Capricorni exire, et primam partem Aquarii per Zodiacum circulum præterire." This serves to give us some idea, regarding the astronomical knowledge of the middle ages, besides placing our saint's death at the 18th of January. Dr. Lanigan—doubtless, through an oversight or some typographical mistake—gives the 16th of January, as the day for his death. See "*Ecclesiastical History of Ireland*," vol. ii., chap. xvi. § iv., p. 440.

²⁴ I have followed the inverted order of the narrative, as found in our saint's acts; although Colgan remarks, that by a parachronism we find related, in the first instance, events that followed those, which are immediately afterwards recounted. For the Hungarians first invaded Germany under Arnulph, king of this country, who died in the year 911. Again, in 919, as Flodoard, in his chronicle, and as other writers state, they devastated that part of Gaul, which was subjected to Lothaire. However this account must read entirely different, if we should say, that in the time of Columbin, abbot, as Hugh Menard writes, such devastation was caused by the Huns, and not by the Hungarians. See "*Acta Sanctorum*

the mountain heights, in order to conceal themselves, and with a hope of preserving their lives. The religious of St. Dichul's monastery escaped in like manner. When those fierce barbarians entered Lure, finding no monks there after a diligent search, they resolved impiously to burn all before them. But, through the Divine mercy, its two oratories, dedicated to the Apostles, were preserved from their profane attempts. On approaching with fury the tomb of St. Deicolus, they were suddenly awe-struck; for they supposed Divine punishment would immediately follow a commission of their meditated offence. At length on going out, those marauders endeavoured to burn the mortuary chapel of the saintly man; but Almighty God so willed it, that they could not destroy a single tile²⁵ belonging to the building. Frenzy being added to their naturally savage dispositions, they filled this oratory with straw even to its roof. Then they kindled a strong flame beneath, that thus they might accomplish their diabolical purposes. But wonderful to relate, the more those barbarians endeavoured to burn the building, the less did their fire prevail in the work of Vandalism. Beholding this miraculous interposition of Divine Providence, the barbarians retreated in great fear. Still their baneful efforts were directed towards the destruction of other places.²⁶ When those ferocious hordes had carried fire and sword throughout almost the whole of France and through a great part of Germany, they returned in triumph and loaded with booty towards their own country. The Christians found themselves unable to cope with their invaders, nor could they even offer any effectual resistance. It was a lamentable sight to behold nettles, thorns and shrubs growing, as if in a desert, where some time before devout monks and clerics practised their religious exercises. As only a few inhabitants remained, once populous places presented the appearance of lonely solitudes. Lure, consecrated by the presence and virtues of St. Deicolus, shared in this general calamity. Neither a monk nor a clergyman could there to be found. During this state of things a certain powerful chieftain of Alsace, named Eberhard, who was accustomed to visit the Burgundian kingdom, unjustly claimed this place as his property. He invaded it with a great force. As no opponent could be found to resist his unjust claim, this Eberhard retained possession of the place, and ruled it with tyrannical sway, so long as he lived.²⁷

This chieftain departed from life without relinquishing his ill-gotten gains. After death, his son Hugh assumed the chieftainry. He persistently retained in the same tyrannical manner all his father died possessed of, whether justly or unjustly acquired. Among such possessions was this place of St. Deicolus. While the property of his church had been profaned by a conversion to secular uses, on the evening of a certain day, three sons of Hugh returned very much fatigued to Lure. Having despatched their necessary business, these young men incautiously placed themselves near St. Dichul's tomb. At this time they were in excellent health and full of strength. But as they neglected giving due honour to Almighty God and to His holy servant, Dichul, so were they miraculously punished.²⁸ On this same night,²⁹ these

Hiberniæ," xviii. Januarii. Vita S. Deicoli, n. 46, p. 127.

²⁵ This epithet would seem to indicate that tiles were then used for covering churches.

²⁶ The author of St. Dichul's acts adds, that this wonderful preservation of his tomb showed how honoured he was in God's presence.

²⁷ The author of our saint's acts contrasts

with bitter regret the changed appearance of Lure, when dogs and horses usurped the quarters of venerable religious.

²⁸ The author of our saint's acts, after lauding the Almighty for a just retribution, visited on these impious young men, observes, that he wished, without fear or favour, to speak the truth.

²⁹ From the writer's foregoing sentences, it would seem probable, that he was under

three sons of Eberhard,³⁰ found themselves lapsing into a strange state of weakness, after they awoke from a grateful sleep. This occurred previous to a hunting excursion which they meditated. These noble youths felt debilitated, and contracted in their limbs to such a degree, that they seemed paralysed and altogether deprived of strength. While these distinguished young cavaliers were suffering such punishment in expiation of their crimes, Eberhard, their father,³¹ began to feel that it was time to make his peace with Heaven. His sons complained, that they were afflicted for his crimes, whilst acknowledging at the same time their own demerits. At last, moved by his sons' excessive grief, Eberhard penitently and in tears acknowledged the justice of those complaints. He exclaimed, "Hear me, O my sons, and attend to the words of your father. Know for certain, that this misfortune occurred to you, not through mere chance, but through the Almighty's just judgments, and as a punishment from Divine Providence. For my father was accustomed to tell me very frequently about the sort of tenure, whereby he held this place, which is sacred, since it formerly belonged to Deicolus, the servant of our Lord. But I see that injustice is now visited on your heads, because Almighty God will not allow any injury offered to His saints to pass unavenged. He will visit on children to the fourth and fifth generation, the iniquity of their fathers. However, I believe that since in His mercy He paternally chastises, He will not deliver us to everlasting damnation. He desires all to be saved and none to perish. Wherefore, by a good confession and with sincere tears of contrition, let us have recourse to God and to His saint, against whom we have offended. Perhaps you shall not only be restored to your former strength, but to what is of far more consequence—we may deserve to obtain the more perfect health of our souls." To these words, his sons replied, "Father, you have given us a good advice. We are prepared heartily to acknowledge ourselves the servants of St. Deicolus. Let us repent, therefore, of our evil actions, and sin shall no longer prove injurious to the true penitent. Let us endeavour in all things to change the dispositions of those nobly born in the flesh for true nobility of the mind. Let us renounce the world, which is occupied with iniquity, and let us unite our efforts henceforth to live solely for God, according to the best of our ability. Let us embrace the monastic profession, and give ourselves to God, by making a vow to that effect. Let us walk, while we enjoy the light of this life, so that the darkness of eternal death may not overtake us." These words being pronounced, the family retainers were greatly excited. These vented their sorrow in loud complaints and shed tears, as if bewailing the dead. Doubtless in this resolution of the young noblemen, they foresaw their own dismissal from service, as a necessary consequence. Those high-born barons³² were soon to be observed bound, as it were, with iron chains, and prostrate before the tomb of St. Deicolus. When they had there supplicated Divine clemency for a long while, and had acknowledged with tears that they had sinned and deserved punishment, which they now experienced; owing to the merits and intervention of our holy saint, they were restored to their pristine health. To crown their penitence, the father and his sons agreed, by common vow and mutual consent, to give themselves up wholly to God, and to His saint Deicolus,

an apprehension of displeasing some powerful persons at or adjoining Lure.

³⁰ The eldest was named Eberhard, the second eldest was Hugh, and the third was called Guntramn.

³¹ The writer remarks, that he was then an old man.

³² They are said to have been a little while before swifter than eagles and stronger than lions.

not by military service, but rather in monastic subjection. Having put such a resolution in practice, they unanimously vowed, and in a solemn manner, at his tomb, that whatever had been heretofore taken unjustly from the monastery should instantly be restored. They also bound themselves by vow, to subject themselves to his rule, tonsure, habit, profession, and obedience. Besides, they secured without reserve Lure itself for the order of the holy father St. Benedict.³³ Having again and again confirmed this binding covenant, by a solemn oath, they called St. Deicolus to witness from this day forward, that so long as the planets moved in their spheres, the place itself and its dependencies, with all claimed by their family or derived antecedently as an inheritance by descent, should be granted to the monks of St. Benedict. They declared, that not even a single foot of this land should remain as a lawful heir-loom in their family. With great satisfaction expressed, they embraced their respective professions, having completed this solemn compact, in the presence of many witnesses.³⁴

It is said, that after the lapse of some ages from the death of St. Deicolus, when Hildegardes, Countess of Alsace,³⁵ wished to have his sepulchre opened, in order to possess herself of some relic belonging to the saint, this attempt was followed by a miraculous punishment. More through curiosity than devotion, Hildegardes entered St. Dichul's oratory with the priests and a great multitude of faithful. She designed bearing to Alsace this relic; but when an attempt had been made to lift the covering over St. Dichul's sarcophagus, an earthquake shook the whole edifice. Fearful thunder and lightning accompanied this shock. All engaged in the previous labour were rendered frantic, and they were struck with sudden blindness, to such a degree, that almost for the space of two hours, no person present could see his next neighbour. The countess then felt compunction of heart for her rash act, having thus experienced the efficacy of St. Dichul's merits in God's sight. Afterwards his bones were allowed to remain undisturbed.

Mabillon passed through Lure, at one time, on the occasion of visiting Germany. He describes it as being fortified with strong towers and walls, while surrounded by water, after the manner of a citadel. The church, at that time, had every appearance of great antiquity. Two monuments of considerable size were to be seen there; one of these contained the remains of the holy abbot, St. Deicolus, while the other held those of his disciple and successor, St. Columbin. A short time previous to this visit, the neighbouring church of St. Deicolus had been destroyed, and the relics of both saints had been removed therefrom, to their subsequent place of deposition.³⁶ What is not a little remarkable, the remains of both saints indicated that they must have been of commanding stature during life; and the circumstance of St. Deicolus being a tall man is related by the anonymous writer of his acts.³⁷

We are filled with admiration and Christian joy, when we consider the

³³ This shows that the monks of Lure belonged to the order of St. Benedict in the tenth century. It seems singular, this testimony has been overlooked or at least not noticed by Mabillon, in his account of St. Deicolus in "*Annales Ordinis S. Benedicti*." How long before the tenth century the monks of this house had embraced the Benedictine rule cannot with certainty be determined, but it is probable during his life-time, Deicolus followed the rule of his brother and spiritual superior, St. Colum-

banus.

³⁴ See Colgan's "*Acta Sanctorum Hiberniæ*," xviii. Januarii. Vita S. Deicoli, cap. vii., pp. 121, 122.

³⁵ This lady was wife to Count Hugh.

³⁶ A few monks were then residing in the monastery at Lure. They had been sent from the Abbey Murbacensis, to which the house at Lure was then subject.

³⁷ See Mabillon's "*Annales Ordinis S. Benedicti*," lib. xi., sec. 45, p. 326.

lives of the glorious ones that have gone by. Cheered with the eternity of bliss, their bodies are "buried in peace." Their fame and their glorious deeds deserve to live generation after generation, until far into the future their bright examples may influence the courses of men yet unborn. God permits the temporal afflictions and trials of His servants, but in His own good time relief and reward must come. The pious Deicolus possessed a happy disposition in youth, with a mind calm and strong amidst the infirmities and decrepitude of age. Raised and sustained by the Almighty's power, he early enlisted the faculties of his soul, to spread the empire of faith and charity among sinners, while he closed life fortified by the sacraments, and reasonably assured of everlasting happiness.

ARTICLE II.—ST. NINNIDH, OR NENNIUS, BISHOP OF INISMACSAINT, COUNTY OF FERMANAGH. [*Sixth Century.*] A very capable writer¹ has remarked, that places which were before comparatively insignificant rise into unforeseen importance, through their association with the history of God's elect. Their names, formerly little known, float about the wide globe and throughout centuries of time, upon the tide of that fame, which the saints themselves would have shrunk from contemplating, if they had foreseen it in their days. Yet, the Church delights to acknowledge and to spread after their departure from earth, the memory of her sainted children. Inismacsaint, on the beautiful Lough Erne, in the county of Fermanagh, still contains a



Inismacsaint, on Loch Erne.

ruined church, and a venerable antique stone-cross.² The name of this island is said to be a corruption of Inis-muighe-samh, or "the island of the plain of the Sorrel."³ Judging from the remains of earth-works, and of those foundations, which may be traced, the monastery founded there in an early age must have been one of great extent and importance. The church appears to have been a small, oblong structure. A considerable portion of the

ARTICLE II.—¹ Rev. C. B. Garside, in "The Rosary Magazine."

² The site of the "old church" and "stone cross" are noted on the island of Inismacsaint. See "Ordnance Survey Maps for the County of Fermanagh," Sheet 15.

These objects are situated towards the south-eastern angle of the island.

³ See Dr. P. W. Joyce's "Origin and History of Irish Names of Places." Part iv., chap. iii., p. 427.

masonry is characteristic of a remote period. But there is evidence of the building having been greatly remodelled, about the close of the twelfth century. One window is in a tolerably perfect state.⁴ The angles of the interior jambs are rounded off in pillar-like fashion, with plain Norman-looking capitals and bases. The eastern and western gables have fallen.⁵ The very situation of Inismacsaint⁶ seems at one time to have puzzled our ever-to-be-remembered and our justly-renowned Irish topographer, John O'Donovan.⁷ Our most celebrated Irish hagiologist⁸ has also confounded the local patron, with a saint bearing a like name;⁹ although a difference of denomination and of ecclesiastical rank, applied to either, should mark sufficiently a distinction of persons.¹⁰ Although we do not find any allusion to St. Nennidh,¹¹ in the Feilire of St. Aengus, at the 18th of January; yet, at this date, both in the published¹² and in the unpublished¹³ copies of the Tallagh Martyrology, he is duly commemorated. However Marianus O'Gorman and Cathal Maguire place the festival of St. Nennius or Nennidh of Inis-mhuighe samh, at the 16th of October.¹⁴ Other writers of saints' lives also adopt this arrangement. In the Martyrology of Donegal,¹⁵ on this day, occurs the feast of Ninnidh, Bishop of Inis-Muighe Samh, in Loch Erne.¹⁶ The calendarist adds, that he was Ninnidh Laebhrúise, or Laobhrúise,¹⁷ who belonged to the race of Enda, son to Niall. Usually he was called Ninnidh Laimhíodhan,¹⁸ as O'Clery states. The book of hymns says, also, that Ninnidh, son of Eochaidh, was Ninnidh Laimhíodhan. His acts are given at some length, by Colgan, in his great collection of Irish saints;¹⁹ but on the mistaken

⁴ The accompanying sketch of those ruinous objects at Inismacsaint has been taken on the spot, by William F. Wakeman, and drawn by him on wood for the engraver, William Oldham of Dublin.

⁵ See W. F. Wakeman's "Lough Erne, Enniskillen, Belleek, Ballyshannon, and Bundoran," &c. Third Excursion, pp. 78, 79.

⁶ It is about half a mile from the shore, in Magheraboy barony. See Archdall's "Monasticon Hibernicum," p. 262.

⁷ Nor has he more than the briefest allusion to it, in the "Letters Containing Information relative to the Antiquities of the County of Fermanagh, collected during the Progress of the Ordnance Survey in 1834-5." See pp. 39, 102. Yet, he refers for further particulars to Mr. Taylor's "Statistical Account of Inismacsaint."

⁸ Father John Colgan.

⁹ See "Acta Sanctorum Hiberniæ," xviii. Januarii. Vita S. Nennidhii seu Nennii, Ab. et Ep., pp. 111 to 115.

¹⁰ Their surnames, which were applied to distinguish the present holy man from St. Nennidh, Lamh-ghlan, or "the Clean hand," who was a priest and chaplain to the great St. Brigid, of Kildare, have caused Colgan to hold erroneous impressions, and he has in a great measure, however unconsciously, contributed to the misleading of other writers, such as Harris, in his edition of Sir James Ware's works, vol. ii., "Writers of Ireland," book i., chap. iii., p. 13; Bishop Challoner, in his "Bri-

tannia Sancta," part i., January xvi., pp. 50, 51; and Rev. Alban Butler in "Lives of the Fathers, Martyrs and other Principal Saints," vol. i., xvii. January.

¹¹ This name is also written Nainnidh, and sometimes Monennidh, the particle *mo* being prefixed to denote affection—or Moncen—thus contracted. It is Latinized under these various forms, Nennidius, Nennius, Nennio, Nennethus, Nannius, Nannidius and Monennius. Colgan refers us to an appendix, chapter i., for a list of various saints bearing this name. But we do not find the appendix postfixed, in the place indicated in his "Acta Sanctorum Hiberniæ." See at xviii. Januarii, n. 1, pp. 114, 115.

¹² By Rev. Dr. Kelly, see p. xii.

¹³ After the insertion of twenty-five foreign saints in it, we find first among the Irish entries, *ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ ḡḡḡḡ* Loch Erne.

¹⁴ These also add, that he was surnamed Laoibh-dhearc.

¹⁵ Edited by Drs. Todd and Reeves, pp. 20, 21.

¹⁶ See Colgan's "Acta Sanctorum Hiberniæ," xviii. Januarii, n. 22, p. 115.

¹⁷ See pp. 458, 459, of the index to the "Martyrology of Donegal."

¹⁸ The compiler of the Martyrology adds, "to my own knowledge." He quotes, likewise, the Life of St. Brigid, cap. 41.

¹⁹ See "Acta Sanctorum Hiberniæ," xviii. Januarii. Vita S. Nennidhii seu Nennii, pp. 111 to 113.

supposition, that the Bishop and Abbot of Inismacsaint, sometimes denominated Laobh-dearc, was the same as Ninnidh, the priest,²⁰ who acted as chaplain to the holy St. Brigid,²¹ first Abbess of Kildare,²² and who is sometimes called Ninnidh Lamhghlan, and sometimes Ninnidh Laoimhiodan.²³ Under the head of Inis-Muighe-Samh,²⁴ Duaid Mac Firbis enters Ninnidh, bishop, at January 18th. This holy man would seem to have been the son of Ethach,²⁵ and he was distinguished likewise by the denomination of Laobh-dhearc.²⁶ It is incorrect to state, that he flourished so early as the fifth century, when possibly he was not then born. He came into the world, it seems likely, either towards its close, or early in the sixth century, for he is reputed as having been a disciple to St. Finian, of Clonard.²⁷ He was contemporaneous therefore with the great St. Columkille,²⁸ and he may have preceded by a little time, at the school of Clonard, St. Kieran of Clonmacnoise.²⁹ Indeed it appears not improbable that both may have studied together under St. Finian.³⁰ The present St. Nennidh was a descendant of King Leogaire,³¹ having been his great grandson by the father's side. This Colgan collects from old genealogical tables. Soon after this saint left St. Finian's religious establishment, he seems to have selected the Island of Inis-muighe-Samh, in Lough Erne, for the foundation of a monastery, with the government of which he was charged. Here, at an early period of the sixth century, he was joined by St. Kieran of Clonmacnoise.³² It is not improbable, St. Nennidh invited him to spend some time there, and to assist in managing that institution. Afterwards St. Kieran left this place, and went to live with St. Endeus,³³ on the island of Arran. The holy founder of Inis-muighe-Samh³⁴ was highly respected, and he is reckoned among the chief founders of our great Irish monasteries. That his religious establishment was in the island already mentioned is generally admitted. In an old Irish distich,³⁵ he is called a doctor : and he is even distinguished as having been a bishop.³⁶ The Abbot Nennidhius, having governed for some time his monastery in the island, was probably raised to the episcopal dignity,

²⁰ His feast seems referable rather to the 2nd of April, at which day his life may be found.

²¹ See her Life at the 1st of February.

²² See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., § v., p. 451.

²³ See *ibid.*, nn. 79, 80, 81, pp. 453, 454.

²⁴ See "Proceedings of the Royal Irish Academy," Irish MSS. series, vol. i., part i., pp. 114, 115.

²⁵ So his father is named in an Irish distich, cited by Colgan. The latter also names him Eochad or Euthicius, the son of Aid, son to Laogaire. The name bears a variety of inflections, in the Irish language. The district and family of Huibh-Eathach, corruptly denominated, Ibhechia, "race of Euthic," is derived from a similar name, but not from our saint's father. The name Eochaidh or Eachuidh has been Latinized Euchadius, Eochaduis, Euchidius, Euthychius ; sometimes it is found written Euthychis, Equitius, Echo and Echu.

²⁶ Sometimes written Lamh dhearg.

²⁷ See his Life at the 12th of December.

²⁸ See his Life at the 9th of June.

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²⁹ See his Life at the 9th of September.

³⁰ St. Kieran is generally said to have been born about A.D. 507. We must allow many subsequent years, before he began a course of studies.

³¹ His death is placed at A.D. 463, by l'Abbé Ma-Geoghegan. He was killed by lightning, at Greallach-Dabhuill, near the Liffey, in the plain of Kildare. See "Histoire de l'Irlande, ancienne et moderne," tome i., partie ii., chap. ii., p. 263.

³² Ussher states, that Ninnid was then dwelling, about the year 530, in a certain wood of Lough Erne. See "Britannicarum Ecclesiarum Antiquitates." Index Chronologicus, p. 528.

³³ See his Life at the 21st of March.

³⁴ It was "fondé par S. Nennidius." See l'Abbé Ma-Geoghegan's "Histoire de l'Irlande," tome i., partie ii., chap. ii., p. 289.

³⁵ Quoted by Colgan, at the 18th of January, and taken from Marianus O'Gorman, or his Commentator, at the 16th of this same month.

³⁶ It is thus given, with a Latin translation by Colgan :—

"An tsaol, an teaspac, an ri Ninnidh mhac

and entrusted with the care of that district, lying along the southern bank of Lough Erne, and thence extending towards the west. It does not appear, that he could have been a bishop so early as 522. This is a mistake, and it is founded on the supposition of Colgan,³⁷ that this holy man was the same as Nennidhius Lamh-glan, who was the contemporary of St. Brigid. There are some amongst our calendarists who place his episcopal residence at Domnach-mor in Magh-ene.³⁸ This was a plain south of the River Erne, and stretching between the lake and the bay of Donegal. There does not appear to have been a monastery at this spot, although Archdall has made such a statement.³⁹ St. Nennid is said to have been living in the island of Inismacsaint, about the year 529 or 530.⁴⁰ Incorrectly has Archdall assigned his death to 523,⁴¹ or 530.⁴² The exact date of his death has not been ascertained;⁴³ but, most probably, it occurred about or after the middle of the sixth century. This holy abbot's bell was preserved long after his decease, as a precious relic. It was ornamented with gold and silver, serving to show the advanced state of the metallic arts in Ireland, at a very early period.⁴⁴ It was often judicially tendered to the people, the better to confirm the trustworthiness of their sworn evidence, and by them it was held in great veneration.⁴⁵ In process of time, the ancient abbey was converted into a parish church. With a large district attached, it was regarded as a rectory and vicarage in the diocese of Clogher.⁴⁶ Soon afterwards the old ruins and cemetery must have lapsed into a state of nearly total decay. The stone cross on Inismacsaint is of a form rarely met with in Ireland.⁴⁷ The arms are not connected with the shaft by a circle; neither is there any trace of panelling or scroll work. It was possibly erected at a time when the church was restored; but it may be old as the days of St. Nennidh.⁴⁸ To the west and north of the church extend mounds of earth, which indicate the forms and positions of ancient community dwellings. There was a rampart of mixed earth and stones, and this probably formed a rath or Cashel.⁴⁹ Upon the highest part of this island, there is a mound having all the appearance of a

ua Laogairii Teid neamh, gona mhanc huibh dho dua Eachach mhaith mhic Aodha." Id est.

"Doctor et Antistes, rex, stirps Laogaria, proles Ethach, cum Monachis Nennius astra petit."—See "Acta Sanctorum Hiberniæ," xviii. Januarii, n. 19, p. 115.

³⁷ See Index Chronologicus ad "Acta Sanctorum Hiberniæ."

³⁸ Within this territory are the ruins of several churches, although Domnach-Mor is said to be unknown.

³⁹ In his "Monasticon Hibernicum," p. 261, and n. (zz).

⁴⁰ See Ussher's "Index Chronologicus." "Britannicarum Ecclesiarum Antiquitates," p. 528.

⁴¹ For 523, there is no authority whatever, except a conjecture of Colgan, that Lamh-glan died in said year. But he was a different person altogether from the present saint.

⁴² As to 530, the foundation for this date is still mere pitiful. Colgan quoted Ussher as stating that Nennidhius was living in the island about 530. Archdall seems to have understood Colgan's words, as if these meant, that he died in said year.

⁴³ "The fact is that the year of his death is unknown; but it must have been long after 530. In some calendars his festival is assigned to the 16th, in others to the 18th of January." Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., § xi., n. 173, pp. 55, 56.

⁴⁴ See an admirable article referring to this subject by Richard Rolt Brash, M.R.I.A., on "The Precious Metals and Ancient Mining in Ireland."—"Journal of the Royal Historical and Archæological Association of Ireland." Fourth Series, A.D. 1871, vol. i., part ii., pp. 509 to 534.

⁴⁵ See Ward's "Vita S. Rumoldi," p. 160.

⁴⁶ Archdall tells us, that the situation of the church being highly inconvenient, in the reign of Queen Anne, it was removed to Drummenagh, on the mainland and in the same parish. See "Monasticon Hibernicum," pp. 262, 263.

⁴⁷ There is an interesting wood-engraving of this cross, in Mr. Wakeman's work already quoted. See *ibid.*, p. 79.

⁴⁸ Such is the opinion of Mr. Wakeman.

⁴⁹ This enclosed church, cross and domestic buildings.

sepulchre, belonging to the Tuatha de Danann era.⁵⁰ Few traces of the ancient monastic establishment remain : all now is a scene of ruin and desolation :—

"The sacred tapers' lights are gone,
Grey moss hath clad the altar-stone,
The holy image is o'er-thrown,
The bell has ceased to toll.
The long-ribbed aisles are burnt and shrunk,
The holy shrines to ruin sunk,
Departed is the pious monk,
God's blessing on his soul."⁵¹

ARTICLE III.—SAINTS SCOTH, FEAMMOR, BLATH AND ANA, FOUR VIRGINS OF CLUAIN-GREANACH. While unable to identify the place where these virgins lived, it seems equally difficult to determine their period. It is not likely, however, that all were contemporaries. In reading the Martyrology of Donegal,¹ we find mentioned, as having festivals celebrated on this day, Scoth,² Feammor, Blath, and Ana, four virgins of Cluain-greanach. In the table this place is printed Cluain-grencha. An entry of these saints is found in the Martyrology of Tallagh,³ at the 18th of January ; but the two foremost ones, Scoth and Femmair, are united in one passage, without mention of any locality, while after the entry of two other saints, the names of Blath and Ana of Cluain Grenaich follow. However separated during life's days or by residence they may have been, in heaven they are united, and their charity for sojourners yet on earth is exerted in joint intercession on this their common festival.

ARTICLE IV.—ST. COPPA OR COBBA, VIRGIN, DAUGHTER OF BAEDAN. [*Possibly in the Fifth Century.*] The silence of history has obscured many a career, which if better known must command the respect of the good. A festival in honour of Cobba, daughter to Baetan, is recorded in the Martyrology of Tallagh,¹ at the 18th of January. Nor do we find further notices of her in the later calendars. Coppa, virgin, and a daughter of Baedan, is entered in the Martyrology of Donegal,² on this day of the month. In the acts of St. Patrick, it is said he left a Cipia,³ the mother of Bishop Bite, at the church of Elphin.⁴ Colgan seems to doubt whether this holy woman—whom he classed among those veiled by St. Patrick—was not identical with the present St. Coppa or Cobba.⁵

ARTICLE V.—ST. MÖCHUA. In the Martyrology of Donegal,¹ Mochua is simply recorded, as being venerated on this day. Chua was probably the

⁵⁰ See *ibid.*, pp. 79, 80.

⁵¹ Rediriva. Quoted by O'Shea in his "Guide to Spain."

ART. III.—¹ Edited by Drs. Todd and Reeves, pp. 20, 21.

² In the table superadded to this work, her name has affixed the Latin appellation *Flora*, as the Irish word *Scoth* means a flower. See *ibid.*, pp. 472, 473.

³ Edited by Rev. Dr. Kelly, p. xiii. In the Franciscan copy we find these four names separated, thus in one line we read Scoth agus Femmair, and apart we have blath agus Ana i cl. . . . Spenach.

ART. IV.—¹ Edited by the Rev. Dr. Kelly, p. xiii. In the Franciscan copy we

find Cobba, i. e. Baetan.

² Edited by Drs. Todd and Reeves, pp. 20, 21.

³ See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. xxxix., pp. 134, 135.

⁴ The parish of Elphin, with its various townland denominations, is represented in the barony and county of Roscommon. See "Ordnance Survey Townland Maps for the County of Roscommon," Sheets 22, 23.

⁵ See "Trias Thaumaturga," n. 78, p. 176, Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 270.

ART. V.—¹ Edited by Drs. Todd and Reeves, pp. 20, 21.

original of his name, the epithet "mo" having been prefixed, as a term of endearment. Mochua is mentioned in the Martyrology of Tallagh,² at the 18th of January. Nothing more seems on record regarding his family or the place where he was venerated.

ARTICLE VI.—ST. ROTTAN. [*Possibly in the Fifth Century.*] The Lord is our advocate and he asks for us, are words used by holy St. Patrick in his Confession. In Father Henry Fitzsimon's "Catalogus aliquorum Sanctorum Hiberniæ," Rodanus, a bishop, is found classed.¹ We read in the Martyrologies of Tallagh² and of Donegal³ that Rottan had a festival on this day. Who he was has not clearly transpired. There is a Rodan,⁴ said to have been St. Patrick's shepherd or herdsman, who was afterwards consecrated bishop.⁵ He led a very holy life, while tending his herds in the fields. His occupation left him time for prayers and retirement. His herds grazed quietly too while addicting himself to study, he was preparing for a higher pastoral charge. There is a noticed saint of the name—and he does not appear to be identical—who is alluded to in St. Patrick's Tripartite Life, as a presbyter, left at the church of Sencheall Dumhaige, in the territory of Hua-Nolella.⁶ The last-named of these holy men is said to have been a noble. The region in which his church was placed is better known under the designation of Tir-oilill, situated in the county of Sligo.⁷ This was so called from a Prince Oilill,⁸ and it is the district now represented by the barony of Tirerrill.⁹

ARTICLE VII.—FEAST OF ST. PETER'S CHAIR AT ROME, AND FEAST OF THE DEATH OF THE BLESSED VIRGIN MARY, OBSERVED IN THE ANCIENT IRISH CHURCH. In the Leabhar Breac version of St. Ængus' Felire, the following festivals are noted, in connexion with our early Irish Church:—

d. u. x. kl. moṛais petair apṛtail
 iṛuaim ṛas iṛ tōxu
 lār in lēth iṛ uairlū
 bār moṛ mathar iṛu.

The foregoing Irish stanza, which he supplied, has thus been rendered into English, by Professor O'Looney:—

d. u. x. kl. "The magnification of Peter the Apostle
 In Rome, it is a saying most noble,
 With the still nobler solemnity—
 The death of the Mother of Jesus.

From the foregoing it is manifest, that the Irish Church of the eighth century had observed that festival, which commemorates the foundation of

² Edited by the Rev. Dr. Kelly, p. xiii. In the Franciscan copy, his commemoration is united with that of the succeeding saint, thus, mochua aḡur rotan.

ART. VI.—¹ See O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xii., p. 56.

² Edited by the Rev. Dr. Kelly, p. xiii.

³ Edited by Drs. Todd and Reeves, pp. 20, 21.

⁴ O'Sullivan mentions him, lib. viii., cap. viii. Colgan remarks that, according to the Martyrology of Tallagh, his feast was celebrated on this day; although, according to

Marianus O'Gorman—and more truly—it must be assigned to the 24th of August.

⁵ See Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. cxlii., and n. 150, pp. 96, 115.

⁶ See *ibid.*, Septima Vita S. Patricii, pars. 11, cap. xli., xliii., and nn. 80, 83, pp. 135, 176.

⁷ See Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," p. 185, n.

⁸ See O'Flaherty's "Ogygia," pars. iii., cap. lxxix., p. 374.

⁹ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (n), p. 32.

the Chair of St. Peter, Prince of the Apostles, at Rome. In the most ancient of martyrologies, now known to exist,¹ and attributed to St. Jerome, the feast of St. Peter's Chair is entered. From this, too, our early ecclesiastics noted remarkable festivals, besides those peculiar to their own country. Besides such a festival, the Death, Deposition, or Dormition of the Blessed Virgin Mary, was kept on this day,² as distinguished from the feast of the Assumption,³ on the 15th day of August.⁴ Some of the Fathers revered her memory to that degree, they denied she died at all,⁵ and asserted she was transferred to eternal life, God thus crowning His other favours to her, by exempting her from the common lot of humanity. But this opinion is generally deemed wholly inadmissible; for it can hardly be supposed, she obtained a privilege, denied to her Divine Son.⁶ It is universally admitted by all Catholic divines, and believed by the faithful at large, that after the Holy Virgin's death, her immaculate soul was immediately transferred to bliss eternal.

ARTICLE VIII.—ST. AEDAMAIR, VIRGIN, DAUGHTER OF AEDH. [*Possibly in the Fifth Century.*] The manners and morals of the Irish people were chastened and refined most rapidly, after the introduction of Christianity. Schools in which science and learning were cultivated grew on all sides, while monasteries and convents fostered religious discipline and piety. Eadhamair, virgin, daughter of Aedh, is recorded in the Martyrology of Donegal,¹ on this day of the month. A nearly similar entry is registered, in the Martyrology of Tallagh,² at the 18th of January. Jocelyn mentions a St. Cathuberis, an abbess. She is said to have been the first of all the Irish ladies who took the veil from St. Patrick.³ She had a nunnery at a place denominated Cruim Duchan,⁴ where many holy virgins were subject to her rule. To her charge, St. Patrick commended Cynnia, a holy virgin.⁵ In a subsequent passage of his work, Jocelyn calls Cathuberis by the name of Ethemoria, and she is represented as having been present with St. Brigid and St. Patrick, at a place near Downpatrick, shortly before the apostle's death. She appears to have survived him. Colgan thinks the Eindambria or Edamaria, commemorated in our Calendars, on this day, may be the holy virgin indicated.⁶ In Henry Fitzsimon's "*Catalogus aliquorum Sanctorum Iberniæ*," Cathuberis, Abbatissa, is specially noticed, but no date has been assigned for her festival.⁷ In the Tripartite Life of St. Patrick, this virgin's name is written Cetamaria,⁸ of Drom-Dubhain. Again we find her called

ART. VII.—¹A copy, referred to the time, if not to the pen, of St. Willibrord, is preserved at Epternac. This may have been taken from Ireland in the seventh century, when Willibrord left it to undertake his mission to the Frisons.

²The exact place and time of her death are not yet determined.

³Likewise called the "transitus," or Passage.

⁴This has been a very ancient feast in the Church, although the date of its institution has not been discovered.

⁵Among these was St. Epiphanius.

⁶See an admirable article on "The Feast of the Assumption," in the "Catholic Cabinet and Chronicle of Religious Intelligence," vol. i., n. 4, pp. 218 to 225.

ART. VIII.—¹Edited by Drs. Todd and

Reeves, pp. 20, 21.

²Edited by the Rev. Dr. Kelly, p. xiii. In the Franciscan copy, we find at this date the entry *aedamair*, i.e. *Aeda*.

³See "*Trias Thaumaturga*," *Sexta Vita S. Patricii*, cap. lxxix., p. 83. Again, he seems to confound her with an Ethembria. See *ibid.*, cap. clxxxviii., p. 107.

⁴This place cannot be identified, under such a form, which from the sequel appears to be incorrect.

⁵See her acts at the 1st of February.

⁶See *ibid.*, n. 83, p. 112, and n. 181, p. 116.

⁷See O'Sullivan Beare's "*Historie Catholice Iberniæ Compendium*," *tomus i.*, lib. iv., cap. xii., p. 53.

⁸See "*Trias Thaumaturga*," *Septima Vita S. Patricii*, pars iii., cap. vii., p. 150.

Cectumbria and Cectamaria. Under these forms, the name does not occur in our calendars; but it has been conjectured, that errors may have crept into the old codices,⁹ which have served to disguise or distort her real appellation. Elsewhere Colgan identifies Drum-Dubhain with a Church, near Clogher,¹⁰ where the remains of seven holy bishops reposed.

Nineteenth Day of January.

ARTICLE I.—ST. BLAITMAIC OR BLATHMAC, OF IONA, MARTYR.

[EIGHTH AND NINTH CENTURIES.]

SOME individuals are heroic in action: others in patient suffering. This noble saint, whose memory is held in honour on the 19th day of January, justly deserves the meed of praise for his fortitude under both aspects. Blaitmaic's biography has been elegantly composed, in Latin hexameter verses, by Walafridus or Galafridas Strabo,¹ a learned Benedictine monk, who died A.D. 847. This celebrated writer was an accomplished mediæval poet.² His greatly admired composition was written at the instigation of a venerable superior, Felix, and it appeared, most probably, some short time after the tragic but glorious death of the noble subject, suggesting Strabo's fine poem.³ We are unable to state, on whose authority events associated with the life of Blaitmaic depend, as they are metrically narrated by Strabo; but, it is probable, they had been taken from some relation given by monks connected with Iona monastery.⁴ These informants, too, might have had a personal knowledge concerning the martyred Christian hero, and even of the circumstances attending his death. His interesting acts have been frequently written, in various forms, as well in prose⁵ as in verse.⁶

St. Blaitmaic or Brah Mac, which name, according to Strabo and Bollandus, means "the beautiful son,"⁷ seems to have been gifted with singular graces, even from his very infancy.⁸ This child, the delight of his parents,

⁹ See *ibid.*, n. 83, p. 112.

¹⁰ See "Acta Sanctorum Hiberniæ," i. Februarii. Vita S. Cinnix sive Kinnix, n. 12, p. 235.

ART. I.—¹ He was a monk of Fulda, afterwards a dean at St. Gall, then he became abbot at Richenaw or Ringau, near Lake Constance. All of the foregoing religious houses were founded by holy Irishmen, who were missionaries on the continent of Europe.

² See Bishop Challoner's "Britannia Sancta," part i., p. 67.

³ In the "Curus Completus Patrologiæ," the works of Walafridus Strabo will be found printed. The second tome of these works contains the tract in question, pp. 1043 to 1046.—See toms cxiii.

⁴ The life of Blaitmaic is given by Pinkerton in his "Vitæ Antiquæ Sanctorum," p. 459.

⁵ In Butler's "Lives of the Saints," we find at January the 19th some notices of St. Blaitmaic, abbot. These are brief, and

notwithstanding quite incorrect.

⁶ In the "Acta Sanctorum Ordinis S. Benedicti" occurs the life of St. Blaitmaic, Martyr, with companions, in Latin hexameter verse, toms iv., pp. 439 to 442. Likewise, in the great Bollandist collection, "Acta Sanctorum," Januarii, toms ii., pp. 236 to 238.

⁷ "Cujus honorandum nomen sermone Latino,

"Pulcher natus adest: meritoque probabilis illo

"Nomine dignus erat, Patrem qui cunctipotentem

"Elegit, pulchroque Deum quæsit amore."

—Strabo, Vita S. Blaitmaici, sec. ii.

⁸ In the "Antiquæ Lectiones" of Canisius, toms vi., and "nova editio," toms ii., parte ii., p. 201, as also in Messingham's "Florilegium Insulæ Sanctorum," p. 399, such particulars are stated, in the metrical acts of this saint, by Strabo.

was of royal extraction and of noble birth.⁹ He was born in Ireland, most probably about, or after, the middle of the eighth century.¹⁰ St. Blaithmaic was prospective heir to his father's possessions;¹¹ the ornament and hope of his family and country. At an early age, he was distinguished for almost every virtue and merit. He is described as being of sound judgment, prudent, a great lover of holy purity, and humble, notwithstanding his exalted birth.¹² The innate nobility of his soul surpassed that of his race.¹³ Accomplishments were not wanting, to add a royal grace to his character: sober and circumspect, he was pleasing in mien and agreeable in disposition. Although remaining in the world, he was not one of this world's votaries.¹⁴ He had resolved upon devoting himself wholly to religious services, but kept this secret locked up within his own breast, until such time as he could most conveniently put his resolution into practice. Without his father's knowledge, Blaitmaic withdrew privately to a monastery, where he practised all exercises of a monastic life, until his retreat was discovered. Hereupon, the fond parent, who loved his son according to the instinct of worldlings, repaired to this monastery, and he brought a band of friends and acquaintances, whose exertions and entreaties, it had been supposed, must have exercised great influence in changing Blaitmaic's purpose. Besides the chiefs and people, a bishop and several abbots united their persuasions with those of his father, to induce the saint to resume his former rank. But the pious prince resisted all these solicitations, and persevered in his happy course of life.¹⁵

He looked upon himself as the servant to all religious in the monastery, although esteemed beyond expression by his fellow-cenobites. He was distinguished by religious silence, and by the observance of monastic discipline; by attentive study of the Sacred Scriptures and books of ecclesiastical science; he edified all with his conduct and conversation. In due time he was made superior of the religious community;¹⁶ and this band of religious he governed more by example than by precept. Christ Jesus was the sole object of his praise and glory, as of his discourse and allusions. Peace was his shield, prayers were his coat of mail; patience was his field for victory, and the Word of God his sword: mildness characterized his conduct towards the monks; he became all things to all of them, that he might gain all to Christ. He was ever hopeful and loving; practising every virtue and avoiding every imperfection; and ever referring his actions to the great Author of our

⁹ Without giving the date of his festival, Convexus thus refers to this saint:—"S. Blaithmac, princeps, hæres regni, et inclytus martyr, in insula Eo." See O'Sullivan Beare's "*Historiæ Catholicæ Ibernæ Compendium*," toms i., lib. iv., cap. x., p. 48.

¹⁰ Henry Fitzsimon, citing "*Antiquum Lectiones*," tom. vi., p. 575, states, that St. Blaithmac lived about the year 912.—See *ibid.*, cap. xii., p. 52. This date is later, however, than has been allowed by other writers, and long after the period when Strabo, the biographer of St. Blaithmaic, died.

¹¹ "In the Irish annals and calendars his father is called Flaun; but it is not stated what principality he had. Colgan conjectures that he was one of the southern Neills, princes of Meath, because the names Flaun and Blaithmaic were rather common in that family."—Lanigan's *Ecclesiastical History of Ireland*, vol. iii., chap. xx., sec. xi., n. 121, p. 255.

¹² Hugh Menard calls him "*filium Regis*

Hiberniæ." The *Annals of Clonmacnoise* and of *Senat mac-Magnus*, at A.D. 823, concur.

¹³ The *Martyrologies of Tallagh* and of *Marianus O'Gorman*, as also St. *Ængus'* commentator on the *Felire*, represent him as the son of Flann.—See Colgan's "*Acta Sanctorum Hiberniæ*," xix. *Januarii*, n. 2, p. 129.

¹⁴ The poem of Strabo states:—

"*Tractabat laicus, quod clericus efficiebat.*"

—"Vita S. Blaitmaici."

¹⁵ See Mabillon's "*Annales Ordinis S. Benedicti*," toms ii., lib. xxvi., sec. xxvii., pp. 309, 310.

¹⁶ This is stated by Strabo:—

"*Sicque vigens doctrinarum, morumque nitore,*

"*Agmina multorum rexit veneranda virorum.*"

—"Vita S. Blaitmaici."

Where this religious institute was has not been stated, but it seems to have been in some part of Ireland.

being. Thus his example brightened as a beacon, before the eyes of his disciples; and these latter progressed towards perfection, under the directing zeal of their saintly superior.

Our saint burned with a desire of martyrdom; and to attain this object, he had often attempted to visit strange lands, but had been prevented by his people. On a certain occasion, Blaitmaic thought to effect his retreat under cover of night, and through a secret path. He was accompanied by a small band of disciples, but the fugitives were arrested and brought back. However, his wishes were at length gratified, for he contrived to escape from his native country.¹⁷ Blaitmaic directed his course to Iona, the "sacred isle" of Columba.¹⁸ The Danish ravages had been frequently directed against the shrines and altars of unprotected religious, that peopled this known island. But, in a knowledge of this fact, Blaitmaic grounded his hopes for securing to himself the palm of martyrdom. He had been gifted from on High with a spirit of prophecy. Hence, before a hostile irruption, which took place after the commencement of the ninth century, Blaitmaic predicted to his companions, in Iona monastery, a storm, which was about to burst upon them.¹⁹ This seems to have occurred during the incumbency of Diarmait,²⁰ the twentieth abbot in succession²¹ to the great St. Columkille.

Before the northern pirates, with their fleet, had reached the shores of Columba's sacred isle, Blaitmaic called the monks together, addressing them as follows:—"My friends, consider well the choice which is now left you. If you wish to endure martyrdom for the name of Christ, and fear it not, let such as will remain with me arm themselves with becoming courage. But those who are weak in resolution, let them fly, that they may avoid impending dangers, and nerve themselves for more fortunate issues. The near trial of certain death awaits us. Invincible faith, which looks to a future life, will shield the brave soldier of Christ, and the cautious security of flight will preserve the less courageous."²² These words were received by the religious with resolutions suited to the confidence or timidity of each individual. Some resolved to brave the invaders' fury, together with their holy companion. Some betook themselves to places of concealment, until this hostile storm had passed.²³

On the morning of January the 19th, A.D. 823,²⁴ 824, or 825,²⁵

¹⁷ The year in which he departed from Ireland does not appear to have been recorded.

¹⁸ The poem states:—

"Insula Pictorum quædam monstratur in oris

Fluctivago suspensa salo cognominis Eo,
Qua sanctus Domini requiescit carne Columba:

Hanc petiit voto patiendi stygmata Christi."

—"Vita S. Blaitmaici."

¹⁹ Applicable to such a prophecy are the following spirited lines, from Motherwell, in his magnificent poem, which is so well known as "The Battle Flag of Sigurd":—

"The eagle hearts of all the North have left their stormy strand;

The warriors of the world are forth to choose another land!

Again, their long keels sheer the wave,
their broad sheets court the breeze;

Again, the reckless and the brave ride
lords of weltering seas.

Nor swifter from the well-bent bow can
feathered shaft be sped,

Than o'er the ocean's flood of snow their
snoring galleys tread."

²⁰ See Dr. Reeves' edition of Adamnan's "Life of St. Columba." Additional Notes, o, pp. 388 to 390.

²¹ His rule at Iona commenced A.D. 815, and continued after A.D. 831.

²² See Bishop Challoner's "Britannia Sancta," part i., p. 68.

²³ Mabillon, in his "Annales Ordinis S. Benedicti," tomus ii., lib. xxvi., sec. xxvii., A.D. 793, mistakes when he assigns the martyrdom of our saint to that year.—See pp. 309, 310. Yet he is more generally followed as an authority by Continental historians than our own Colgan, who is a much safer guide in dates and particulars, regarding Irish ecclesiastical history and biography.

²⁴ According to Dr. O'Donovan's "Annals of the Four Masters," vol. i., p. 436.

²⁵ In extracts from the "Annals of Ulster," given by the Rev. James Johnstone, the following entry occurs:—"824. Blachan McFlan murdered in I—Colm—kíl, by the Gáls."—"Antiquitates Celto-Normannicæ," p. 63.

St. Blaitmaic, robed in vestments of his order, had been engaged in celebrating the Holy Sacrifice of Mass.²⁶ Whilst he offered up the Immaculate Host, he stood as a self-immolated victim, prepared for sacrifice. The band of his faithful religious, anticipating a coronal of martyrdom, knelt around: with tears and prayers they besought mercy and grace, before the throne of God. This truly must have been a sublime spectacle, and one never yet surpassed in the records of human heroism. Whilst engaged in these services, the loud shout of their destroyers was thundering without the church.²⁷ The Pagan and pirate Danes²⁸ rushed in through its open doors, threatening death to the religious; and, almost immediately afterwards, these barbarous threats were put in execution. The monks, expecting this irruption, had the precaution to remove a rich shrine, containing St. Columba's relics, from its usual place. They buried it under ground, so that it might thus escape the profanation of those savage invaders. That rich prize was what the Danes chiefly sought. They urged Blaitmaic to show them the place of its concealment.²⁹ But our saint, who knew not the particular place where it was buried, with unbending constancy of mind, opposed himself to this armed band. Although unarmed himself, he put forth some futile efforts of strength to stay the ravages of his enemies. He cried out, at the same time:—"I am entirely ignorant regarding those treasures you seek for, and where they are buried. But, even had I a knowledge of all this, my lips should yet be closed. Draw your swords, barbarians, take my chalice, and murder me. Gracious God, I humbly resign myself to Thee." The barbarians immediately hewed him into pieces with their swords: and with more diabolical rage, because they were disappointed in their expectations for obtaining spoil.³⁰ At this time the Abbot Diarmait was probably absent from Iona, and the holy martyred priest, it would seem, worthily represented the superior's authority among the religious. The body of Blaitmaic was buried in the place where his glorious crown of martyrdom had been obtained, according to his biographer, Strabo; and many miracles were afterwards wrought, in favour of several persons, through the merits and intercession of this great soldier of Christ. He appears to have had a double festival: one on this day,³¹ and another on the 24th of July.³² We have not been able to discover whether our saint ever enjoyed any superior dignity at Iona; but it would seem, from the preceding narrative, that he exercised considerable influence,

²⁶ Dr. Reeves has this martyrdom recorded at A.D. 825.—See his *Adamnan's "Life of St. Columba."* Additional Notes, O, p. 389.

²⁷ In Whittier's "*Poetical Works*," this situation is thus correctly, although fortuitously, described:—

"Iona's sable-stoled Culdee
Has heard it sounding o'er the sea,
And swept with hoary beard and hair
His altar's foot in trembling prayer."
—"Legendary Poems." *The Norsemen*, p. 67.

²⁸ See Father Stephen White's "*Apologia pro Hibernia*," cap. iii., p. 23, and cap. v., p. 59.

²⁹ It seems to have eluded their search, for in A.D. 829 the Abbot Diarmait brought the relics of St. Columkille to the mainland of Scotland, and A.D. 831 he removed them to Ireland.

³⁰ In the old Litany, sung in solemn pro-

cession by the Culdees of Dunkeld, in Scotland, among the list of holy martyrs we find the invocation, "S. Blaitmach et socii ejus Monachi crudeliter a Danis infidelibus interfecti," and the response, "Orate pro nobis."—See Bishop Forbes' "*Kalendars of Scottish Saints*," Appendix to Preface, p. lviii.

³¹ This saint is venerated abroad on the 19th of January.

³² In the Martyrologies of Donegal and of Tallagh his feast is set down on the 24th of July. This latter, perhaps, was some translation of his relics. The late Professor O'Curry appears to have made a mistake when he states that Blaitmaic, son of Flann, was entered in the Martyrology of Famlacht, and that he died for the faith at Iona, on the 19th of July, 823; he must have intended to write January, or the 24th of July.—See "*Lectures on the Manuscript Materials of Ancient Irish History*," Lect. xviii., p. 362.

over the minds of his brethren, on that island. We are told that in the Irish language this saint is called Blathmhac.³³ The first syllable of this compound name has an equivocal signification. Blath, when pronounced long, has the literal meaning, "a flower,"³⁴ and the metaphorical signification, "beautiful;" when pronounced short, it is rendered into the English words, "honour" or "fame." The word Mhac is Anglicized "son."³⁵ Truly was this heroic man named. For not alone was he the son and heir apparent to his father's temporal possessions, but he became one of God's glorified children, secured in the enjoyment of a heavenly inheritance. He plucked the flower of martyrdom with unbending constancy, and he blooms with distinguished brilliancy, "as the apple-tree among the trees of the woods."³⁶ His memory deserves to be honoured in the Church, since he achieved a distinguished reputation. This is one, likewise, which no concurrence of events can ever tend to tarnish or destroy.

ARTICLE II.—ST. FACHTNA, BISHOP OF NUACHONGBHAIL. The writer of a pleasing volume, which has lately appeared, invests the cloistered life with peculiar interest, and exhibits the social blessings dispensed by religious houses, when they stood as bulwarks for the people, against the tyranny of rude barons and rapacious kings.¹ These remarks have a general reference to other lands besides our own: but they bear even an application to the disappearance of such houses in our island. Fachtna, Bishop of Uachongbhail, has Reidbaircend appended in the published Martyrology of Tallagh.² This bishop is mentioned as having had a festival at the 19th of January. In the unpublished copy of this calendar, we find a list of twenty-eight foreign saints preceding the entry of his name, which is the first among our native saints there recorded.³ Under the head of Ua Congbhail, Duaid Mac Firbis enters Fachtna, a bishop, from this place,⁴ by which we must probably understand, he presided there in that capacity.⁵ Some difficulty must be found in the attempt to identity his locality, or the time when he lived. In the Martyrology of Donegal,⁶ we find entered, on this day, Fachtna, bishop, of Nuachongbhail. Cuimin of Coindeire speaks of a certain Fachtna; but he does not name him from any church, and he gives that saint no particular title or distinctiveness. Yet, whoever he was, Cuimin says, that he used to instruct all with lights, and that he never said a word but what was pleasing to God. Were the name of his place to stand for one single spot in Ireland, it might be the easier identified. The position of one Nuachongbhail is described as being on the banks of the Boyne, ten miles from Drogheda, and five from Trim. The Book of Nuachongbhail is numbered among the lost Books or Annals of Ancient Ireland.⁷ Long before the English invasion, a monastery was

³³ This name, which is a common one, derived from *blath*, *flor*, and *mac*, *filius*, may be Latinized *Florigenus* or *Florentius*. The Index of the Calendar of Donegal represents it by *Florigenius* and *Florus*, as it does *blath* by *Flora*.—See Rev. William Reeves' "Adamnan's Life of St. Columba," n. (y), p. 389.

³⁴ See Bishop Forbes' "Kalendars of Scottish Saints," p. 280.

³⁵ See Colgan's "Acta Sanctorum Hiberniæ," xix. Januarii, n. 3, p. 129.

³⁶ Canticle of Canticles, ii., 3.

ARTICLE II.—¹ See Elizabeth M. Stewart's "Cloister Legends; or, Convents and Monasteries in the Olden Time." New York.

² Edited by Rev. Dr. Kelly, p. xiii.

³ This entry reads *ƿachtƿna ep on uachong bair ƿero bairƿero*.

⁴ See "Proceedings of the Royal Irish Academy," Manuscript Series, vol. i., part i., pp. 132, 133.

⁵ William M. Hennessy adds, in a note, "supposed by some to be Navan, county Meath."

⁶ Edited by Drs. Todd and Reeves, pp. 20, 21.

⁷ See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Irish History," Lect. i., p. 13; Lect. ii., p. 44. If these books be recovered, much light will be thrown on our history.

founded here ; and it is supposed the Augustinian monastery, erected in the twelfth century, stood on its site.⁸ When the place is otherwise undistinguished, it is generally thought to mean Navan, in the county of Meath;⁹ but there are various localities in Ireland likewise called Nuachongbhail,¹⁰ or Noughaval, as the following list proves. In the Queen's County, near the town of Stradbally, is Oakvale,¹¹ as now locally spelled and pronounced. It was formerly called Nuachongbail, but it is now found written Oughaval.¹² Here, within



Oughaval (Nuachongbhail), Queen's County.

an antique graveyard, are the remains of an old church, which dates its origin to the sixth century.¹³ Only the foundations of this can be traced ; for a heavy and rather modern pile of building now occupies the site. A featureless side wall extends for some length on the east side, and it forms the continuation, on that quarter of this structure.¹⁴ On the other, or west side, a long but a lower wall extends to a square and ruinous tower.¹⁵ This is rudely constructed. It is of considerable height, and several centuries have lapsed since it had been first erected. Immediately beneath the low wall may be

⁸ See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. xxvi., p. 150, and chap. xxxv., pp. 222 to 255.

⁹ This town is marked on the "Ordnance Survey Townland Maps for the County of Meath," Sheet 25.

¹⁰ See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n. (s), p. 109.

¹¹ It is, however, spelled Ougheval on the "Ordnance Survey Maps for the Queen's County." Sheet 19.

¹² On the variations of this local denomination, the reader may consult Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part i., chap. ii., pp. 25, 26.

¹³ For a fuller account of this place, the reader is referred to the Life of the

Patron, St. Colman Mac Ua Laoighse, whose feast occurs on the 15th of May.

¹⁴ On the exterior of this wall is inserted a mural tablet. This bears a lengthened mortuary inscription, to the memory of a gentleman, a friend to the former members of the Cosby family, and who died at Stradbally Hall early in the last century. Covered, for the most part, with dry yellow lichens is this mural tablet. Owing to this cause, as also to its elevated position, it is illegible from the ground to the spectator. A ladder, procured by a farmer living near, enabled the writer to read and copy the inscription.

¹⁵ The accompanying engraving, by Mr. Gregor Grey, of Dublin, is after a sketch taken by the author, on the spot, in July, 1873.

seen a line of rude masonry, almost on a level with the ground. Whether the latter fragments be a portion of the earliest foundations or not may well be questioned. The writer knows of no instance in which a square tower of the sixth century is shown to have existed in Ireland to the present day. It is certainly of much more ancient date than the adjoining tasteless, yet imposing, pile of building. This same remark will hold good regarding the fragmentary foundation walls, which run out from this tower. The heavy pile of masonry, intended to represent an ancient church, was erected to serve as a mausoleum for the Cosbys' family, and to cover their place of sepulture. It has a pointed low gable on the north side. A large open window, in three different compartments, having circular headings and cut-stone mouldings, is in the upper section. The centre compartment exceeds the other side openings, both in height and width. There are three recessed formations in each of the side walls, having circular headings. Beneath each arch are semi-circular openings through the walls. The recesses are very deep, while massive square buttresses, projecting between them, support on the inside a large dome-roof of heavy masonry. This presents an angular ridge on the exterior. Immediately beneath this dome there is an elevated floor, and this again surmounts a sort of crypt, dimly lighted by lateral and end openings through the lower part of the walls.¹⁶ A door, closed with masonry on the exterior, affords admittance; but only when the wall is removed on the occasion of family funerals.¹⁷ Long before the writer became familiarized with the authentic history of this ruinous structure, it had been associated in his memory with strange wild legends and ghost stories, related by the peasantry of that neighbourhood. He can also well recollect when its walls were almost denuded of ivy, which at present covers them, especially on the outer sides, in dark and tressy luxuriance.¹⁸ From the site of Oughaval graveyard, which crowns a fine ascent of ground, Stradbally,¹⁹ with its incomparably beautiful

¹⁶ A large stone mausoleum occupies a considerable portion of the crypt. That, too, has long since been filled with coffins, belonging to deceased members of the Cosby family.

¹⁷ During late years additional compartments have been constructed for the reception of those bodies more recently interred. The writer has been informed that, owing to the peculiar dryness of the crypt, resting on a fine limestone subsoil, as also owing to the exclusion of external air, the coffins and bodies, lying within those closely-sealed stone receptacles, are exceedingly well preserved.

¹⁸ On revisiting this spot in 1870, after some interval of absence, the very ancient and interesting "cashel," once faced on the outside with lichen-crusts and large limestones, of a superior building quality, and breasted on the interior by a wide supporting mound of earth, had completely disappeared, leaving only a broad, level, and grass-denuded stripe of soil to indicate its former position. Within a still narrower circle, rows of finely-grown beeches still sheltered the graves, as of old; however, the union poor-law guardians—to the regret of archæologists and men of true taste—had enclosed the burial-ground with a stone wall. While enlarging the boundaries, to guard against over-crowding, or while extending

gravelled walks, or planting yew and cypress trees for ornament within, it would have been quite possible to serve every useful purpose, and to have added greatly to picturesque effect, had the historic "cashel"—possibly constructed, in part, by the hands of St. Colman in the sixth century—been suffered to remain, with a single passage through it to the newly-opened ground. A deeply-sunk fence, with a high crowning of flowering hawthorns, as a boundary, would prove more secure, be more pleasing to the eye of taste, and be less expensive to the ratepayers. In the absence of commissioners for the preservation of our ancient monuments, our local boards should learn not to perpetrate what Cobbett called "improvements for the worse." Not alone the peasantry, but the gentry, of Ireland have yet to learn and feel regarding the irreparable mischief of destroying sacred and ancient monuments, which should be so greatly prized as relics and evidences of the past. With the further development of antiquarian culture and information, it is to be hoped few such acts of desecration shall again be permitted to occur.

¹⁹ A native of this village, often has the writer gazed, with feelings of indescribable pleasure on the lovely scenes around, and from this point of view, which commands them to great advantage.

and picturesque vicinity, is seen perhaps in the landscape painter's best light. Embosomed in the midst of spreading woods and ornamental demesnes, with a bright river flowing through the valley; hills of romantic outline and varying shades close the distant and nearer prospects. There is another Oughaval at the foot of Croaghpatrick, in Mayo county.²⁰ Again, there is a Noughoval parish in the county of Westmeath²¹ and on the borders of Longford county.²² There is one²³ in the county of Clare.²⁴ In reference to this Noughaval, its Anglicized denomination has been set down as "new take."²⁵ There is another Nuachongbail,²⁶ now known as Faughanvale,²⁷ county of Londonderry.²⁸ The old church in Faughanvale, as it stood in 1836, is very well represented in a sketch by George V. Du Noyer, with the



Faughanvale (Nuachongbail), County Londonderry.

graveyard surrounding it;²⁹ while another pencil-drawing presents us with a more enlarged tracing of the circularly-headed stone framing of the window, as seen from the interior. Besides these, there are two charming ink sketches of the waterfall and scenery on Faughanvale river.³⁰ In the Londonderry

²⁰ See "Ordnance Survey Townland Maps for the County of Mayo." Sheets 86, 87, 96, 97.

²¹ See "Ordnance Survey Townland Maps for the County of Westmeath." Sheets 15, 16.

²² A part of it lies within the barony of Abbeyshrule, in this latter county. See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 443.

²³ See "Ordnance Survey Townland Maps for the County of Clare." Sheet 9.

²⁴ Here were the ruins of an old church, with some other antiquities. See Rev. Robert Gabbett's "Statistical Account of Noughaval and Carrune" in William Shaw Mason's "Statistical Account, or Parochial Survey of Ireland," vol. iii., No. xiii., pp. 281 to 287.

²⁵ See *ibid.*, p. 287. This, however, is

incorrect, and its meaning has been otherwise rendered.

²⁶ Colgan translates it into Latin, "nova habitatio." See "Acta Sanctorum Hibernie," xx. Januarii. Vita S. Fechini, n. 8, p. 141.

²⁷ See an account of this parish in Lewis' "Topographical Dictionary of Ireland," vol. i., pp. 613, 614.

²⁸ This parish is represented on the "Ordnance Survey Townland Maps for the County of Londonderry." Sheets 14, 15.

²⁹ This is now, for the first time, drawn and engraved by Mr. Gregor Grey, and presented in the accompanying illustration.

³⁰ These four views are to be found in the Oblong Book of Londonderry Sketches, vol. ii., pp. 92 to 95. They were intended for engraving, to illustrate the Memoirs on

Letters and Extracts,³¹ we find very little written to throw light on the history or antiquities of Faughanvale parish. The Faughan river, which runs through a portion of this parish, displays along its banks, from Clondermot to its opening on the coast, one of the most delightful tracts in all the county.³²

That the present holy man lived at a very early period seems manifest, since St. Cuimin of Condeire thus writes:—

“Fachtna, the generous and pure, loved
To instruct all with candles,³³
He never said—a fact of grace—
But what was pleasing to his Lord.”

His name is found Latinized *Facundus*, in a table post-added to the Martyrology of Donegal.³⁴ This saint appears to have lived a self-denying, zealous and exemplary life.

ARTICLE III.—ST. OCHTIDE OR OCHTED. However unknown to men, God does not fail to grant great lights to the minds of his faithful servants. Ochted, S., without further designation, is found in the Martyrology of Tallagh¹ at the 19th of January. We have not been able to add any particulars, which might serve to remove the obscurity in which this saint rests. In the Martyrology of Donegal,² we read of Octide merely, as being venerated on this day. Teaching by example, could we but follow in the way pointed out by the saints, no better means can be known for cultivating a truly inner and religious life.

ARTICLE IV.—ST. SUIBHNE, SON OF EOGHAN. The blessed tabernacles of the just are always open for a personal realization of the greatest delights this world can afford, and yet daily experience manifests how few are those who really love to dwell within them. Suibhne, son of Eoghan, occurs in the Martyrology of Donegal¹ on this day. Nothing more is known about him. A nearly similar entry is made in the Martyrology of Tallagh,² at the 19th of January. His period seems to be undiscoverable.

ARTICLE V.—ST. MOLAISSI MAC UA NECTE. Molassi mac h. Nehti is met with, in the Martyrology of Tallagh,¹ at the 19th of January. Notwithstanding the addition of his family or tribe name, we cannot ascertain his locality. According to the Martyrology of Donegal,² Molassi, Mac Ua Necte, had a festival on this day of the month. His austere, self-sacrificing life, and his sanctity, doubtless, have placed him among the good, the great, and the holy, who have honoured our land.

the Irish Parishes, for the Ordnance Survey Department.

³¹ Written to assist in the compilation of Memoirs for the Ordnance Survey Department. Those volumes are now preserved in the Royal Irish Academy.

³² See Rev. G. Vaughan Sampson's "Statistical Survey of the County of Londonderry," chap. i., sec. iv., p. 31.

³³ In a note, Dr. Todd adds, at this word, *candles*, "There is another reading, *pe coinne*, "with chaunts." (See Dr. Kelly's "Calendar," p. 167.) But it is evident from the paraphrase in the text, that our author read *coinnlib*, "candles."

³⁴ See *ibid.*, pp. 410, 411.

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xiii. In the Franciscan copy this entry reads *Ochtri Scí*.

² Edited by Drs. Todd and Reeves, pp. 20, 21.

ARTICLE IV.—¹ Edited by Drs. Todd and Reeves, pp. 20, 21.

² Edited by Rev. Dr. Kelly, p. xiii. In the Franciscan copy we find *Suibni mac Eoghan*.

ARTICLE V.—¹ Edited by Rev. Dr. Kelly, p. xiii. In the Franciscan copy the reading is *Molassi mac h. Nehti*.

² Edited by Drs. Todd and Reeves, p. 21.

ARTICLE VI.—FESTIVAL OF MARY, MARTHA, AND OF BLESSED PAUL. At the 19th day of January, according to the *Felire* of St. Ængus, as found in the *Leabhar Breac*, the following festivals were celebrated in the Church of Ireland. Professor O'Looney has furnished the Irish stanza and its literal translation into English :

e. x. iiii. kl. Eccecht muirne martha
Sorpum laxairii
Lar in feil co noebi
Sen poil eam conani.

e. x. iiii. kl. The death of Mary, Martha,
The sisters of Lazarus,
With the blessed feast
Of old Paul, the mild, the holy.

The latter saint must be St. Paul of the Thebaid, the first hermit, who was venerated on this day in the Church of Tournay, in Belgium, with a double office.¹ Several of the western Martyrologies place his feast at this date, although the Greek Menologies and the Roman Martyrology set down his festival at the 15th of January.² Among the saints passed over by the Bollandists, and referred to other days,³ are St. Mary and St. Martha, the sisters of Lazarus. According to the ancient Martyrology of St. Jerome, as also the Martyrologies of Raban, and Notker, with various MSS., their feast is assigned to this date.⁴ The ancient Irish Church appears from the *Felire* of St. Ængus to have adopted this arrangement.

ARTICLE VII.—REPUTED FESTIVAL OF ST. DUNCADH UA BRAIN, ABBOT OF CLONMACNOISE, ANCHORITE, AND PILGRIM. [*Tenth Century.*] It is more than probable, at the 16th day of this month, the Natalis of this holy man was observed.¹ But in a table, post-fixed to the Martyrology of Donegal, as published by Drs. Todd and Reeves, a commentator on the original MS. has inserted within brackets, and in its proper alphabetical place, the following entry, thus rendered into English : ["Duncadh Ua Brain died 19th Jan., 970 ; according to the Hagiogenesis he was of the race of Maine, son of Niall of the Nine Hostages."]² We may therefore take it for granted, this holy anchorite³ was venerated as a saint by all who knew him.

ARTICLE VIII.—REPUTED FESTIVAL OF ST. FURSEY, ABBOT OF LAGNY, IN FRANCE. [*Seventh Century.*] On the 19th of January, the holy abbot

ARTICLE VI.—¹ St. Marius and his companions were only in a secondary manner commemorated there at this day. The Bollandists have placed St. Paul's Acts at the 10th of January. See "*Acta Sanctorum*," tomus i., x. Januarii., pp. 602 to 609, and tomus ii., xix. Januarii., p. 212.

² See Rev. Alban Butler's "*Lives of the Fathers, Martyrs, and other principal Saints*," vol. i., xv. January.

³ See the Bollandists' "*Acta Sanctorum*," tomus ii., xix. Januarii., p. 213.

⁴ By the Bollandists, St. Mary was transferred to the 22nd day of July, where we find the very interesting Acts and Dissertations, "*De S. Maria Magdalena*," pp. 187 to 225, by John Baptist Soller. Tomus v., xxii. Julii. Again, at the 29th of July, the same editor gives a historic com-

mentary, "*De S. Martha, Virgine*," pp. 4 to 13, tomus vii., xxix. Julii. See "*Acta Sanctorum*."

ARTICLE VII.—¹ Notices of him will there be found.

² See *ibid.* pp. 404, 405.

³ Harris seems to desire, that his readers should infer, this St. Dunchad shut himself up in a Round Tower, although he would not state it was one of those at Clonmacnoise. See Harris' Ware, vol. i. "*Antiquities of Ireland*," chap. xvii., sect. i., pp. 134, 135. Dr. Petrie very conclusively disproves the theory of Harris, in reference to our Round Towers. See "*The Ecclesiastical Architecture of Ireland anterior to the Anglo-Norman Invasion*," part i., sect. iv., pp. 112 to 114.

St. Fursey was venerated with a double office in the church of Artois.¹ The life of this celebrated abbot has been given already, at the 16th of this month.

Twentieth Day of January.

ARTICLE I.—ST. MOLAGGA, OR LAICIN, PATRON OF TEGH-MOLAGGA, COUNTY OF CORK.

[SEVENTH CENTURY.]

CHAPTER I.

INTRODUCTION.—PROPHECIES AND MIRACLES BEFORE THE BIRTH OF ST. MOLAGGA—HIS RACE AND FAMILY—HIS BIRTH AND BAPTISM—HIS EDUCATION—ERECTION OF A MONASTERY AT TULACH MHIN.

EVEN when we discover very old records to elucidate past events and biographies, those authorities are not always reliable, and if we adhere too closely, without further criticism or inquiry, to such misunderstood and hardly authentic accounts, they are apt to lead us astray on various points. A life of this saint, which has been translated into Latin from an Irish MS., Colgan considered to be of great antiquity, and well corroborated by other histories, regarding persons and circumstances mentioned in the biography. He regrets, however, that the tract was so imperfect, while he was obliged to depart sometimes from the order of its narrative, according as he judged this course expedient.¹ It shall be our endeavour, with the comparison of a different biography,² to extract what we have deemed credible from this saint's life,³ and to adhere, for the most part, to Colgan's text and notes, a few particulars being supplied.

Our saint's father was named Dubhligdh, or Dubhligidh,⁴ son to Dubhdiacon, son to Dubhcull, son of Lichta.⁵ It seems doubtful whether or not

ARTICLE VIII.—¹ See "Acta Sanctorum," tomus ii., xix. Januarii, p. 213.

ARTICLE I.—CHAP. I.—¹ He seems to regret, that the copy of this life, which he used, was so defective, especially towards the end; and hence, Colgan requests his readers to excuse the imperfect biography of our saint, which he published, in case some other more correct or perfect copy of it should come to light. See "Acta Sanctorum Hiberniæ," xx. Januarii. Vita S. Molaggæ, n. 1, p. 148.

² This is an English translation, intituled "The Life of St. Molaga, whose first name was Laichin," by Professor Bryan O'Looney, taken from a manuscript in the British Museum, and collated with another Irish version, in the Book of Fermoy—a manuscript now kept in the R.I.A. In some respects, this life is deficient in details, and in other cases, it abounds with statements not contained in the life published by Colgan. Al-

though differing in arrangement, substantially most of the same incidents are related. Even between the British Museum copy and that in the Book of Fermoy, there are found differences in details.

³ It is to be regretted, that in editing this tract, Colgan did not afford his readers, by the insertion of asterisks or other indications, some means for knowing where the original became defective. It appears he, or his assistants, even made alterations at pleasure in the original MS. This very much interferes with the authenticity of his narrative.

⁴ Thus is the name written in Professor O'Looney's manuscript life.

⁵ The descent of our saint is thus traced, in the "Menologic Genealogy," chap. 31, where the ancestors of this Lichta are given as follows:—Lichta, the son of Colla, son to Comscrag, son of Firelche, son to Brian, son of Modhrut.

this Luchta was grandfather to St. Lugacius.⁶ Luchta was considered as head over one of the families or tribes, which branched from Comserag, his grandfather,⁷ and first possessor of that territory, denominated Feramugia,⁸ now Fermoy,⁹ in the present county of Cork.¹⁰ St. Molagga, or Lachinus,¹¹ was also designated Molacus. This, however, is said not to have been the name he got in baptism.¹² His mother bore the name Mioncolla, or Mincollaid.¹³ She is said to have derived her origin from a place called Coenragia.¹⁴ The parents of our saint lived at a place called Liathmuine,¹⁵ or Cloch-Liathmhuine,¹⁶ which was in the neighbourhood of Fermoy.¹⁷ The precise locality is Cloghleadmoney at present, and it is in the parish of Kilgullane, in the barony of Fermoy, county of Cork.¹⁸ Their position in life was an humble one; and it is said, although long united in the bonds of matrimony, they lived to an advanced age without expectation of having children. By mutual consent, they embraced a life of celibacy, for the long period of thirty years. During this whole time, their lives and conversation were most blameless and simple, in the Lord's presence; they were sup-

⁶ St. Lugacius was the son of Lugid, son to Lucta, and to Cailinnia. The other sisters are mentioned by St. Ængus the Culdee, in his treatise on the "Mothers of Irish Saints," num. 85.

⁷ The Cumserag family derives its origin from the celebrated hero, Modh-ruith, son to Fergus Macrogius, King of Ulster. This appears from the "Menologic Genealogy," chap. 31. See also Rev. C. B. Gibson's "History of the County and City of Cork," vol. ii., chap. xxi., p. 464.

⁸ In the Irish life, this place is called Feara muighe feine. Within this territory, belonging to the county and diocese of Cork, the church of Tulach-mhin was situated, according to Colgan. See "Acta Sanctorum Hiberniæ," xx. Januarii, n. 2, p. 148. According to Smith, this territory was a principality of the O'Keefes, who sometimes so enlarged it by conquest, that some Irish manuscripts have included the whole county of Cork under the denomination of Fer-muighe. See "The Ancient and Present State of the County of Cork," vol. i., book i., chap. i., p. 36.

⁹ Feramugia is called at present Roche's and Condon's country. The name is still retained in that of the town of Fermoy. — Dr. Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xviii., § iii., n. 20, p. 84. The ancient name is said to have been Crichal an Caoille, *i.e.*, "territory of caoille" (woodland), according to the ancient tract, known as Forbuis Dromadamghaire, or "The siege of Druim Damghaire," now the Hill of Knocklong, in the county of Limerick. This is contained in the "Book of Lismore;" and to Mr. Joseph O'Longan, an admirable Irish scholar, and a native of this part of Cork, the writer feels specially indebted for a loan of his English translation, with the most valuable and accurate topographical and historical notes appended. These are highly important for illustration of St. Molagga's acts.

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¹⁰ The O'Dugans, descended from the celebrated Druid, Mogh Ruith, were afterwards possessors of this territory. See Dr. O'Donovan's "Leabhar na g-Ceart, or the Book of Rights," n. (f), p. 78. There is an account of Mogh Ruith, in the "Forbuis Dromadamghaire," translated by Mr. Joseph O'Longan, nn. 3, 5 to p. 1.

¹¹ St. David of Wales is said to have conferred this name.

¹² His original name seems to have eluded all researches.

¹³ This is her name, as found in Professor O'Looney's Manuscript Life.

¹⁴ In the document just noticed she is called the "Caillech (old woman) of the Caenraighe." On the father's side, the pedigree of St. Molaga is carried up to Mogh Ruith, as likewise to his ancestor Fergus Mac Roigh and to Meabh Cruachma, in "The Book of Fermoy." Various extracts from this manuscript were kindly procured for the writer by Mr. Joseph O'Longan, who, in conjunction with Professor O'Looney, is at present continuously engaged at the Royal Irish Academy in reproducing and editing some of our rarest and most valuable Irish manuscripts.

¹⁵ There are several places in this county called Liathmhuine. Dr. Lanigan states, he could not identify this place.

¹⁶ Mr. Joseph O'Longan identifies this place with Cloch Leatin. See "Ordnance Survey Townland Maps for the County of Cork," Sheet 19. Translation of the Tract, "Forbuis Dromadamghaire," p. 6, n. 5, fol.

¹⁷ See Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (x), p. 261. Elsewhere Dr. O'Donovan identifies it with Cloch-Liathmhuine, in the parish of Kilgullane, and barony of Fermoy.

¹⁸ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (n), p. 258, and "Index Locorum," vol. vii., p. 78.

ported by the labour of their hands. With pious humility and resignation to the designs of Providence, and with wonderful self-abnegation, they despised the goods of this life, in endeavouring to lay up for themselves treasures in Heaven. Fields which they cultivated adjoined the right hand side¹⁹ of a principal highway, at a place called Ath-Cross.²⁰ On a certain day, St. Cummin Foda, or the Long,²¹ and St. Comdhan, surnamed Mac da Chearda,²² with a number of clergymen, passed by, when they observed this aged couple engaged at the sowing of flax-seed.²³ Curiosity led St. Cummin Foda to enquire if they had any children or grand-children, who could aid them in their labours. Dubhlig answered, that however much he desired this blessing, yet it had pleased God to deprive him of such a comfort. He expressed himself prepared to acquiesce in the designs of Providence; especially since he had reason to hope, that his life had been passed in a blameless manner, before God and man. Delighted with his simplicity and rectitude of heart, as also with the Christian resignation of this humble labourer, St. Cummin predicted that he should yet have a son, who must become a glorious and shining light in his generation, the councillor and director of his country-people in their doubts, and their shield in adversity. When born and baptized, it was stated he should devote himself to the study of literature, in Tulach-mhin, in Arduire.²⁴ Afterwards he should illustrate Scotia Major and Minor with the splendour of his virtues and sanctity. Although, like Abraham of old,²⁵ Dubhlig heard this agreeable promise with doubt, he sought and obtained a blessing from those servants of God; and on their departure, the pious couple resolved in mind what had occurred, and such promises as had been made. Uncertainty as to the designs of Divine Providence in their regard were removed by a miraculous change in their persons. This had been mutually observed by each of them, about the same time; for it is said, they seemed to assume the colour, features and form of youth, while all indications of advanced age disappeared. Their life of celibacy was discontinued. Micholla conceived a son, the subject of this memoir, whom she brought into the world, after a pregnancy of seven months.²⁶

This unusual departure, from the ordinary course of nature, caused the matter to be bruited abroad; and a dynast, named Cuanna,²⁷ who ruled over this part of the country, caused Dubhlig, with his wife and infant son, to be brought into his house, there to receive the kindest attentions and proper

¹⁹ Professor O'Looney's Manuscript Life adds, that the ridge of flax they were sowing lay on the south side of this highway. The direction of our old Irish roads should prove a most useful and interesting study for some capable antiquary. It opens an almost new subject for investigation.

²⁰ It is likely, this was the place afterwards called Ath Cros Molage, about midway between Mitchelstown and Kildorerry, in the county of Cork. The ruins of Aghacross old church are in a parish of the same name, and situated on the banks of the river Funcheon. See "Ordnance Survey Townland Maps for the County of Cork." Sheets 18, 19. On the latter are marked the graveyard and church ruins. St. Molaga's well is close beside this ruin.

²¹ Notices of St. Cummin Foda are to be found at the 12th of November, the day for his festival.

²² He was uterine brother to St. Cummin Foda.

²³ This passage shows the antiquity of linen as an article of domestic use in Ireland.

²⁴ Professor O'Looney's Manuscript Life has it, "that he would be a friend of learning, and that it is in Tulach min an Maige (the smooth hill of the plain), he should preside as Ard Ruire (high chief) himself." Page 2. This may furnish some clue to the site of Tulach min Molaga, the identity of which does not seem to be very clearly ascertained.

²⁵ See Genesis, xv.

²⁶ Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii, Vita S. Molaggæ, cap. ii., iii., iv., v., p. 145.

²⁷ This chieftain of Fermoy was the son of Ailcen, and he lived to the year 640. He was called Laech Liathmhuine, or the "Hero of Liathmhuin." See Dr. O'Dono-

nourishment.²⁸ Great numbers flocked thither, in order to witness the truth of what fame generally divulged throughout their country. Many persons, already aware of the parents' previous condition and age, were greatly surprised to find them miraculously restored, and having the vigour of youth, with robust health and fair forms. The concourse of people was so great, that Cuanna's proverbial hospitality became heavily taxed, and his resources, as a consequence, were considerably diminished. At length, the infant was brought to the laver of regeneration. It was intended he should be baptized by St. Mochuill,²⁹ at a place denominated Carnchuilinn.³⁰ But on his way, the father met St. Cummin Foda and a numerous band of clerics, after he had crossed the ford at Ath an chairn, to the north side. Cumine and his clerics were passing the carn, on the south side, and coming to the same ford. In reply to an observation made by St. Cumine, his companion, named Comdhan, remarked, that he observed angels hovering in air, over the infant and his attendants. It was then supposed by Cummin that the duty of receiving the child within Christ's fold devolved on himself.³¹ Circumstances attending this baptism were of a miraculous character.³² It would appear, the ceremony took place on that spot, Heaven's wide vault being the only canopy over the heads of those present, while a fountain of running water, on the north side of the ford, and which specially flowed for the occasion, afforded matter for conferring this sacrament.³³

Having passed the years of infancy, our saint was imbued with elementary knowledge, and acquired virtues, that gave great promise of his further progress. He afterwards obtained a knowledge of Holy Scripture, while he made practical and daily progress in exercising most exalted monastic duties. From being a disciple under the teaching of other masters, he was destined

van's "Annals of the Four Masters," vol. i., pp. 258, 259, and n (i).

²⁸ This chief was probably related to our saint. He was remarkable in the province of Munster for his large-heartedness and great generosity. See Dr. O'Donovan's "Leabhar na g-Ceart, or the Book of Rights," n. (s), pp. 82, 83.

²⁹ In Professor O'Looney's Manuscript Life he is called Muchuille. The writer has been informed by Mr. Joseph O'Longan that there is a church, called Cill-Mochuille, about four miles east of Mitchelstown, on the road to Ballyporeen.

³⁰ Professor O'Looney's Manuscript Life states, that Cumine had predicted he should be baptized, not with the water of a well, or lake, or any washing stream of the women or warriors of the Liathmuine, but in the pure spring of the River Jordan. Afterwards it states, that when St. Molaga's father asked a blessing from both saints present. Cumine said, "I shall bless the pair of whom shall be born the great auspicious son who is between them and Heaven, because they are obedient to God." And Comdan said:

"Dubhdhlighidh and Mincholluig
And Cumine our friend
The simpleton pursuing them
Over the summit of the hills."

While the clerics went on their visitation to the South of Ireland, Dubhdhlighidh said to his wife, "Go thou southward to Ath Carn

Cuilind"—which was called Ath-Cross in the old biographer's time—"and I shall go to Ath Fachtar Feda"—called Ath na g-Caornach in the biographer's time—"to see if either of us would meet a comrade to commune with, for Cumine has predicted that Ireland shall be filled with the fame and renown of the son who shall be conceived at this time." Pages 2, 3. In the "Book of Fermoy" extracts, furnished by Mr. Joseph O'Longan, it is stated, that our saint's parents were met at Ath in Cairnn, in Ath-Cairnn Cuilleann, and that they were stopped by Saints Cumin Fota and Comhgan, at Cross na Tuinnidhi, at the entrance of the road into the ford of Ath Cros.

³¹ In Professor O'Looney's Manuscript Life, it is stated, regarding the parents, "They were detained at the Cross of the Dun, in front of the highway (Rod), just at Ath-Cross."

³² It is stated in the manuscript life, that rushes grew at the place where the saint was baptized. In the account of the miracle here wrought, a few lines are broken in the British Museum copy. Mr. O'Looney has supplied this defect, from the "Book of Fermoy," within brackets, but he remarks "the two versions do not correspond in details." Page 5.

³³ See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii, Vita S. Molaggæ, cap. vi., vii., p. 146.

by God to become a director in his own turn. Having selected the site of Tulichmhin,³⁴ for the erection of a monastery,³⁵ he called together many disciples. Under his training, these daily advanced in virtue and sacred learning. Influenced by their master's example, they laboured to imitate various perfections of their saintly superior.³⁶ There is a parish, known as Tullamain, in the barony of Middlethird, county of Tipperary. The old



Tullamain Ruins, Co. Tipperary.

church ruins are there to be seen.³⁷ In 1840, the western ends of the side walls were destroyed, excepting a small portion of the south wall and at the south-west corner.³⁸ The west gable was almost totally gone. At the distance of 22 feet 4 inches from the east gable, portions of a middle gable appeared, adjoining the north wall; and on the south side there was a heap of earth, mixed with stones. So nearly as could then be ascertained, this church was about 65 feet in length, and over 24 feet in breadth. The eastern window, widening on the inside, was in the pointed style exteriorly. It consisted of two compartments, but the mullions had disappeared.³⁹ In the north wall, there was another small window, greatly injured. The east

³⁴ In this place, which lies within the territory of Feramugia, our saint was venerated on the 20th of January, according to Marianus Gorman and the commentator on *Ængus*.

³⁵ Dr. Lanigan could not find in the country about Fermoy any place called by this name. See "*Ecclesiastical History of Ireland*," vol. iii., chap. xviii., § iii., n. 22, p. 85.

³⁶ See Colgan's "*Acta Sanctorum Hiberniæ*," xx. Januarii. *Vita S. Molaggæ*, cap. viii., p. 146.

³⁷ Three views of this locality are among

the Irish Ordnance Survey Sketches of Tipperary. One of these, drawn and engraved by Mr. Gregor Grey, Dublin, accompanies this present description.

³⁸ The parish of Tullamain is represented on the "*Ordnance Survey Maps for the County of Tipperary*." Sheets 61, 69. On the latter, these church ruins are to be found, within the ornamental grounds of Tullamain Castle.

³⁹ The window was 5 feet from the ground, 4 feet 2 inches in height, and 1 foot 8 inches in width.

gable projected at the bottom and towards the east, as also towards the north and south, so as to enter into buttresses placed on the north-east and south-eastern corners. On the south wall, at the further distance of 16 feet 8 inches, there was another buttress. The walls of this church were 10½ feet in height, 3 feet in thickness, and formed with regular-sized stones.⁴⁰ Several tombs and graves were to be seen in this then unenclosed graveyard.⁴¹ The Irish name of this parish has been etymologized by the late Dr. O'Donovan.⁴² There is another parish called Tullamaine,⁴³ situated in the barony of Shillelougher, county of Kilkenny;⁴⁴ but it does not seem likely that either of the foregoing places can be the Tulach mhin founded by the present holy man. It is probable, that the real site was in the parish of Teampal Molaga,⁴⁵ which means the "Temple" or "Church of St. Molaga." We are told, his church lay about a mile to the north-east of Kildorrery,⁴⁶ on a bend of the River Funcheon. At present there is an extremely beautiful and a picturesque ruin at this place. An ancient well, dedicated to the saint, flows beside "lone Molaga's holy cells."⁴⁷ The peasantry ascribe many virtues, and tell various strange legends, regarding this fountain. From such a description, however, it would seem that the church of Athnacross was meant.⁴⁸ Rather do we consider, that within the parish of Teampul Molaga,⁴⁹ on the north-eastern boundary of Cork county, St. Molaga built his monastery. There three townlands, called respectively Labba Molaga East, Labba Molaga West, and Labba Molaga Middle, are to be found. On the latter denomination the old church ruins of Labba Molaga are yet noticed.⁵⁰ These are to be seen in a beautiful situation, and within a valley or glen. Surrounded by a solid stone wall, about five feet in height and in thickness, and built about the beginning of the present century, are two buildings of unequal size. They are distant from each other over 20 feet.⁵¹ In the vicinity of these buildings grew six ash trees. One of these was of considerable size, and it grew within the lesser building, called the Leabba, lying to the south. This is said to be of great antiquity, and dating back to

⁴⁰ The foregoing description is drawn from a letter of Mr. Patrick O'Keeffe, dated Cashel, Sept. 18th, 1840. See "Letters containing information relative to the Antiquities of the County of Tipperary, collected during the progress of the Ordnance Survey in 1840," vol. iii., pp. 240 to 242.

⁴¹ Two of these tombs and their inscriptions have been traced by Mr. O'Keeffe, who adds other notices regarding antiquities in this parish. See *ibid.*, pp. 243 to 247.

⁴² He has it *Tulaḡ meátoim*, "Middle Hill."

⁴³ It is represented on the "Ordnance Survey Townland Maps for the County of Kilkenny." Sheets 22, 23, 26, 27.

⁴⁴ See Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 651, 652.

⁴⁵ See R. D. Joyce's "Ballads, Romances, and Songs." Rose Condon, p. 67.

⁴⁶ Its ancient name is said to have been *Kil-da-righ*, "the church of the two kings." *Ibid.*, p. 66.

⁴⁷ *Ibid.*

⁴⁸ John Windale, Esq., the celebrated Cork antiquary, identified Temple Molaga with Athnacross. This he describes as an oblong old church, the walls of which were well preserved, when he visited it in May,

1852; but the head of one window in the north wall and the head of another in the south wall were gone. The chancel window on the inside was concealed by an unsightly tomb, while on the outside impenetrable ivy covered it. The door was in the west end, and evidently very ancient. It was rather narrow, with inclining jambs, and covered by a flat and rude lintel stone. The right hand jamb was rounded on the external angle; the left hand angle is not so, and the appearance of this doorway is well sketched in ink.—MS. of John Windale, lettered on the back, "Topography of Co. Cork, W. & N.E.," p. 75. Preserved in the Royal Irish Academy.

⁴⁹ It is represented on the "Ordnance Survey Townland Maps for the County of Cork." Sheets 9, 10, 18, 19.

⁵⁰ See *ibid.* Sheet 10. In the Visitation Book of 1591, a manuscript in the Library of Trinity College, Dublin, and classed E. 3. 4, Temple Molaga is otherwise called the church of Neylane.

⁵¹ These particulars are taken from John Windale's manuscript, "Topography Co. Cork, W. & N.E.," now preserved in the R. I. A., pp. 77 to 94.

the seventh century.⁵² The ruinous side-walls scarcely exceed six feet in height : while they project beyond the end walls, about nine inches, so as to present a sort of *ante* at either front. The end walls are ruined at the gables. The internal measurement of this old building is 13 by 9 feet. Within it, there is a kind of kist, consisting of a large flag-stone, resting on low side stones, and leaving an open space beneath, said to have been St. Molaga's bed.⁵³ Pilgrims, who resort here, afflicted with various diseases, are said to have been completely restored, after having lain in it.⁵⁴ Again, lying nearly parallel with this, there is a somewhat larger church towards the north.⁵⁵ Not more than about 6 feet in height of the walls remain,⁵⁶ while all traces of windows have disappeared. The door seems to have been an ornamental one, but only a few details remain as specimens.⁵⁷ This church is supposed to be more modern than the Leabba by four centuries at least.⁵⁸ The cemetery surrounding both churches was greatly crowded with graves.⁵⁹ Like a vast sea of surging and gigantic billows, the Galtees stretch away to the west ; and under the influence of sunshine their swelling bosoms contrast brightly with the deeper shadows of the indented valleys and russet colours impinged on particular spots.

An event recorded, not only in the life of our saint, but in the ancient annals of the country, took place in the earlier part of the seventh century. Cathald, son of Aidus, or Aedh, surnamed Flann-Cathrach, died, about the year 620.⁶⁰ He was ruler over the province of Munster, and his consort had died in giving birth to a son. At this time, accompanied by St. Mocholmog,⁶¹ our saint chanced to visit the court.⁶² The companion of Molaga may have been identical with Colman, Bishop of Lismore, who lived at an early period, and who was venerated on the 22nd of January. Or perhaps he was St. Colman Stellan, Abbot of Tyrdaglass, in Munster, who died

⁵² The door-way of the Leabba, consisting of a flat lintel and a single upright stone on either side, has been well sketched in ink by Mr. Windale. The masonry appears to have been cyclopean and massive. Mr. Windale has also given a ground plan of the Leabba, together with a rude drawing of the clump of trees in the cemetery, with distant view of the Galtees mountains.

⁵³ It lies at the south side of the chamber, and is nearly wide enough to permit a person to stretch on the ground, but in immediate contact with the covering flag-stone.

⁵⁴ Formerly a well of clear water was here, and a brown stone cross, which rested on the covering stone of the Leabba in May, 1852, was injured and shortened since a former visit, which Mr. Windale had paid to the place.

⁵⁵ Various legends are related by the peasantry in reference to the old buildings in Leabba Molaga cemetery.

⁵⁶ These were faced with neatly squared and dressed brown stones, closely jointed, and sometimes fitting into each other, after the "hock and ham," or Pelasgic fashion.

⁵⁷ The external angle had been formed into a column, and a cap, with gudgeon holes worked at the joint extremities, seems to have belonged to this door. This rested on the Leabba flag-stone, but it has been sketched separately by Mr. Windale.

⁵⁸ Such was the expressed opinion of Richard Rolt Brash, architect, who accompanied Mr. Windale on this excursion in May, 1852. Mr. Brash is an accomplished antiquary, and his services to Irish archaeology deserve a very high meed of commendation.

⁵⁹ Some old Dallans or Liagauns, "upright stones," form a quadrangle near it, and these have been sketched by Mr. Windale.

⁶⁰ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 244, 245. The "Annals of Clonmacnoise" place his death at A.D. 624.

⁶¹ Mocholmog is the same as Colman. The present saint cannot be identical with St. Colman O'Liathain, Bishop of Lismore, and a renowned Doctor, who died about A.D. 725. Cathald, King of Munster, died a century previous to this date.

⁶² The year 600 is probably about the date to which we must ascribe this occurrence, although the Four Masters place Cui Gan's death, instead of his birth, at that period. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 228, 229. In a note the learned editor observes : "In the Annals of Ulster, at the year 603, the reading is Cui cen mačair m. e., an evident error of transcribers for Cui cen mačair n. e. i. natus est." See n. (i), *ibid*.

A.D. 624, on the 26th of May. The time and place appear favourable to this latter conjecture. It might be supposed, likewise, that he was identical with St. Colman, son to Lenin, who died about A.D. 600 in an adjoining territory of Munster, called Muscragia Mitine. His feast is kept on the 24th of November. The reader is referred to those various days, for notices of the respective saints. Distinctly heard, amid the lamentations of all, the orphan infant sent forth most piercing cries. "These are the wailings of a child, that has lost a mother," exclaimed Mocholmog. "Let him receive therefore a corresponding name,"⁶³ said Molagga; "but through the Divine clemency, let us hope that he will not be long without a mother." The result accorded with this expression. The mother was restored to life, and her son thenceforward bore the name of Caigan Mhathair, in the Irish language. In English this is equivalent to, "The mourner without a mother." Having received St. Molagga's benediction, this child afterwards became King of Munster,⁶⁴ and from him the family of Eoganacht Gléannamhnach was derived.⁶⁵

CHAPTER II.

CUANNA'S BOUNDLESS AND IMPRUDENT LIBERALITY—DESTRUCTION OF CARN CHUILINN, WITH THE FORT AND TOWN OF LIATHMUINE—ST. MOLAGA GOES TO ULSTER—HIS MIRACULOUS PASSAGE OF AN ARM OF THE SEA AT FERTAIS CHAMSA—HE NEXT VISITS ALBANIA, AND THENCE HE IS SAID TO HAVE GONE TO ST. DAVID, BISHOP OF MENEVIA—RECEIVES THE NAME LACHINUS OR MOLAGA, AND THE BOBAN MOLAGA, FROM THAT HOLY BISHOP—HE RETURNS TO IRELAND AND ESTABLISHES HIMSELF AT BREMORE IN FINGALL—DRUMCONDRA MISSIONARY COLLEGE—ST. MOLAGA VISITS CLONMACNOISE—HE IS AFTERWARDS INDUCED TO RETURN TO FERMOY.

IRISH bards and historians relate, that in the time of our saint, a famous contest arose between Guaire, King of Connaught, and Cuanna, Prince of Fearamugia, in Munster.¹ Both wished to attain the vain glorious object of acquiring individual reputation for superior liberality and magnanimity.² The former was accustomed to bestow his substance on the poor and needy, and even on all who applied for a measure of his largesses; the latter never

⁶³ In the Annals of Ulster, ad ann. 664, he is called Cu-cen-mathair. This may be translated "Canis-sine-matre."

⁶⁴ His death is said to have taken place A.D. 664, and it was caused by the great Buidhe Connail plague, which carried off so many Irish ecclesiastics and laics. This King of Munster is also called "Cugan mathair." See O'Donovan's "Annals of the Four Masters," vol. i., pp. 276, 277.

⁶⁵ Three Kings of Munster were descended from Caigan Mathair, as might be seen by referring to the "Catalogue of Kings" belonging to that province.

CHAP. II.—'This liberality and rivalry, we find recounted in the acts of St. Congan and Conall; as also in the acts of Cuanna himself, elegantly written by his contemporary, Fiach. These acts existed in the

time of Colgan, in a celebrated and old MS. of Clonmacnoise, called "Leabhar-na-huidhre." These acts were esteemed likewise, as being of great and rare value, in a historical point of view.

"About this time (650), died Cuanna Mac Caillein (otherwise called Laoch-Liathmuine), King of South Munster, of the posterity of Heberus fionn, and Guaire (a quo O'Heyn O'Seaghnaasy, &c.), son of Colman, of the posterity of Heremon, who was King of Aklue in Connacht; these two were the most famous for liberality and hospitality (considering their estates) in all the kingdom, in their time." See Mac Curtin's "Brief Discourse in Vindication of the Antiquity of Ireland," part ii., pp. 107, 108.

denied anything, it was in his power to give, when asked by a petitioner.³ It would appear, that aware of these qualities, certain designing persons resolved on turning them to their own gain; and therefore they had proposed a competition, whereby the respective liberality of each prince should be severely tested. Three Druids,⁴ named Fiach, Erriach, and Eniach,⁵ being brothers, were subjects to Guaire. These men wished to acquire for their prince the palm of victory in this strange contest, so that their own possessions in consequence might be the more augmented. Entertaining such views, and taking some companions with them, their course was directed to Cuanna, to ask a favour from him. This they had little reason to suppose should be granted by any other man. Being admitted to his presence, they required to know, if he were prepared to give them certain possessions,⁶ belonging to Carn-chuilinn town, together with dominion over its inhabitants. At the same time, they declared how they had been informed, he never refused anything possessed by him, when asked for it. In order to maintain a reputation for liberality, he had acquired throughout the kingdom, with his usual boundless prodigality, this prince is said at once to have resigned the town and its inhabitants, to the rule of his unprincipled visitors. These had no sooner acquired possession of their property, than they confiscated goods belonging to its inhabitants. Feeling aggrieved, on account of insults and injuries, the people offered some opposition. This ended by an entire devastation of their town, with fire and sword. Its inhabitants, likewise, without distinction of age or sex, were massacred. A woman who was pregnant received a grievous wound; yet her infant and herself were afterwards preserved, through Molagga's intervention. Hearing the first news of this tragedy, the saint had hastened to the scene of slaughter. It is needless to add, the murderers sought safety in flight. Molagga predicted, however, that by a just judgment from heaven, Cuanna should meet his death at the hands of that infant, who had been so wonderfully preserved; ⁷ because a culpable compliance of the prince with a most unreasonable request had caused those calamities, which he had afterwards so much cause to deplore.⁸

³ In Dermot O'Connor's Keating's "History of Ireland," we have an account of these celebrated contemporaries, under A.D. 648. Conall and Comhdan, two famous poets of the age, regarding the foregoing munificent and distinguished princes, composed these lines translated from the original Irish:—

"The most illustrious Guaire, the son of Colman,
A liberal and hospitable prince,
Was equalled in his virtues by Cuana,
The brave and pious champion of Liathmuine."—See book ii., p. 398.

⁴ In the acts of our saints we frequently find, that Druids, jesters and vagrants, were accustomed to excite contests of this kind, from which they might derive some personal advantages.

⁵ We are informed that these are different persons from the three sons of Lyr or Lyrius, whose acts and deaths, written in one book, were sufficiently known. Their names were identical, however, with those of the Druids here noticed. See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii, n. 16, p. 149.

⁶ In Professor O'Looney's Manuscript Life, the place that these Druids demanded is called Laoch Liathmuine. It is remarkable, that among the manuscripts of Trinity College, Dublin, there is a poetic dialogue between St. Molaga and the Druid Mogh Ruith. This must have been composed long after the saint's time; for the poet's imagination has synchronized those two remarkable personages, who were not contemporaries. The subject is a relative comparison between the respective characteristics of Druidism and Christianity. The manuscript page on which it has been traced, is worn along its margins, and otherwise so damaged, as not to be entirely legible. To Professor O'Looney, the writer is indebted for the foregoing information.

⁷ The Manuscript Life of St. Molaga adds other legendary accounts, in reference to these transactions.

⁸ It would seem, that a very old Irish book had been preserved in Colgan's time, and it contained the acts and death of Cuanna. This is said to have been written by Fiach, son of Lyrius, to whom some allusion has been made in a previous note.

We are also told, that no sooner had Carn-chuilinn been destroyed, than the whole country around was consumed by a sulphureous flame ; while the town and fort of Liathmuine shared in this general conflagration. Nor did the fire cease to rage over fields and standing crops, until the inhabitants besought heaven's mercies, to interpose between them and their threatened destruction.⁹

Wishing to reprove the actions of Cuanna, and to rebuke some other criminal accomplices by whose connivance and permission so many evils were brought about, Molagga resolved on leaving this part of the country. Thence he journeyed towards Connor,¹⁰ in Ulster. On his way thither, having occasion to pass a river, or rather an arm of the sea, called Feartais Chamsa, he could find no means for conveyance, excepting the remains of a peculiar boat, called a "curragh" by our ancestors. Boats of this kind were constructed with woven oziers, and covered with the hides of animals. In the present instance, however, nothing remained but twigs, their covering having been removed ; yet placing trust in Him who enabled Peter to walk over the waters, our saint committed himself to the chance of the waves, in this frail bark. He passed over the strait in safety, and using the same vessel, he returned again to his companions. Near this place, also, having left behind him a bell, which was usually carried by the holy men of this age and country, for devotional purposes,¹¹ Molagga advanced nearly three miles,¹² before he recollected the circumstance. Afterwards he recovered the missing object through a miracle. Owners of that intermediate soil, over which he had passed, then surrendered it for Termon Land to the church of Kill-foda or Seanchill.¹³ This is a parish church in Connor diocese. The tract itself afterwards went by the name of Tearnunn an chluig, or "Termon lands of the Bell."¹⁴ Hence is derived the origin of an old Irish proverb.¹⁵

See "Acta Sanctorum Hiberniæ," xx. Januarii, n. 17, p. 149.

⁹ See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii. Acta S. Molaggæ, cap. x., xi., p. 146.

¹⁰ Colgan remarks, in his day, that Connor was but a village, the ruins in which could scarcely give an idea of its former greatness, as a city. From the time of St. Patrick, it has been constituted a bishop's see ; but in Colgan's time, this bishopric had been united with the neighbouring one of Down. See *ibid.*, n. 18, p. 149.

"Colgan remarks, that in the lives of Irish and British saints, we have frequent mention of *tiutinnabula*, *cymbala*, *campanula*, which were used for various ecclesiastical purposes. First, they were employed to call for silence amongst religious, who were in the habit of reciting the Divine office. Again, they were used in fulminating the sentence of excommunication against those who contemned church authority, who oppressed God's servants, or who attempted any outrage against ecclesiastical immunities. While they rang, several miracles are said to have been wrought, in punishment for those crimes denounced. Afterwards those bells were held in great veneration among our people. Not only in instances of the nature already specified, but even in restoring the sick, in detecting theft, or perjury, &c., the bells belonging to holy persons

were used.

¹¹ Various bells like this of St. Molagga were preserved in Ireland during the seventeenth century ; these had been covered with gold, silver and gems. However, a great number had been destroyed by the Reformers, to obtain precious metals and stones, of which they were composed, or with which they had been ornamented. During times of persecution, consequent on the Reformation, several were cast into wells and hidden in holes, through fear on the part of those having custody of them. Thus they were lost, owing to neglect. Many, notwithstanding, had been preserved by devout Catholics, and these were held in great veneration. See "Acta Sanctorum Hiberniæ," xx. Januarii, n. 19, pp. 149. 150.

¹² This parish is situated partly in the barony of Lower Iveagh, county of Down, but chiefly in that of Oneilland East, in the county of Armagh, and province of Ulster. For a fuller description, the reader is referred to Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 551.

¹³ Strangers to our country and its ancient art treasures, may inspect several of the curious old bells. These have been preserved in public museums and in private collections. Many are of very curious workmanship, and of great historic interest.

¹⁴ "Dermad an chleing ar a chlog," in

After these occurrences, Molagga passed over into Scotland, which was then called Albania,¹⁶ as we read in the life of our saint. There bestowing his benediction on a boy, who was dumb from the period of birth to his seventeenth year, this child recovered the use of speech. From Scotland, he went to Wales, for the purpose, it is stated, of visiting St. David,¹⁷ bishop over Menevia.¹⁸ By this holy prelate, as the acts have it, he was received with great kindness and respect. David¹⁹ appointed one of his servants, as a constant attendant²⁰ on the saint. Being in a passion, some expressions escaped from this servant, and these were marked by irreverence. As a punishment for his fault, the attendant shortly afterwards met with a very sudden death.²¹ St. David was soon informed of this occurrence. He desired another servant to wait on our saint, while preparations were making for the sepulture of his former attendant. Filled with grief for the deceased, Molagga poured forth his prayers to the God of Mercy, that he might be propitious towards one taken away by so untimely an end. The attendant was restored to life through these prayers. Immediately he resumed the duties of office towards God's holy servant; but, on the second succeeding day, he was called from this life to the enjoyment of the next.²² In commemoration of this reputed miracle, it is said, Bishop David wished our saint to assume the name of his dependant, called Lachinus or Molagga.²³ In compliance with this request, our saint, heretofore baptized with a name, now unknown to us, assumed that by which he was afterwards called.²⁴

From this time forward, a mutual friendship is said to have been formed between St. David and St. Molagga. As a token of esteem, the holy bishop made him a present of a bell, and at a place which, owing to this circumstance, was afterwards called Boban Molagga. An angel had warned our saint, in a vision, he must return to Ireland, and, having previously made a tour to Clonmacnoise, that he should afterwards revisit his own part of the country. Taking with him this bell given by St. David, Molagga sailed from Menevia for Athcliath, now Dublin, the capital city of Ireland. Here, he healed a chieftain who then ruled over this place from some wasting ulcer.

English, "The cleric's mistake of his bell."—Professor O'Looney's Manuscript Life of St. Molaga, pp. 10, 11.

¹⁶ That part of Britain was called Alba, in the old Irish language, and Albania, in Latin.

¹⁷ See his Life at the 1st of March.

¹⁸ "Menevia is situated in a most remote corner of land upon the Irish ocean, the soil stony and barren, neither clothed with woods, distinguished by rivers, nor adorned by meadows, ever exposed to the winds and tempests, and continually subject to the hostile attacks of the Flemings, on one side, and of the Welsh, on the other." See Richard Colt Hoare's "Itinerary of Archbishop Baldwin through Wales, A.D. mclxxxviii.," by Giraldus de Barri, vol. ii., book ii., chap. i., pp. 1, 2.

¹⁹ The English Martyrology states, that St. David lived only before the year 592. Wherefore, as our saint is assumed to have been a contemporary, Molagga must have lived before that date, were we to attach credit to our saint's acts and to the foregoing authority. See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii, n. 22, p. 150.

²⁰ In Professor O'Looney's Manuscript Life, he is called Laichin Brethnach, or "Laichin the Briton."

²¹ Professor O'Looney's Manuscript Life states, that he died between the Cuchtair (cooking-house) and the Airecul (pantry), p. 11.

²² Molagga's visit to St. David is, however, thought to be quite irreconcilable with the rest of his history, and with the respective times in which both saints lived. In a note, Dr. Lanigan adds; that St. David did not live later than A.D. 593. "How then," he asks, "could Molaga, who was alive after 665, have been the abbot of a monastery before David's death? And, what comes still nearer to the point, we are told that Molaga was baptized by Cummin Foda, who was not born until 592 (chap. xv., § 8). How can this agree with Molaga's being acquainted with St. David?" See "Ecclesiastical History of Ireland," vol. iii., chap. xviii., § iii., p. 83, and n. 23, p. 85.

²³ A Welch name.

²⁴ Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii. Vita S. Molaggæ, cap. xiii., xiv., xv., p. 147.

Under this the chieftain had long laboured. In gratitude towards Molagga, the toparch assigned him a place, in Fingall,²⁵ where he erected a church, and an annual tribute was paid for its support.²⁶ It is said, our saint removed to this spot the bees, which were brought by St. Modhomnoc,²⁷ from Wales. In consequence, this locality was afterwards named, Lann Beachaire,²⁸ or, "Church of the Bees."²⁹ Some are of opinion, that this place is identical with Bremore, where the remains of a castle, belonging to a branch of the Barnewall family, and situated a little to the north of Balbriggan town, in the parish of Balrothery and barony of Balrothery East, in the county of Dublin, may be seen.³⁰ Here too are the ruins of an old church, or chapel,³¹ sur-



Ruins of Bremore, near Balbriggan, Co. Dublin.

rounded by a graveyard, still much used for interments.³² In the year 1200, the Archbishop of Dublin gave the chapel of Lambecher, at Bremore, to the religious house of the Blessed Virgin of Kilbixy, and to the canons there serving God.³³ Another conjecture has been offered, that Lann Beachaire

²⁵ The Calendar of Cashel, at the 20th of January, has a notice that St. Molaga had been revered at Lann Beachaire in Fingall.

²⁶ Professor O'Looney's Manuscript Life states, that the tribute of a pingin (penny) from every one in Ath Cliath (Dublin) was ordered by the King of Dun Dubhline to be paid every third year to Molaga, while he was decreed to have a Baile (home) in Fine Gall (Fingal), i.e., Lann Bechuire, page 12.

²⁷ The reader is referred to the 13th of February, on which day the Natalis of St. Modomnoc is kept, for notices of this holy man, and likewise to the 18th of May, when another festival was observed in his honour.

²⁸ Lann has the same meaning in Welch as Kill in Irish, and Beach is the Irish for "bee."

²⁹ See Colgan's "Acta Sanctorum Hibernie," xx. Januarii. Vita S. Molaggæ, cap. xvi., xvii., p. 147.

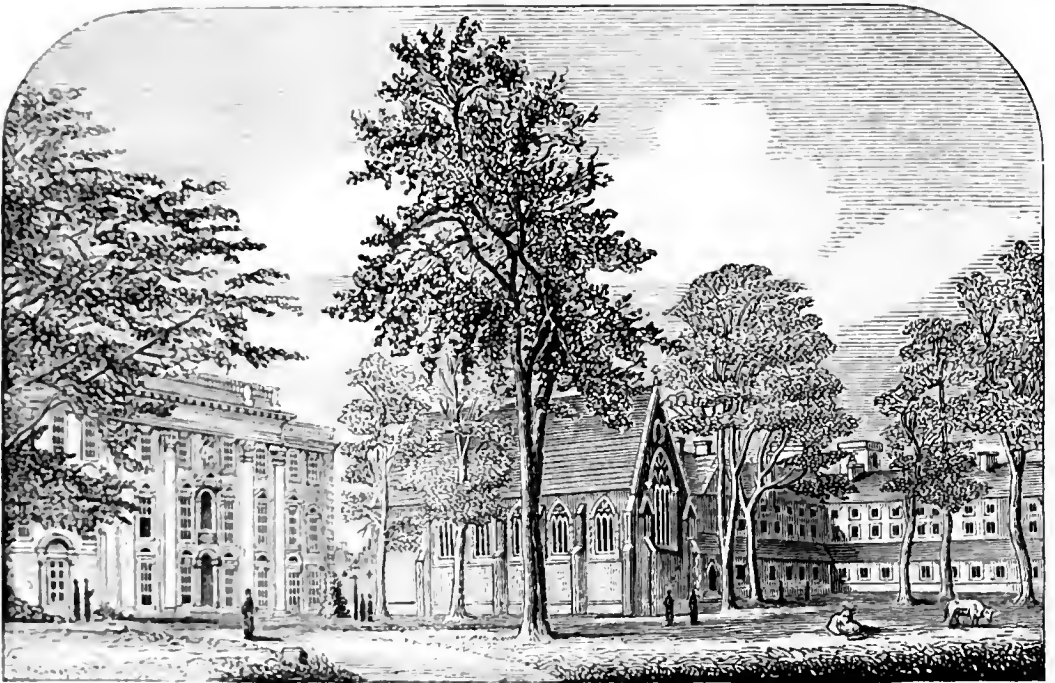
³⁰ The site is represented on the "Ordnance Survey Townland Maps for the County of Dublin." Sheet 2.

³¹ The accompanying view of Bremore ruins was drawn on the spot, by Martin O'Carroll, L.R.C.S.I., Dublin: the engraving is by George A. Hanlon.

³² We are told by Mr. D'Alton, that in early times the chapel of Lambecher at Bremore was subservient to the church of Lusk, and that a pension was paid thereto, long after its disunion.

³³ See D'Alton's "History of the County of Dublin," pp. 458, 459, and pp. 479, 480.

stood on or near the site of the present All-Hallows' Missionary College,³⁴ at Drumcondra, near Dublin.³⁵ This, however, is incorrect, although, metaphorically speaking, "the church of the bees" could not be assigned to any place, where the "industrious hive" and "honey" of religious doctrine and discipline are more in operation and diffusion at present, than within the precincts of this truly noble and national establishment. This college was founded in the year 1842, for the education of students destined for foreign missions. The spiritual requirements of millions in Great Britain, in the British Colonies, and in the United States of America, demanded that an effort should be made to impart to them the consolations of the Faith. To accomplish this great work, God raised up one full of zeal and charity; a man whose desire was to co-operate with his Saviour in the salvation of his fellow-men. The Very Rev. John Hand was the zealous and holy originator of this great work, which prospered so much under his management.³⁶ He died the death of the just, in the year 1847. He was succeeded in the office as president over the college, by the subsequently distinguished Bishop of Kerry, the Right Rev. Dr. Moriarty. Under his care, the institute developed still



All-Hallows' Missionary College, Drumcondra.

farther its sphere for usefulness, and many young priests went forth from its walls, to cheer and console their poor fellow-countrymen in the backwoods

³⁴ On Sheet 18 of the "Ordnance Survey Townland Maps for the County of Dublin," the site of the college may be traced as Drumcondra House and Park, adjoining the old graveyard to the east. The college had not been founded when those maps were first engraved. The poet's Thomas Furlong's, and the antiquary's Francis Grose's tombs are to be seen in the adjoining graveyard, where both lie interred. See "Dublin Penny Journal," vol.

i., No. 6, 1832.

³⁵ "It is conjectured, that on the site of this building Saint Molaga had a church and religious establishment, called in the Annals, Laonn Beachaire, in Fingall, near Dublin." See "The Dublin Builder," vol. ii., No. 23, p. 262.

³⁶ He was born at Oldcastle, Co. Meath, and he was encouraged to study for the priesthood, by the Very Rev. George Leonard, P.P., Oldcastle, who discovered

of America and on the distant shores of Australia.³⁷ Upon his lordship's elevation to the episcopacy, he was succeeded by the present learned and estimable rector of the Catholic University of Ireland, the Very Rev. Monsignor Woodlock. Those acquainted with his capacity for business, his great zeal and self-sacrificing spirit, will easily understand, that under him the college continued to progress, and everything was done fully to carry out the design of its pious founder. In the year 1860, when it pleased the bishops of Ireland to appoint Monsignor Woodlock as rector over the Catholic University, the Very Rev. Dr. Bennett was elected president. Continued prosperity of the college, proved how judicious was his election. At the present time, the college is placed under the able direction of the Very Rev. William Fortune, D.D.,³⁸ and it continues to send forth each year many young priests to foreign lands.³⁹

After leaving Lann Beachaire, Molagga went towards the western confines of the Leinster province, and visited Clonmacnoise.⁴⁰ A deputation from Feramugia,⁴¹ afterwards waited upon him, and requested his return to Tulach-mhin Monastery. They offered various presents and inducements to procure his return, all of which the servant of God undervalued.⁴² But to the moving representations of certain most respectable inhabitants of his native place, the tears and entreaties of women and children were added, imploring his return. Being affected with these indications of sincere love and penitence, at length our saint yielded assent to their prayers. Moreover, conceiving it to be the will of heaven, that he should again rule over Tulach-mhin Monastery, he returned to his native country. There he was received by the entire people, with demonstrations of most unbounded joy and respect. Their heart-felt gratitude found substantial expression, in bestowing gifts and landed possessions which were added to that monastery, with a view to in-

in him, at an early age, manifest signs of a Divine vocation. Owing to the kindness of his beloved pastor, Mr. Hand was enabled to enter Maynooth, where, by constant attention to duties, through his modest deportment, and the sanctity manifested in all his actions, he gained the good-will of all. Immediately after his ordination, the Rev. Mr. Hand conceived the idea of establishing a college, to educate young priests for the foreign missions, and especially for those missions where poor Catholic emigrants from Ireland had been located. Owing to untiring exertions, he raised the college to a prosperous position, and left behind him a memory which must remain perpetually in benediction.

³⁷ It is one of the largest missionary establishments in the world, and it has already educated over 700 priests. The number of students at present in the college exceeds 130; and although in the beginning, this great work, was undertaken without worldly wealth, the generosity of the Irish people enables its directors to continue, by means of their young priests, the increase of God's kingdom on earth.

³⁸ To Dr. Fortune, the writer is indebted for the accompanying engraving, executed by William Oldham, of Dublin, from a drawing of the extensive college buildings, by J. J.

Mac Carthy, Esq., architect, M.R.I.A.

³⁹ For information communicated in the text, the writer feels indebted to Rev. J. O'Brien, D.D., Professor in All-Hallows' College.

⁴⁰ Colgan promised to say a great deal regarding it, in his notes on the life of St. Kieran, which was to appear at the 9th of September. Colgan calls it a poor town in his day; the ruins which were to be seen there only barely indicating its former splendour. See "*Acta Sanctorum Hiberniæ*," xx. Januarii, n. 26, p. 150.

⁴¹ The present town of Fermoy is represented on the "Ordnance Survey Townland Maps for the County of Cork." Sheet 35. It lies within the parish bearing the same name, in the baronies of Condons and Clangibbon.

⁴² The people of Fermoy are said to have offered him as a tribute every year, a scree-pall from each person, with fifty cows as a tribute from them all, besides alms (gifts) and offerings of allegiance too, as the poet said:—

"Molaga is entitled to get
From the men of Muigh of gentle rules
Fifty white cows, ever fruitful,
Every successive year." — Professor
O'Looney's Manuscript Life of St. Molaga,
page 12.

crease its means for affording better and more enlarged facilities, to ensure religious observances and monastic discipline.⁴³

CHAPTER III.

KING CUI GAN MATHAIR WISHES TO RESIGN HIS REGAL POWER—HE IS DISSUADED THEREFROM BY HIS CHIEFTAINS—A PUBLIC ASSEMBLY CONVENED AT TEARMAIN MOLAGA—GRANT OF LANDS AND IMMUNITIES TO ST. MOLAGA—A MIRACLE AT LEAMHANCHUA—THE SAINT'S MISSION TO CORCOBHAIISCIND—HIS DEATH—SUSPECTED INTERMENT AT LEABBA MOLAGA—HIS VENERATION THROUGHOUT THE SOUTH OF IRELAND—CONCLUSION.

CAIUS, surnamed Gan-mhathair, King of Munster, having been seized with a grievous disease, which he supposed must terminate fatally, had resolved on dismissing those hostages, consigned to him by his subordinate chieftains. Thus he hoped to prepare himself for resigning the reins of government into other hands. But the provincial chiefs and magnates apprehended a disturbance of public tranquillity, in case he should persevere in such a resolution. They demanded those reasons that influenced him to adopt this line of conduct. Their king declared, great crimes had burdened his conscience, and especially the perpetration of seven homicides,¹ in which his own relatives were included. Besides, he had resolved on a pilgrimage, that he might more effectually do penance to atone for those crimes. His chiefs vainly endeavoured to divert his mind from an intention of abdicating; and, at length, he was advised to call a council of ecclesiastics, in order that his purpose might be submitted to them for adjudication. To such proposal, after a fast of the men of Munster,² the king assented.³ St. Molagga, in whose prudence and sanctity he reposed most unbounded confidence, was especially summoned for the occasion. Having taken counsel together, the chiefs sought an interview with our saint.⁴ They entreated him, that he would become a just adviser to their monarch, by taking the latter under direction, and with a view to promote his eternal interests, whilst they also hoped, through his means, that the temporal affairs of the kingdom should be prudently adjusted. In order to prevail more effectually with our saint, they conferred upon his church a privilege of refuge, with other immunities. Aware of the importance attached to their petitions, Molagga agreed to the

⁴³ See Colgan's "*Acta Sanctorum Hiberniæ*," xx. Januarii. *Vita S. Molaggæ*, cap. xviii., p. 147.

CHAP. III.—¹ Seven Fingals (fratricides) are here mentioned in Professor O'Looney's *Manuscript Life*.

² This is stated in Professor O'Looney's *Manuscript Life*, p. 7.

³ The followings additions are in Professor O'Looney's *Manuscript Life*: Cui gan Mathair said he would not accept the kingship from them, unless they gave him a choice of "*anamchara*," or "*souls' friend*," who should be St. Laga (*Mo naom Laga*). He was a man to whom the wild deer were obedient, while he was in honour and great respect with God, as said the poet:—

"I wish, said Cui gan Mathair,
The good effectual prayer of Loch Linn-
honn,
The splendour, bright resplendent,
In obviating my distress."

This quatrain is given with some variations in the "*Book of Fermoy*," fol. 60, bb, and 61, aa., top.

⁴ This Council seems to have been convoked some brief term of years before Cui Gan's death, which took place A.D. 640. If St. Fursey, Abbot of Lagny, was the ecclesiastic named as attending, the Synod must have been held during or before A.D. 636, when it has been supposed he finally left Ireland.

necessity of convoking a public assembly, at which the Munster clergy and chiefs attended, as likewise the king. Besides other incidents connected with this meeting, various privileges and possessions were bestowed on the church of St. Molaga.⁵ The council was held at Tearmain Molaga, and the men of Munster⁶ tasted to the saint—this being a usual form for asking forgiveness, or for preferring a request, in the olden time.⁷ On this occasion, they asked him to take Cui gan mathair under the protection of his Gospel for mercy and forgiveness. Cuan or Cuanna,⁸ son to Amhalgad, King of Aine Cliach,⁹ who descended from the celebrated Druid and hero, Mogh Roth, was present. This Druid received a grant of the territory of Feara-Muigh-feine, now Fermoy, from Fiacha Muilleathan, for the services he rendered to the Munster forces, when Cormac Mac Art, monarch of Ireland, had been driven from the province. Foremost among the ecclesiastics were Conangius O'Daithil,¹⁰ Abbot of Emly; ¹¹ Russinus, or Ruisine,¹² son to Lap, or Lappain; Comorban of St. Barr,¹³ from Claire southward; ¹⁴ St. Cummin Foda; ¹⁵ St. Fursey, supposed to be the Abbot of Lagny; ¹⁶ with other renowned princes and clerics: all were subscribers to a charter, which confirmed those grants.¹⁷ They were sureties also for carrying out all necessary conditions.¹⁸ A certain prince named Flann, son to Ercus, from Gabria, or Gabhra territory, presumed to infringe on some of those privileges. He

⁵ Mr. Joseph O'Longan has furnished the subsequent statement from "The Book of Fermoy." "At page 91, col. 1, are related, how he obtained the freedom of his Termon from the king and men of Munster, with its boundaries north, south, east, and west, viz., from Dairigh Mochua to Inis Gubain at the River Fuinnsion on the west, to Feirnn Leabhain, at or in the [river] Uinnsinn, on the east, and from Ath na Lee to Dairmhach."

⁶ Their grants are said to have been from Darach Muchua to Inis Goban, which was on the Uinsean westward, and from Fearan Leabain to the eastern Fuinnsion, and from Ath na Leac to middle Darmach.—British Museum MS. Life.

⁷ We are told, that Molaga then stipulated for the freedom or perpetuity of his Tearmain, and that he obtained an Eitira or security for it.—Professor O'Looney's Manuscript Life of St. Molaga, p. 7.

⁸ This prince is thus named in Mr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 258, 259, when his death is recorded as follows, at A.D. 640. "Cuana, son of Ailcin, chief of Feara-Maighe [Fermoy] died. He was [the person who was called] Laech Liathmbuine." This Cuana is called Mac Cailchine by Dr. Jeffray Keating.

⁹ Colgan refers to various authorities for a curious account relating to a contest of generosity between Cuana and his half-brother, Guaire Aidline, and, among others, to an ancient manuscript of Clonmacnoise, called "Leabhar ua h Uidhre," which is now preserved in the Library of the Royal Irish Academy, and copies of which have been edited by Mr. Joseph O'Longan and by Professor Bryan O'Looney.

¹⁰ See, at the 23rd of September, some notices of St. Conaing, or Connich Mic Luachair, supposed to be identical with the present abbot.

¹¹ Colgan remarks, this account is exactly in accordance with that contained in our Annals, where it is stated, Conaingius O'Dathil, Abbot of Imleach Iobhair, died in the year of Christ 660. See Mr. O'Donovan's edition of the "Annals of the Four Masters," vol. i., pp. 270, 271.

¹² See some notices regarding a St. Ruisen, of Inis Picht, or Spike Island, near Cork, at the 7th of April.

¹³ As St. Barr founded the abbey and episcopal see of Cork, so this saint must have been his successor in the latter place. At A.D. 685, we find it stated: "Roissen, Abbot of Corcach-mor, died." See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 292, 293.

¹⁴ This latter adjunct is in Professor O'Looney's Manuscript Life, p. 8.

¹⁵ St. Cummin Foda died on the 12th of November, 661. See O'Donovan's "Annals of the Four Masters," vol. i., pp. 270 to 273, and nn. (a, b), *ibid.*

¹⁶ Such is Colgan's opinion, who says, that St. Fursey flourished about this time and in this part of the country. Thence, about A.D. 636, he went over to Britain, and afterwards to France. See his life, already given at the 16th of this month, the day of his principal feast.

¹⁷ In Professor O'Looney's Manuscript Life it is added, "Victor the Angel and Patrick came from Heaven to bind and confirm it, and Patrick then enjoined on Molaga to come every Thursday to converse with himself into Heaven."

¹⁸ In the Manuscript Life, the conclusion

encamped an army at a place called Tulach-airthir,¹⁹ when coming thither to transact important business with Caius. Resolved on defending the rights already guaranteed to him and his possessions by treaty, the saint showed forth God's power, by which he was sustained in working a miracle. This had the effect of bringing Flann, with true humility and contrition, to acknowledge his fault. Throwing himself at St. Molagga's feet, and confessing his sin, he sought and obtained pardon. Afterwards, he submitted with most exemplary resignation to a humiliating penance, imposed by Molagga. To reward his humble and patient spirit, this saint was not only ready to receive him again into favour, but he even showered blessings upon the chieftain, while predicting, at the same time, that seven of his offspring should become princes or kings,²⁰ and should be distinguished for many illustrious actions.²¹

At a place called Leam-han-chia, in the eastern part of Munster, seven infidels or idolaters are said to have been taken off by a sudden death.²² Many holy persons grieved at the state to which their souls must be exposed in the next life. They offered up most fervent petitions to Heaven, and entreated the God of mercy to be propitious. They also joined a fast with these prayers. Their united supplications were of no avail, however, until St. Molagga had been addressed, and until his powerful intercession had been joined to their entreaties. A wonderful miracle resulted from those petitions of God's servant. The idolaters were immediately rescued from a mortal and from a never-ending death.²³ They were again restored to life,

of this Council is thus narrated. Cui gan mathair then bowed to Molaga, and he gave alms (a gift), namely, his two steeds and his robe, and a cup full of silver and a dish (or patena) of gold down upon it, and a fully chased brooch with a Leisreach every year. The monarch agreed that he should have the honour and dignity of the Anamchara of the King of Munster for ever, and that it should descend to his Comorbas, while the cain (injunctions) of his bell should take precedence of every other except the bell of St. Patrick. Molaga promised that this should be fulfilled, towards every king who should afterwards occupy Cashel, and that not one of them should ever die without an "anamchara" through his blessing. Page 8.

¹⁹ This is said in Professor O'Looney's Manuscript Life to have been at Tearmain Molaga, p. 8.

²⁰ So the Life of St. Molagga calls them. The term should most probably be rendered Prince; for the seven kings, who were predicted to succeed Flann, appear to have ruled Gauria only, and not the whole of Munster. For during the time of Caius, King of Munster, no prince named Flann, Flannius, or son to Ercus, or any other prince of Munster race flourished, to whom the origin of any king of Ireland, or even of Munster, could be referred, not to speak of seven kings, as stated in our saint's life. And although there issued seven kings of Munster from the seed of Aidus, surnamed Flann Cathrach, he was not, however, a son to Ercus, but to Amalgad. This Aidus

could have been Prince of Gauria, at a time indicated in the Life, as Caius was his grandson, the father of Caius being Cathald, as mentioned in the 9th chapter of our saint's life, and by most of our Irish historians. See, also, the account already given in the text. Colgan, therefore, concludes, that the predicted kings either ruled over Gauria, or some other larger principality of Munster.

²¹ Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii. Vita S. Molaggæ, cap. xix., xx., pp. 147, 148.

²² This account seems to be wanting in the copy of our saint's life, preserved in the British Museum; but Professor O'Looney has supplied the following passage within brackets from the Book of Fermoy. ["One time that Molaga happened to be at Cathair Lemuine in West Munster, a place where seven Gentiles with their followers continued to make adoration to the Devil, and they died in the middle of the Cathair, and were buried in it, and the saints of Erin declined to resuscitate them for their people till Molaga came,"] b. fol. 60. It will be observed, that this somewhat varies the account given in the text.

²³ Here, as in similarly related miracles, we are not to understand that those infidels could have been rescued from eternal punishment in the other life; but rather, perhaps, it may be assumed they were rescued from a temporal death *in extremis*, and afterwards, being converted to the true faith, they departed happily to our Lord. Were we to attach implicit credit to this

and by the saint directed in those ways, which afterwards conducted them to eternal happiness.²⁴

Although the Acts of this saint, hitherto discoverable, make no mention of St. Molaga having gone southwards from Fermoy, to found a monastery at Timoleague; yet, local tradition holds this to be a fact.²⁵ It seems reasonable enough to suppose this monastery was one of his establishments; and, the more especially, as the Acts of St. Molaga appear to have come down to us in an imperfect state.

Towards the close of this saint's life, a dreadful pestilence, known as the Buidhe Chonnail,²⁶ devastated our whole island, and carried away the greater part of the clergy and people, according to our annals. This plague occurred in the year 664; and among other places scourged with this visitation of Heaven, a district named Corcobhaiscind, in Munster, is specially named. In order to avert the Divine wrath, the courageous and zealous Molagga set out towards this district, and came to a place called Carn-Sioda. Here its inhabitants were all removed by death, with the exception of thirty-three men²⁷ and twenty-eight women. Moved by this piteous spectacle, the servant of God bestowed his benediction on those few survivors that remained. Afterwards, not only did the mortality entirely cease, but this small community increased to nine hundred souls, within a few years. In gratitude for their preservation, St. Molagga was held in the greatest veneration by this people during life, and after death he was invoked as their chief patron. The saint appears to have survived this great plague. He must have been greatly advanced in years, at this particular period. Being distinguished for his many virtues and miracles, as also being loved by all his cotemporaries and countrymen, he resigned his happy soul to God, on the 20th day of January,²⁸ according to our calendars. The calendars of St. Ængus,²⁹ of Marianus O'Gorman, of Cathald Maguire, and of Cashel, correspond.³⁰

narrative, it would seem to prove, that idolatry or paganism lingered until the seventh century among some of the people then living in the south of Ireland.

²⁴ Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii. Vita S. Molagga, cap. xxi., p. 148.

²⁵ The writer has been assured of this by Mr. Joseph O'Longan.

²⁶ In Mr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 274 to 277, we read: "The Age of Christ, 664. A great mortality prevailed in Ireland this year, which was called the Buidhe Connail, and the following number of the saints of Ireland died of it: St. Feichin, Abbot of Fobhar, on the 14th of February; St. Ronan, son of Bearach; St. Aileran, the Wise; St. Cronan, son of Silne; St. Manchán of Liath; St. Ultán Mac h Uí-Cunga, Abbot of Cluain-Iraird [Clonard]; Colman Cas, Abbot of Cluain-mic-Nois; and Cummin, Abbot of Cluain-mic-Nois. After Diarmaid and Blathmac, the two sons of Aedh Slaine, had been eight years in the sovereignty of Ireland, they died of the same plague. There died also Maélbreasail, son of Maelduin, and Cu-gan-mathair, King of Munster; Aengus Uladh. There died very many ecclesiastics and laics in Ireland of this mortality besides

these." See also nn. (q, r, s, t, u, w), *ibid.*

²⁷ In Professor O'Looney's Manuscript Life there is nothing said regarding those thirty-three men.

²⁸ All our domestic Hagiologists place his Natalis on this day, either under the title of Lochen, which perhaps was his first name, or under Molagga or Molocus, which was that under which afterwards he became better known. Thus at the 20th of January, the published Martyrology of Tallagh has, Lochin, son of Duib Diligid, p. xiii., while the Franciscan copy reads, Lochem fili Duib Diligid.

²⁹ The following comment, with his local renderings within brackets, has been obligingly furnished by Professor O'Looney, from the "Leabhar Breac" copy of the "Feilire," at the 20th of January:—"Molaga, at *Lund Bechuire* in Bregia he is, or that he was *Lochine*, son of Dubhdiligid, i.e., from *Tallach-min-Molaga*, in *Ferraille Muige* (now Fermoy) in Munster."

³⁰ Marianus O'Gorman has an entry similar to that in the Martyrology of Tallagh, while his commentator calls this saint Lochenus, i.e., Molagga of *Tallachmin Molaga* in Munster, and of *Lannbhecuir* in Fingal. The Calendar of Cashel put this

Also the Martyrology of Donegal³¹ sets down Loichein, son of Dubh-Dlighidh, *i.e.*, Molaga of Tulach min Molaga, in Munster. He belonged likewise to Lann-Beachaire, in Fine-Gall, it is remarked. He sprang from the race of Fearghus, son to Ross, son of Rudhraighe. In the "Kalendarium Drummondense," this saint's name, with the names of two other Irish saints, venerated on this day, will be found at the xiii. Kalends of February.³²

Molagga is traditionally said to have been buried at Leaba-Molagga.³³ His feast was held with great veneration, both at Tulach-mhin, in Munster, and at Lannbechuir, in Leinster.³⁴ From what has been already observed, this saint is a different person from several of the other Irish saints, bearing a like name, and whose various festival days are commemorated at different dates throughout the year. This will be discovered by referring to statements of our Hagiologists, in their several calendars and festilogies.³⁵ A reference to Colgan's closing observations, in his notes to our saint's life, will establish the accuracy of his previous statements.

This holy man was held in great veneration throughout the southern parts of Ireland, and various places were dedicated to him. Thus Eidhnen Molaga was the ancient name for St. Molagga's church, near Marshalstown, county of Cork.³⁶ Again the place called Ath Cros Molage, situated about half-way between Mitchelstown and Kildorerry, in the county of Cork, was called after him. Here was the church of the Tuath O'Cuscraidh, and within this tract was also situated Liathmuine.³⁷ Besides these, the Eachlascaibh, or churches of Molaga, lay on the borders of Tuath on Duinnin, which comprised the southern slopes of Sliabh Cain, now the Ballyhoura mountains.³⁸ This division extended from Glaise Muilinn Mairtail westward to Bearn³⁹ Mic Imhair, or Gap of the Son of Imhar. Timoleague, so delightfully situated,

"By Courtmacsherry's placid bay,"⁴⁰

last-named place in the territory of Bregia, a more ancient name for it; while it states, that his origin must be attributed to Feramugia, in Munster.

³¹ Edited by Drs. Todd and Reeves, pp. 22, 23.

³² "Apud Hiberniam Natale Sanctorum Confessorum Molaca Oenii Fechin celebratur." See Bishop Forbes' "Kalendars of the Scottish Saints."—*Kalendarium Drummondense*, p. 3.

³³ This likewise accords with a statement in his Irish Life, contained in the Book of Lismore. A stream, called Abhann Carrigna inbrointe, or "The River of the Quern Stones," flows north-west of Marshalstown, into the River Funcheon, and southwards through the glen called Leaba Molagga. This Mr. Joseph O'Longan identifies with Glaise-Muilinn, *i.e.*, "the Stream of Martel's mill," or "the stream of the mortar mill," mentioned in the translated tract, "Forbuis Dromadamhghaire," n. 7 to p. 1. Some, however, identify it with Sheep River, west of the first-mentioned stream.

³⁴ Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii. Vita S. Molaggæ, cap. xxii., p. 148.

³⁵ The following is the order of their feasts, viz.: 1. St. Molacca, of Lifechar, at the

7th of this month. 2. St. Loichen at the 12th of January. 3. St. Mologga, of Tulach mhin Molagga, at the present date. 4. St. Molocca, son of Colman Finn, at the 22nd of March. 5. St. Molocca, at the 26th of the same month. 6. St. Loichen, of Cong, at the 17th of April. 7. St. Loichen, at the 12th of June. 8. St. Moloca of Sliabh Bloom, at the 20th of July. 9. St. Molacca, of Tulach-h-Olainn, at the 7th of August. 10. St. Molocca, at the 9th of the same month. 11. St. Molacca, son of Cairthenn, at the 13th of the same month. 12. St. Lochan, at the 31st of December. See notices of them at their respective days.

³⁶ Mr. Joseph O'Longan's translation of "Forbuis Dromadamhghaire," n. 1, p. 9. Mag Floinn was the comharba, and O'Coscraun was the clerk of the crozier to this place, according to that tract.

³⁷ Mr. Joseph O'Longan's translation of "Forbuis Dromadamhghaire," pp. 6, 7, and n. 1 to p. 7.

³⁸ These extend from near Buttevant to the Galtées.

³⁹ Mr. Joseph O'Longan's Translation of "Forbuis Dromadamhghaire," nn. 1, 2, 3, 4, p. 14.

⁴⁰ See the beautiful legend of "Timoleague Abbey," in "Poems," by T. D. Sullivan, p. 202.

is said to have derived its name from this saint, the English equivalent being "the house of Molaga."⁴¹ It is probable, that a church dedicated to him stood in this place, before the foundation of the noble Franciscan Abbey in 1240.⁴² It is said, that this erection had been dedicated to the local patron,⁴³ and that it had been founded by the sept of the Mac Carthys.⁴⁴ The buildings are yet nearly entire, excepting the roof, and the walls enclose three sides of a court, sixty yards square.⁴⁵ On the east is the church, with nave and choir; the former is thirty and the latter fifteen yards in length. From the division, a transept more than twelve yards long extends towards the south. South of the nave there is an open arcade, extending along one



Timoleague Abbey Ruins, Co. Cork.

side of the transept, and supported by seven irregular arches, resting on cylindrical and square pillars without capitals. The windows are varied in their elevation and style. The east window is composed of three lofty lights, divided by stone mullions. The south window of the transept has three lancet-shaped lights, and the great west window two. There is a chapel on the east side of the south transept, with light and elegant windows. Those of the nave are pointed, square-headed, obtuse, and ogee. A lofty arch divides the nave and choir. Over it rises a light square tower, 68 feet in height.⁴⁶ The dormitories, refectory, and other domestic edifices remain.⁴⁷

⁴¹ This place, in Irish *Teach Molaga*, is situated in the barony of Barryroe, in the county of Cork. Here probably, thinks Dr. O'Donovan, St. Molaga erected a primitive Irish monastery, but of this we have no record. Dr. O'Donovan seems to distinguish it from *Tulach min Molaga*. See "Annals of the Four Masters," vol. iii., n. (w), pp. 300, 301.

⁴² See *ibid.*

⁴³ The situation of Timoleague parish is shown on the "Ordnance Survey Townland Maps for the County of Cork." Sheets 123, 136. On the former sheet the site and surroundings of the abbey ruins may be traced. The accompanying engraving of this abbey has been executed by George A. Hanlon, of

Dublin, and copied by the writer, from a beautiful drawing of John Windale, preserved among his Manuscripts in the Royal Irish Academy.

⁴⁴ See Rev. C. B. Gibson's "History of the County and City of Cork," vol. ii., chap. xxiii., p. 504.

⁴⁵ See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 625.

⁴⁶ Beneath this tower there is a narrow and curious passage, similar to those leading to the roof-loft in the English cathedrals.

⁴⁷ See *ibid.* Around this ruin are—

|"The swelling fields of Barryroe,

And all the westward Carbery heights."

—See T. D. Sullivan's "Poems"—"Timoleague Abbey," p. 202.

In 1604, the Catholics of this place repaired the monastery,⁴⁸ and used it for religious services; while the walls, though now unroofed, are yet very perfect.⁴⁹

One of this saint's chief objects was by his instructions and example to shed the light of science and religion over those ages which were kept in the shade. He also wished to demonstrate the greatness of the Church, and her sanctity allied to the constant progress of Christian civilization. He proved quite equal to such an undertaking, hard as it was, and not unfraught with peril under peculiar conditions. Deep erudition was needed, no apocryphal documents could be accepted, no doubtful texts quoted, nor contestable arguments be advanced, when he had to deal with those learned men who were his adversaries, when the relics of paganism had not been wholly extinct in Ireland, and when Christians needed the wholesome food of sound doctrine, and the salt of true wisdom, to preserve them from contamination, and the dangers of their age.

ARTICLE II.—ST. FECHIN, ABBOT OF FOBHAR, OR FORE, COUNTY OF WESTMEATH.

[SEVENTH CENTURY.]

CHAPTER I.

INTRODUCTION—ST. FECHIN'S OLD AND MODERN LIVES—HIS PARENTAGE AND PLACE OF BIRTH—PORTENTS REGARDING HIS FUTURE GREATNESS AND SANCTITY—HIS EARLY EDUCATION—MONASTIC ESTABLISHMENTS AND CHURCHES ERECTED—IMAY—ARD-OILEAN.

THIS ascetic man belonged to the class of holy and secluded anchorets, although he ruled as an abbot. His sanctity attracted great numbers of disciples to his retreat. Before he had long exercised jurisdiction, his community numbered over three hundred pious monks.¹ Hence, in his habits and life, he has been compared to the great archimandrite of the East, St. Anthony.² His manner of living was very austere. It has been remarked, that St. Fechin's acts have been filled with many characteristic incidents of Irish related miracles.³ More might be added, that several of these are absurd and manifestly fabulous.⁴ Yet are we ready to believe, that such a man, gifted with so many rich graces from Heaven, and so purified by holiness in a very perfect degree, must have been distinguished during life by the achievement of various supernatural works. We shall endeavour to exercise some caution and discrimination, while unveiling the chief recorded particulars of his life.

Some manuscript acts of this holy abbot are extant.⁵ The Bollandist

⁴⁸ Cox's "History of Ireland," vol. ii., p. 10.

⁴⁹ See an interesting account of this place in Archdall's "Monasticon Hibernicum," pp. 77, 78.

ARTICLE II.—CHAPTER I.—¹ See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 561.

² See "The Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 22, 23. For this statement is quoted that very old vellum book, which is mentioned at St.

Brigid's feast, on the 1st day of February, and at St. Patrick's feast, on the 17th day of March.

³ See Rev. S. Baring-Gould's "Lives of the Saints," vol. i., January xx., pp. 310, 311.

⁴ Yet our annals and records certify that the personages named as this saint's contemporaries, when known, have been found admirably to synchronize with statements contained in his acts.

⁵ Among these do we find described,

fathers have edited the Acts of St. Fechin, in four chapters and seventeen sections.⁶ Bishop Challoner has some notices regarding this saint.⁷ The Rev. Alban Butler has a brief record of him.⁸ These accounts occur at the 20th of January, the date for his festival. Colgan has published two lives of holy Fechin, with notes and appendices.⁹ The author of the first life¹⁰ was Augustine MacGraidin, who died in 1405.¹¹ This formed only a brief biography of the saint.¹² A second collection of his acts, which is more copious and circumstantial—even if less authentic—had been compiled by Colgan and his assistants. This compilation proceeded from three different lives of Fechin,¹³ which were composed in Irish.¹⁴ One of these had been taken from a much older codex, written in Latin.¹⁵ St. Aileran the Wise, abbot of Clonard, is said to have written the present saint's acts,¹⁶ and both this biographer and the subject of his biography were contemporaries.¹⁷ Bile,¹⁸ afterwards called from the circumstance, Bile Fechin, in the present barony of Leney, and county of Sligo, is stated to have been the place of St. Fechin's birth.¹⁹ This illustrious saint seems to have been a native of that territory,²⁰ in which the celebrated St. Athracta had her nunnery. His father, Koelcharna, descended from Eochaidh Fionn Fuathart,²¹ was brother to

Vitæ S. Fechini, Abbatis, Fourii, in Hibernia:—1. MS. Bodl. Rawl. B. 505, ff. 181-185, vell. folio, xiv. cent.; 2. MS. Bodl. Rawl. B. 485, f. 181, vell. 4to. xiv. cent.

⁶ See "Acta Sanctorum," tomus ii., xx. Januarii, Vita S. Fechini, pp. 329 to 333. This adds little to what has been given by Colgan.

⁷ See "Britannia Sancta," part i., pp. 68 to 70.

⁸ "Lives of the Fathers, Martyrs, and other Principal Saints," vol. i., xx. January.

⁹ See "Acta Sanctorum Hiberniæ," xx. Januarii, Acta S. Fechini, pp. 130 to 144. In both lives, however, the series of his acts seems much confused.

¹⁰ This was taken from the Book of the Island of All Saints, in Lough Ree, county of Longford.

¹¹ He was an erudite and a wise man. See Sir James Ware, "De Scriptoribus Hiberniæ," lib. i., cap. xi., p. 75.

¹² For purposes of quotation, this may be designated the "Prima Vita S. Fechini," or "First Life of St. Fechin."

¹³ This was intended to elucidate what was found to be obscure in the Island of All Saints' life, and to include what was not there written.

¹⁴ For purposes of quotation, this may be called the "Secunda Vita S. Fechini," or "Second Life of St. Fechin." Colgan designates it as the supplementum, or supplement to the first.

¹⁵ It is said, in the time of St. Aidan, who was a contemporary of St. Fechin, and over nine hundred years before Colgan wrote. This was a Codex of Inmaigh, in Connaught, where our saint lived. The second very old life wanted both the beginning and the end, although otherwise very trustworthy. The third was very old, likewise,

and written in 74 elegant metrical distichs, recounting a great number of the saint's miracles. The three codices were found to be over prolix for separate publication, so that Colgan thought it better to collate and abridge their contents, which substantially he has published.

¹⁶ See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. i., chap. ii., p. 15.

¹⁷ See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii, Acta S. Fechini, n. 12, p. 140.

¹⁸ This is probably the townland of Billa, south of Owenbeg river, in the parish of Ballysadare, barony of Leney, and county of Sligo. Excepting a moat, I find no object of antiquarian interest there. See "Ordnance Survey Townland Maps for the County of Sligo," Sheet 26.

¹⁹ See "The Second Life of St. Fechin," chap. i., p. 133. In this district, the episcopal see of Achonry was situated, n. 2, p. 140.

²⁰ However, other accounts seem to assign his birth to Meath, and the "Menologic Genealogy," chap. iv., thus incorrectly and inadvertently weaves his pedigree—St. Fechin, son of Coelcharna, son to Grillin, son to Coelius, son of Aid Slame. Yet the latter—four generations removed backwards from our saint—was killed A.D. 600, about the period assigned for Fechin's birth or youth. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 226, 227. But the same "Menologic Genealogy," chap. xv., brings him, not from the race of Colman Crimthann, to which Aidus Slame belonged, but from the line of Aidus Mac Same, pertaining to the race of Eochad Finn.

²¹ Thus is his paternal pedigree generally given:—St. Fechin, son of Coelcharna, son

the famous monarch, Conn of the Hundred Battles.²² His mother, Lassair, or Lassara, belonged to the royal blood of Munster.²³ Thus, in either line, must our saint be regarded as noble by descent,²⁴ and by paternal ancestry, he was allied in blood with several of our most celebrated saints.²⁵

The illustrious St. Columkille,²⁶ thirty years before its occurrence, announced, in a spirit of prophecy, the time for his birth.²⁷ The village of Bile-Fobhair—where his parents dwelt, and when his nativity drew near—is said to have been all over illuminated²⁸ with a heavenly light.²⁹ This was a presage of Fechin's future sanctity. Scarcely can it be admitted, that one who died of a plague in 665 could have been born earlier than between 580 and 590.³⁰ Even it seems possible, his birth may be more nearly referable to the beginning of the seventh century.

The very infancy of St. Fechin was distinguished by the performance of miracles.³¹ He received an early literary culture from St. Nathi, who lived at Achonry.³² He was indoctrinated by this holy man with a sound and religious education.³³ At this school, not far from his native place, he made great progress in piety and inductive literature. According to one account, while there, he caused water to flow from dry soil, and this was afterwards called by the people "the well of St. Fechin."³⁴ He is said to have remained with Nathi until after his ordination.³⁵ This Nathi is represented as

to Killin, son of Coel, son to Aid, son of Saine, son to Airtcorb, son of Carbre Niadh, son to Cormac, son of Ængus Menn, son to Eochadh Fionn Fnothairt. Thus agree the Martyrology of Cashel at the 20th of January, and the commentator on Ængus, at the same date, as likewise Selbach, chap. xiv., the Psalter of Cashel, and the "Genealogie Sanctilogi," num. xix.

²² This monarch reigned from A.D. 123 to A.D. 157, according to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 102 to 105.

²³ According to both published Acts of St. Fechin in Colgan. However, in the appendix, we are told that the tract on the "Mothers of the Irish Saints" calls her "Sochla," num. 35. This latter word has the meaning of "generous" or "charitable," while "Lassair" means "a flame." Hence Colgan thinks she might have received either name, nearly synonymous, because of the flame of charity with which she had been filled.

²⁴ According to the poem, beginning with "The Hagiology of the Saints of Inis-Fail," he belonged to the line of Eochaidh Finnfuathart, from which St. Brigid herself descended. See Colgan's "Trias Thaumaturga," Appendix Quarta ad Acta S. Brigidæ, cap. iii., p. 613.

²⁵ See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii, Appendix ad Acta S. Fechini, cap. i., p. 143.

²⁶ See his life, at the 9th of June. Also Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii. Vita Prima S. Fechini, cap. i., ii., p. 130. Also Supplementum Vitæ S. Fechini, cap. i., ii., p. 133.

²⁷ Other saints, such as a Cruemus, or possibly Cruminus, venerated at the 28th of

January, says Colgan—but correctly 28th of June—and Stellan, had prophetic admonitions regarding this event. See *ibid.*, cap. iii., p. 130, and cap. iii., p. 133. Colgan thinks, however, that for Cruemus may possibly be read Crumtherus, *i.e.*, Nathius or Nathineus—the name of St. Fechin's future instructor.—*Ibid.*, n. 5, p. 140.

²⁸ See "The Second Life," chap. iv., pp. 133, 134.

²⁹ This is said to have been seen by a vicious chief, the enemy of our saint's parents and of others, who, like Balaam, prophesied that the child thus born should appear in aftertime by the splendour of his virtues, a wonder to coming time. See *ibid.*, cap. iv., p. 130.

³⁰ Yet Dr. Lanigan stretches the supposition to the extent of assigning his birth to A.D. 575, provided Fechin could be thought to have attained 90 years at the time of his death. Still the learned Doctor says, it is very probable St. Fechin did not pass his eightieth year. An effort is here made to reconcile with probability the matter of his having studied under St. Nathi. See "Ecclesiastical History of Ireland," vol. ii., chap. xii., § iii., n. 40, pp. 192, 193.

³¹ Yet these accounts are blended with so many fables, we deem it only proper to omit several of them. See "The First Life," chap. vi., vii., viii., ix., pp. 130, 131.

³² See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. vii., § vi., n. 65, p. 345.

³³ See *ibid.*, vol. ii., chap. xii., § iii., and n. 40, pp. 190 to 193.

³⁴ "The First Life," chap v., p. 130.

³⁵ See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii. Vita Secunda S. Fechini, cap. viii., p. 134.

living a considerable time, and until Fechin, already ordained priest, had founded some monasteries. But how long Fechin continued at Achonry does not seem to be known.³⁶ Nathi was a grown-up man before A.D. 552, when the death of Finnian took place at Clonard. Nor is it likely Fechin could have been a priest prior to between the years 610 and 620. Supposing Nathi had lived until the year 620, it must follow that when he died, this holy instructor had attained an extreme old age. According to another account, which appears more consistent, Fechin left the school at Achonry several years before his ordination. He probably went to learn from some other pious master. While engaged at studies under Nathy, it had been remarked by one of his biographers, that he was a youth of good natural dispositions.³⁷ His going to another school, Dr. Lanigan suggests was very probably owing to Nathi's death.³⁸ This we may conjecture to have occurred about the beginning of the seventh century. To what school our saint went, or who that other holy man was, is not found mentioned. Concerning St. Fechin having been a disciple under Kieran of Clonmacnoise,³⁹ must be regarded as a fabulous statement.⁴⁰ Thus a man, who lived until 665, could not have been a scholar under an abbot who died A.D. 549.⁴¹ Such a story, however, may have been founded on a truth misunderstood. Fechin, it is possible, studied at the great school of Clonmacnoise.⁴² This used to be called Kieran's school or college. From its having been stated that Fechin studied there, it might have grown into a belief that St. Kieran was his master. Whether dates answered to the proper computation had not been sufficiently investigated. St. Fintan Moeldubh⁴³ is stated by the Calendar of Cashel to have been one of St. Fechin's masters.⁴⁴ This happened most probably after he left the school of St. Nathi. Under the latter he appears merely to have learned as a boy.⁴⁵ And as St. Fintan Maeldubh presided over Clonenagh monastery⁴⁶ from A.D. 603 to 626,⁴⁷ this time may well accord with the probable studies of St. Fechin's early manhood.

When the holy young man had been advanced to the priesthood, he desired earnestly to gain souls to Christ. For this purpose, he thought, it is stated, of founding certain churches in the territory of Lugne. Although several of these are mentioned in his supplementary acts, it has been doubted⁴⁸ if—with the exception of a limited number—all noticed had been

³⁶ The parish of Achonry, the head of the diocese so called, is of very great extent. It is situated within the barony of Leyny, and it is defined on the "Ordnance Survey Maps for the County of Sligo." Sheets 24, 25, 31, 32, 33, 37, 38, 42, 43. On the townland of Achonry (Sheet 32) are marked the sites of an abbey, an old church, and a graveyard.

³⁷ See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii. Vita Prima S. Fechini, cap. vi., p. 130.

³⁸ See "Ecclesiastical History of Ireland," vol. iii., chap. xvii., § x., n. 133, p. 46.

³⁹ See his life, at the 9th of September.

⁴⁰ Yet Colgan would not venture to dispute its accuracy.

⁴¹ Colgan thinks, that considering the long term of life assigned to many of our Irish saints, this account may not be wholly inadmissible. See n. 8, at p. 140.

⁴² Such is Dr. Lanigan's solution of this difficulty.

⁴³ This holy man died A.D. 626. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 248, 249.

⁴⁴ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xii., § xi., n. 174, p. 231.

⁴⁵ See *ibid.*, vol. iii., § x., n. 133, p. 46. Also "The First Life," chap. vi., and "Second Life," chap. vi.

⁴⁶ The united parishes of Clonenagh and Clonagheen are situated in the baronies of Cullenagh, Maryborough East and Maryborough West. See "Ordnance Survey Townland Maps of the Queen's County," Sheets 6, 7, 11, 12, 13, 16, 17, 18, 23, 24. The united parishes contain over 47,189 acres. On Sheet 17 the antiquities at Clonenagh are marked.

⁴⁷ See Archdall's "Monasticon Hibernicum," p. 592.

⁴⁸ See Dr. Lanigan's remarks on this subject. "Ecclesiastical History of Ireland," vol. iii., chap. xvii., § x., and n. 137, pp. 44 to 50.

founded by him. Yet the First Life states, so soon as he was ordained priest, that he withdrew from his own country. Had he formed these establishments, among his relatives, most likely they should have been mentioned. Certainly some reason ought to have been assigned for his leaving them, to found his chief establishment in a more distant part of the country.

It has been said,⁴⁹ that prior to his visiting Fore, this saint had erected a noble church at a place called Eas-dare.⁵⁰ Besides this, we are told, the chief of Lugne bestowed large tracts of land for its maintenance.⁵¹ That he built a church at Eas-dare, can only be allowed. At the monastery of that place, he is said to have healed a person, whose face had been much deformed. Afterwards the features of this individual became remarkable for comeliness and grace.⁵² Eas-Dara possessed some land, which had been called Tearmann Fechin. This undoubtedly was ground dedicated to our saint. Yet it does not at all follow, that he founded a monastery there, or that he obtained certain grants, by which in course of time it had been enriched.⁵³ If Ballysadare monastery had been founded by Fechin, this would probably have been stated, when allusion had been made to the erection of the church.⁵⁴ To account for the name Tearmann Fechin, it would be sufficient that Ballysadare church,⁵⁵ to which a monastery was afterwards annexed, had been denominated from its patron. Both the church and monastery—by whomsoever founded—seem to have been dedicated to St. Fechin, from a very remote date.

At Bile,⁵⁶ where he was born, a church is stated to have been erected by him.⁵⁷ But the monastery there seems to have been a later foundation. A religious house, called Kill-na-manach, or "the cell of the monks,"⁵⁸ together with three churches,—one at Druimratha, one at Killgarvan,⁵⁹ and the third at Edarguidhe, otherwise denominated Ecclas-roog,⁶⁰ are all stated to

⁴⁹ See "Vita Secunda S. Fechini," cap. viii., p. 134, and n. 3, pp. 140, 141, where Colgan says in his time it was a monastery for Canons Regular of Achonry diocese. Even then it had a farm attached, known as Tearmann Fechin, "the refuge" or "limit of Fechin."

⁵⁰ This place has been identified with Ballysadare, county of Sligo, by Dr. Lanigan.

⁵¹ It would seem that a monastery had been attached; and from the river flowing by it to the sea, a large tract was assigned in perpetuity.

⁵² See "The Second Life," chap. xiii., p. 134.

⁵³ After St. Fechin's time, the Augustinians erected a religious establishment there, the ruins of which remain. They are drawn by T. Cocking, A.D. 1791, and are engraved in two separate views. See Grose's "Antiquities of Ireland," vol. i., pp. 51, 52.

⁵⁴ To which attention has been called in the "Second Life."

⁵⁵ The parish of Ballysadare, situated in the baronies of Leyny and Tirerrill, is defined on the "Ordnance Survey Townland Maps for the County of Sligo." Sheets 19, 20, 25, 26, 33. On Sheet 20, the town and site of the old church, within its graveyard,

on the mouth of the Ballysadare river, as it enters the bay, likewise so denominated, may be seen.

⁵⁶ This was a parochial church, in the diocese of Achonry, and territory of Lugne, in Colgan's time. Formerly it was known as Bile Fechin.

⁵⁷ According to the "Second Life," chap. viii., p. 134.

⁵⁸ This was within the territory of Lugne. It is marked on the "Ordnance Survey Townland Maps for the County of Sligo." Sheet 26.

⁵⁹ Also called Kill na Garbhan. It lay in the territory of Galenga, and it is probably identical with Kilgarvan, a parish in the barony of Gallen, and county of Mayo. See its extent marked on the "Ordnance Survey Townland Maps for the County of Mayo." Sheets 31, 32, 40, 41. Killna-garvan seems to indicate, however, that the founder of this church was not St. Fechin, but one who was called Garvan. On Sheet 40 is to be seen the old graveyard and near it the well called Toberbreanal.

⁶⁰ Edarguidhe, or Kill-roe, was in the territory of Tyrawley and diocese of Killala. See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii. Second Life, nn. 3, 4, pp. 140, 141. Edarguidhe is omitted from the

have owed their origin to him.⁶¹ Yet, not one of these foundations, however, although mentioned in the second, has been alluded to in the First Life of St. Fechin. Bile-Fechin seems to have been so called from the circumstance of the saint having been born there. The church of Bile, and the monastery of Killnamanach were not founded by Fechin, in the opinion of Dr. Lanigan, and he thinks this seems almost certain. The monastery of Kilnamanach,⁶² although in a distinct place, so far as can be understood, is represented as at Bile.⁶³ Harris and Archdall have a monastery at Druimratha,⁶⁴ although in the Second Life of St. Fechin, it is called a church. Nor does Colgan otherwise speak of it. It has been identified with Drumrath, in the barony of Corran, and in the county of Sligo.⁶⁵

In the Second Life of St. Fechin, he is mentioned as having been in his monastery of Cong.⁶⁶ He is said to have wrought a miracle, on behalf of an old man, who was a villager, and whose whole family with himself had been converted to the Christian faith. To him was born a son, called Bectola, according to the suggestion of Fechin, and he was afterwards a child of great virtue. The convert devoted himself, his family, and his posterity to the service of our saint. Cong is situated within the barony of Kilmaine, and in the county of Mayo.⁶⁷ In the First Life of St. Fechin, there is no notice regarding the monastery at Cong.⁶⁸ Such an omission appears very strange, if it had been founded by Fechin.⁶⁹ Among the many abbots of Cong, not one has been called his successor or "comorban."⁷⁰

It seems to be established, that he founded a religious house in the Island of Immagh,⁷¹ or Omev.⁷² Instead of a distinguished monastery at Immagh, in Colgan's and the O'Clerys' time, only a parish church was there.⁷³ St. Fechin was its patron, and also of that island,⁷⁴ which is placed in the

list of St. Fechin's churches, by Harris and Archdall. Colgan says it was an oratory. Dr. Lanigan thinks it was placed somewhere in Lugne. It is a townland in the parish of Killala. See its position on the "Ordnance Survey Townland Maps for the County of Mayo." Sheet 22.

⁶¹ In the "Second Life," chap. viii., p. 134.

⁶² Harris and Archdall had no right to place a monastery at Bile, supposing Killnamanach to have been situated in some other locality.

⁶³ Colgan, however, appears to distinguish them as in different situations. See "Acta Sanctorum Hiberniæ," xx. Januarii. Appendix ad Acta S. Fechini, cap. ii., p. 143.

⁶⁴ Archdall places St. Enan at Drumrath, in the county of Sligo. Yet St. Enan was earlier by many years than Fechin. The former belonged to Drumrath, in the county of Westmeath.

⁶⁵ Archdall says, however, that it was situated near Ballysadare, and in the barony of Leyny, in the same county.

⁶⁶ "In suo monasterio de Conga." See Colgan's "Acta Sanctorum Hiberniæ." Vita Secunda S. Fechini, cap. xix., p. 135. The parish of Cong itself is of very great extent. It lies partly within the barony of Ross, as shown on the "Ordnance Survey Townland Maps for the County of Galway." Sheets 25, 26, 27, 38, 39, 40; and partly

in the barony of Kilmaine, as shown on the "Ordnance Survey Townland Maps for the County of Mayo." Sheets 117, 120, 121, 123. Altogether it includes over 37,729 acres.

⁶⁷ The site of the town and its antiquities is marked on the County Mayo, Sheet 120.

⁶⁸ Dr. Lanigan has a suspicion that "suo monasterio" had been inserted in the Second Life of St. Fechin, without any sufficient authority.

⁶⁹ Moloccus has been generally regarded as the first abbot of Cong. He was the saint whose name used to be joined to that of Cong, as we see in Colgan's "Topographical Index," at Cunga.

⁷⁰ This title generally indicated the saints who were either founders, or first distinguished in those monasteries or churches to which their names are annexed.

⁷¹ That island, now called Inismain, in the bay of Galway, and which is a rectory in the Tuam diocese, is supposed incorrectly by Dr. Lanigan to represent this place.

⁷² The parish of Omev, in the barony of Ballynahinch, is represented on the "Ordnance Survey Townland Maps for the County of Galway." Sheets 21, 22, 23, 34, 35, 36.

⁷³ See "Acta Sanctorum Hiberniæ," xx. Januarii. Acta S. Fechini, n. 12, p. 141.

⁷⁴ In "Letters Containing Information relative to the Antiquities of the County of Galway collected during the Progress of the Ordnance Survey in 1839," vol. iii., pp.

O'Flaherty's country,⁷⁵ and within the diocese of Tuam. It lies near the town of Clifden, about six miles to the north-west off the county Galway coast. Its inhabitants accepted Fechin as their tutelar saint. An angel had indicated this as a suitable place for occupation.⁷⁶ It would seem, a grant of this island had been made by King Guaire,⁷⁷ after the saint and some of his disciples had been induced to take up their residence on it. Nor must we understand, probably, that Fechin became proprietor of the whole island.⁷⁸ He was considered only as the chief director. He probably acted as a magistrate over the inhabitants, who were then pagans. Taking with him some of his monks, the holy missionary undertook their conversion. At first he met with great opposition. Those people were so obstinate, that they refused even to supply him and his companions with provisions. While preparing for the construction of a monastery, the islanders threw the implements and utensils of Fechin and his monks into the sea. Those articles however were driven back. The island of Imay, now Anglicized Omev, is near the mainland.⁷⁹ The saint succeeded in bringing all its pagan inhabitants to the Christian faith, and he baptized them.⁸⁰ Their zeal became so fervent, that the islanders consigned themselves to their master and superior Fechin.⁸¹ On a mountain, called Cobha,⁸² lying northwards from the monastery in this island, the saint often prayed; and the sole mitigation of austerity he in-

73 to 92, John O'Donovan has given a very admirable historic and archæological account of this parish of Omev. This is illustrated by four admirable ink sketches of William F. Wakeman: one sketch represents Doon Castle, another gives an eastern view of the largest Cloghan on Ard-Oilean, another presents the church of St. Fechin from the west, with ruins of the circular wall or *Caisol* surrounding it, and the fourth sketch is that of a very primitive chapel called Kill, with its ground plan, on the townland of Ballymacconry, now Anglicized Kingstown. The latter object lies on the brink of that arm of the ocean, which runs up to Streamstown, and it is nearly opposite to Doon Castle. This chapel measures on the inside 48 feet in length, 17 feet 6 inches in width, and its walls are 2 feet 8 inches in thickness. The east gable was totally destroyed, and the door-way which was in the west gable at that time had been reduced to a shapeless breach. This and the Castle of Doon, nearly opposite to it, a little to the north-east, are marked on the "Ordnance Survey Maps for the County of Galway." Sheet 22.

⁷⁵ See "The Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 22, 23.

⁷⁶ According to the "Second Life," he had this vision, while dwelling in the monastery at Eas-Dara. See chap. xxii., p. 135.

⁷⁷ See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii. Vita Prima S. Fechini, cap. xii., p. 131. This king was the son of Colman, who died A.D. 662. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 272, 273.

⁷⁸ In old writings it is called Imaith and Umma, but the meaning of this word does not appear. It gives name to the parish of Omev, which is bounded north by that of Ballynakill, east by the parishes of Ballynakill and Moyrus, south by the parishes of Moyrus and Ballindoon, and west by the Atlantic Ocean. For further particulars regarding Omev the reader is referred to O'Flaherty's "Chorographical Description of West or H-Iar Connaught." Additional Notes, z, pp. 279 to 281.

⁷⁹ In Irish, it is called *10maró* or *10maró péicín*. At low water, it can be entered from the mainland with dry feet. Within it there is a pool of standing water, and the soil is plain and champaign. See O'Flaherty's "Chorographical Description of West or H-Iar Connaught," n. (r), pp. 112, 113.

⁸⁰ Although St. Fechin erected a monastery there, we are told by O'Flaherty, that the parish church only remained in 1684. The spot is now called Templefeheen.

⁸¹ St. Fechin's well is yet to be seen here. Towards the close of the seventeenth century, it was visited, and miraculous cures were effected in restoring many to health. The patron, St. Fechin, was also venerated on the 20th of January, in this island. The well is called Toberfeheen, and it lies a little to the south of Templefeheen and Corcon graveyard on the sea-shore. See Sheet 21, "Ordnance Survey Townland Maps for the County of Galway."

⁸² It does not seem possible at present to identify the position of this place from the "Ordnance Survey Townland Maps for the County of Galway."

dulged was to seek its more sheltered southern aspect, when rough winds and waves careered over the wide expanse of ocean.⁸³

St. Fechin's monks while here wanted the necessaries of life. Two of them are stated to have died owing to a deficiency of food. The Almighty was pleased, however, through the saint's intercession, to bring these again to life. However Guaire, the pious and generous King of Connaught,⁸⁴ became apprized of their distress. He then sent an abundance of provisions to sustain them.⁸⁵ It had been supposed by Ussher, that Guaire was king over the island of Immagh alone, and therefore has he been placed among those persons converted to Christianity, by St. Fechin.⁸⁶ He thought that by "rex terræ" was meant the island king.⁸⁷ But those words were relative to the province of Connaught. Within it Immagh was comprised, as a subholding of the king. Had Ussher seen the Second Life of St. Fechin in which the same circumstance is related,⁸⁸ and where King Guaire is called son of Colman, he must have been more correct. Even the context found in the First Life, should have taught him, that Guaire was some monarch more important than king over Immagh⁸⁹ alone. The church on Omev Island, which seems to have been used in O'Flaherty's time, is now nearly buried in the sands. It is 40 feet in length, by 19 feet in width, interiorly, and the walls are 2 feet 9 inches in thickness. The only characteristic feature of this church remaining is a rude window in the eastern gable. From its style, Dr. O'Donovan thought one could safely come to the conclusion, that this was not the original church of St. Feichin.⁹⁰

According to some statements, Fechin is said to have built a monastery in another isolated place called Ard-Oilean, or the "High Island."⁹¹ Although the transactions in Immagh are detailed, however, there is nothing stated in the First Life about his passing over to Ard-Oilean. He appears from it to have gone directly from Immagh to Fore, although this is not rendered quite clear. But in the Second Life,⁹² Fechin is introduced as having erected a distinct monastery at Ard-Oilean, or "High Island." This too seems very probable; for even at the present time, considerable portions of the ruins remain, while several ancient stone crosses, and old cells or stone houses, of a most primitive type, are still to be seen.⁹³ The latter are of

⁸³ See "The Second Life," chap. xlvii., p. 139.

⁸⁴ The pedigree and posterity of this king, taken from the "Book of Lecan," fol. 80, p. b, col. 3, may be found in Dr. O'Donovan's "Genealogies, Tribes and Customs of Hy-Fiachrach," pp. 60 to 63.

⁸⁵ We are told, he also presented his cup—probably a chalice—to St. Fechin. See "The First Life of St. Fechin," chap. xii., p. 131. This was afterwards known as the "Cuach Fechin," Latinized, "Phiala S. Fechini." It had been preserved as we read long after his time. See the "Second Life," chap. xxii., p. 135.

⁸⁶ See "Britannicarum Ecclesiarum Antiquitates," chap. xvii., pp. 500, 501.

⁸⁷ He had read this phrase in the "First Life," chap. xii., p. 131. He seems to have forgotten the extent of jurisdiction possessed by Guaire.

⁸⁸ In the twenty-second chapter.

⁸⁹ In the parish of Omev, there was an opinion, in the time of O'Flaherty, that the ancient parochial church was at Ath-dearg.

This is now called Teampull Atha Deirg, i.e., "the church at the Red Ford," because a small reddish coloured mountain stream falls into Streamstown Bay immediately to the east of it, and north-east of Ballymac-conry. Its ruins are 40 feet by 20, interiorly; and the walls are only 3 feet high. It is surrounded by a burial-ground.

⁹⁰ The inhabitants there, when visited by Dr. O'Donovan, had Latinized St. Fechin's name to Festus. "Galway Letters of I. O. S.," vol. iii., p. 75.

⁹¹ This lies a few miles north-west of Omev Island, and further out in the Atlantic Ocean. Its situation is indicated on the "Ordnance Survey Townland Maps for the County of Galway." Sheet 21. The old abbey, its cloghans, its graveyard, penitential stations, Brian Boru's well, the old mill-site, and its pond of water, are there shown.

⁹² See chap. xxii., p. 135.

⁹³ In O'Flaherty's time a large round wall was to be found there.

the class known as Cloghans.⁹⁴ Some of those objects are probably as old as the time of St. Feichan. Anciently this island was called *Inis-hiarthuir*, or the "West Island." Except in calm, settled weather, it is inaccessible; and even after a landing, it is so steep, that much difficulty is experienced in climbing to the top, where there is a well and standing water, on the brook of which there was a mill.⁹⁵ A large circular wall, mentioned by O'Flaherty, was much dilapidated when seen by Dr. O'Donovan in 1839. This was nearly an oblong fence;⁹⁶ but in many places, especially on the north side, it had been levelled with the earth.⁹⁷ On the north side of this enclosure,



Church and Cloghans on Ard-Oilean, Co. Galway.

and within about 10 feet of the north wall, stands a cloghan or stone house.⁹⁸ Its form is that of a bee-hive, interiorly squared, 8 feet 5 inches one way, and 8 feet 4 inches another; its height from the present level of the floor, which is raised most probably, to the *apex*,⁹⁹ is 7 feet 9 inches. The doorway is now very low,¹⁰⁰ and it is only 35 inches broad. The building is very smooth on the inside, and yet uncemented; but, on the outside, it is very irregular looking.¹⁰¹ On the north-west side of this, and about 15 feet distant, there is another cloghan of the same form and characteristics, but of smaller dimensions.¹⁰² Nearly due west of the larger cloghan, and at the

⁹⁴ The accompanying illustration of the ruins at Ard-Oilean was drawn on the spot by William F. Wakeman, and engraved by George A. Hanlon.

⁹⁵ See O'Flaherty's "Chorographical Description of West or H-Iar Connaught;" edited by James Hardiman, pp. 114, 115, and n (u).

⁹⁶ From north to south, it measured 38 yards, and from east to west, 23 yards.

⁹⁷ The most perfect part of it, near the north-west corner, was about 10 feet in

thickness.

⁹⁸ In character it differs from the Cloghans on Innishmurry or Innishglory, which are constructed nearly in the form of bee-hives.

⁹⁹ The cloghan is there closed by two stones, one overlapping the other.

¹⁰⁰ The ground about it is probably raised.

¹⁰¹ Mr. Wakeman's beautiful sketch of it here accompanies Mr. O'Donovan's description.

¹⁰² On the inside, it measures 6 feet 7 inches in length, and 5 feet 8 inches in

distance of 8 feet from it, is the little chapel of St. Fechin, mentioned by O'Flaherty. On the inside, it measures 11 feet 10 inches in length, and 10 feet 8 inches in breadth. The east gable is nearly destroyed, but it contains the fragment of a pointed window. The doorway, as is usual in all the old Irish churches of the primitive period, is placed in the middle of the west gable.¹⁰³ North and by west of this little church, there appears to have been another cloghan, but it is now level with the ground.¹⁰⁴ To assert that our saint built a monastery here is evidently a mistake, in the opinion of Dr. Lanigan.¹⁰⁵ He maintains, besides it not having been mentioned in the First Life of St. Fechin, that the patron saint of Ard-oilen was a St. Coemhain.¹⁰⁶ From his name, that island, it has been stated, was formerly called Ard-Coemhain, while its monastery and principal church were called Kill-Coemhain.¹⁰⁷ In what Colgan states concerning Ard-oilen—although he treats of it very minutely—he does not mention the name of Fechin as the founder.¹⁰⁸ Harris follows that story contained in the Second Life of St. Fechin, and attributes the monastery of Ard-Oilean to him. Archdall says, that Kill-Coemhain was founded by Fechin. This writer goes farther than Fechin's Second Life, which does not ascribe the building of Kill-Coemhain to Fechin's instrumentality; but it exhibits him erecting a nameless monastery in Ard-Oilean, as if there might have been two *conobia* in that island. However, there was only one monastery. A mistake—perhaps of the press—in his account of Ard-Oilen is that of Archdall's confounding Coemhain, the reputed founder, with Columb.¹⁰⁹

CHAPTER II.

ST. FECHIN BUILDS A MONASTERY AT FORE—HIS RULE OF LIFE WHILE THERE—DESCRIPTION OF THIS PLACE—THE CHIEF HOLY PERSONS WITH WHOM THE SAINT ESTABLISHED A FRIENDSHIP—ST. FECHIN MAKES PEACE BETWEEN DOMNALL II., KING OF IRELAND, AND THE SOUTHERN HY-NIALLS—MOENACH, KING OF MUNSTER, RELEASES A CAPTIVE AT HIS REQUEST—FECHIN PROCURES THE RETURN OF TIRECHAN TO HIS MOTHER.

THE chief foundation of St. Fechin was that of the famous monastery at Fore¹—Latinized Faviora—in the county of Westmeath. This place is said to have been shown in a remarkable vision to a holy man called Stellan.² St. Columba, or Columkille, through the spirit of prophecy, appointed it for

breadth; while from the level of the floor to the *apex*, closed by one stone, it measured 7 feet 5 inches.

¹⁰³ It is 4 feet 5 inches in height, one foot 10 inches in width, at the top, and 2 feet 2 inches at the bottom. It is 2 feet 7 inches in thickness. Here an illustration of Mr. Wakeman is inserted. It is similar to, yet differing a little in detail from, the illustration drawn by Mr. Wakeman for this work.

¹⁰⁴ For further description of this locality, the reader is referred to notices of St. Gormgal, of Ard-Oilean, at the 5th of August.

¹⁰⁵ Yet, O'Flaherty states, that St. Fechin founded an abbey here, as he did at Imay.

¹⁰⁶ See Dr. Lanigan's "Ecclesiastical History of Ireland," chap. xli., n. 141.

This historian was led into error, relying on the authority of Colgan.

¹⁰⁷ See Colgan's "Acta Sanctorum Hiberniæ," p. 715. However, O'Flaherty shows, that the Irish hagiologist confounded Ard-Oilean with Ard-Coemhan, one of the Arran group of islands. See "Chorographical Description of West or H-Iar Connaught," pp. 90, 91, and nn (s. t.).

¹⁰⁸ See "Acta Sanctorum Hiberniæ," xxi. Martii. Appendix ad Acta S. Enderi, cap. vii., p. 715.

¹⁰⁹ See "Monasticon Hibernicum," p. 272.

CHAPTER II.—¹ Called Foure or Fower in some old documents.

² He saw the whole valley, in which Fore

Fechin even many years before he was born. Being urged by that disciple, Stellan,³ to make a settlement there, St. Columba told him that place was designed for another, who, in after times, should glorify God in an extraordinary manner. St. Nathy, of Achonry, is said to have foretold the future eminence of this place, and when St. Fechin first came to Fore.⁴ There he spent three days and nights, fasting, watching, and praying, after he had crossed the River Shannon in quest of this spot. Then he was admonished by an angel how it was the Divine will that he should settle there and build a monastery, in which he should gather together a numerous congregation of religious souls.⁵ With this divine admonition he complied, and at Fore he erected a most famous monastery. Even the owner of this tract willingly bestowed the delightful valley as a site for this purpose, and he was encouraged to do so by angelic visions.⁶ Such numbers of devout postulants were afterwards attracted to this place by his reputation, and the sweet odour of his virtues, that, in course of a little time, Fechin's community consisted of about three hundred pious monks.⁷ This is stated in the hymn for his office.⁸ These he instructed and trained in the science of Sacred Scripture, and in monastic discipline, according to the rules and institutes of the ancient fathers. A certain writer⁹ on our ecclesiastical antiquities has swelled the number of St. Fechin's monks at Fore to three thousand.¹⁰ He even refers to Ussher as an authority; while in the very passage alluded to¹¹ and quoted, the learned writer on the British churches reckons only three hundred. The very lines, given from the office hymn, are likewise cited by Ussher.¹² These monks and their holy abbot subsisted by their own labour.¹³ Sometimes they were reduced to great penury,¹⁴ and in "the First Life" we are told that they had no food to entertain some guests, until their wants had been supplied, owing to the devout abbot's holy prayers.¹⁵ Their monastery at Fore, one biography states,¹⁶ was the earliest establishment St. Fechin founded, and only after he had obtained a great reputation for sanctity.

As a desirable rule, especially when colleges and monasteries became crowded with young students, St. Fechin would not allow women access to his religious establishment.¹⁷ Even the superiors of many Irish monasteries prevented their entering churches or chapels attached.¹⁸ We are told

lies, filled with beautiful white birds, and in the middle a column of fire seemed reaching to the very heavens. See "Second Life," chap. iii., p. 133.

³ See *ibid.*, chap. ii.

⁴ See "The Second Life," chap. ix., p. 134. St. Nathy was then at Achonry, but he saw in a vision St. Fechin laying the foundation of his monastery at this place.

⁵ From our saint the parish is called St. Feighin's, and it lies within the barony of Fore. See "Ordnance Survey Townland Maps for the County of Westmeath." Sheets 1, 3, 4, 7, 8, 13. On Sheets 4 and 8 the chief antiquities referring to Fore proper are marked.

⁶ See "The Second Life," chap. ix., p. 134. This owner was the first who was interred under the high altar at Fore.

⁷ See "The First Life," chap. x., p. 131, and "The Second Life," chap. ix., p. 134.

⁸ In it we read as follows:—

"Dehinc fuit monachorum
Dux, et pater trecentorum :
Quos instruxit lege morum
Murus contra vitia. Amen."

⁹ See Archdall's "Monasticon Hibernicum," p. 711.

¹⁰ It is true the author of the "Second Life" speaks of many other disciples he had in other monasteries; but he only allows Fechin to have presided over 300 monks at Fore. See chap. ix., p. 134.

¹¹ Page 1195, or page 500 in the London edition.

¹² See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 500.

¹³ See "The First Life," cap. x., xi., and cap. xiv., p. 131.

¹⁴ See "First Life," cap. ix., p. 131, and "Second Life," cap. xxxvi., p. 137. From such distress they were relieved, on one occasion, by St. Ronan, who sent them a present of cattle.

¹⁵ See "The First Life," cap. xi., p. 131.

¹⁶ See *ibid.*

¹⁷ See Ussher's "Primordia Ecclesiarum Britannicarum," pp. 943, *et seq.*

¹⁸ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. x., § iv., n. 60, p. 20.

that St. Fechin would not permit servant-maids to the monastic precincts, even for the purpose of milking cows.¹⁹ Literature, as well as piety, was promoted at Fore. Hence, Ussher states that it was called Baile-Leabhair, or "the town of books."²⁰ One better versed in the Irish language has corrected this false etymology, for he considers the true traditional local denomination to be Bail Fobhar, "the town of the spring."²¹ Its abbots were bishops²² in various instances, for it soon attained the distinction of becoming one of the Irish primitive sees.²³ According to tradition, here, as at other places, St. Fechin wrought stupendous miracles.²⁴ For corroboration of such statements, the author of his acts alleges the testimony of Aileranus the Wise²⁵ and others of the faithful.

There is an air of sanctity and grandeur around the crumbling walls, the



Old Gateway at Fore, Co. Westmeath.

venerable ruins, and the magnificent scenery of Fore.²⁶ This is further intensified by many sacred traditions and Catholic memories, that yet linger

¹⁹ See "Second Life," cap. xxvi., p. 137.

²⁰ Ussher adds to this statement, "quasi Kiriath-sepher." See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 500.

²¹ Such is the opinion of John O'Donovan in the "Letters containing information relative to the Antiquities of the County of Westmeath, collected during the progress of the Ordnance Survey in 1837," vol. ii., p. 4. Besides water gushing from the foot of a hill called Carraig Bhailear, there are two other fine wells at Fore, viz., Tobey na Cogaine and Dubac, Feichin. This place seems to have been called Fore, even antecedent to St. Feichin's birth.

²² Harris supposed that it was a regular episcopal see, in former times. See Harris' Ware, vol. i., "Bishops of Meath," p. 138.

This opinion of his seems a very correct one, yet Dr. Lanigan takes exception to it.

²³ In St. Fechin's time, a cross is said to have stood before the church door at this place.

²⁴ Mr. O'Donovan gives a most interesting and detailed description of Fore and its various archaic objects, in "Letters containing information relative to the Antiquities of the County of Westmeath, collected during the progress of the Ordnance Survey in 1837," vol. ii., pp. 3 to 28. A note of Dr. Petrie referring to a window and doorway of St. Fechin's church, with two sketches, accompanies this description.

²⁵ He lived contemporaneously with our saint.

²⁶ The accompanying illustration of an ancient gateway at Fore was drawn on the

about this former seat of monasticism. The eye is charmed, the soul is elevated, faith is vivified, and a patriotic love for the "green hills of holy Ireland" is magnified by a pilgrimage to Lough Lene and Fore. The Monk's Island is here shown, and there it is said students frequented their classes in summer time. The holy well is still revered as a relic of ancient devotion. Here are numerous traces manifesting a high state of cultivation, to which St. Fechin's community reduced what had been only wild and profuse waste. The door lintel of the church at Fore is greatly admired by the tasteful antiquary.²⁷ One of St. Fechin's favourite places for prayer and meditation still bears the prints of his knees where he knelt, according to popular tradition. Every object, in fact, is redolent of pious reminiscences.²⁸

Several ruins of churches and other antiquities are yet visible at Fore. We are told by Sir Henry Piers²⁹ that it was anciently a town or university of literature. A ruined monastery here presented a large pile of simple and unadorned masonry. In the beginning of the present century, the old chapel had three pointed windows, and it was in a tolerable state of preservation. The valley in which it was situated is a delightful place for retreat. One of the churchyards here is covered with tombstones. Towards the east are earthen remains of what was formerly a strong fort.³⁰

The old church, supposed to have been built by St. Fechin, is still in wonderful preservation. It measures 60 feet by 23 feet 9 inches. The rood-screen or choir-arch stood about 19 feet 3 inches from the east end.³¹ Dr. Petrie gives us an admirable account of the architectural features of the old church at Fore,³² with a very beautiful illustration of the door-way, which is as perfectly cyclopean in character as any monument to be seen in Greece.³³ Over this door-way is a plain architrave, containing a projecting tablet, and in its centre a plain cross sculptured in relief, appears within a circle.³⁴ The building of this church is thought to be referable to the first half of the seventh century.

One day a certain antiquary, named Sellin,³⁵ came to St. Fechin, while he resided in the monastery at Fore. A modest and humble youth accompanied him. To the latter Fechin spoke in a prophetic manner: "This young man, after a time, shall build the basilica³⁶ of our monastery."³⁷ In due course, this prediction was fulfilled.³⁸ A certain cleric, called Ronan, the son of Guaire,³⁹ had long suffered from a grievous headache, and he had consulted

spot by George V. Du Noyer, and engraved by Mrs. Millard, Dublin, from the folio sketch preserved in the R. I. A.

²⁷ As several saints succeeded St. Fechin at Fore, further notices of this charming locality will be found, when treating about them, at the days of their respective festivals.

²⁸ See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xviii., p. 431.

²⁹ See Vallancy's "Collectanea de Rebus Hibernicis." Chorographical Description of Westmeath.

³⁰ See Sir Richard Colt Hoare's "Journal of a Tour in Ireland," A.D. 1806, pp. 25, 26.

³¹ See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 562.

³² See "Round Towers and Ancient Ecclesiastical Architecture of Ireland," part. ii.,

sec. iii., subs. i., pp. 174, 175.

³³ As stated to Dr. Petrie, by the eminent antiquarian traveller, Mr. Edward Dodwell.

³⁴ This was the object alluded to, in Dr. Petrie's opinion, when it is stated, "ante fores Ecclesiæ, ubi crux posita est." See "Second Life," chap. xxiii., p. 135.

³⁵ We have no means for ascertaining further particulars regarding this ancient archæologist.

³⁶ This was a church of the most ancient form, and, according to the Irish fashion, it was most probably separated from its surrounding or adjoining monastic buildings.

³⁷ Whether this meant, that he was to be the future architect of the church, or the future superior, does not seem very clear.

³⁸ See "Second Life," chap. x., p. 134.

³⁹ Under this form, we cannot find the name of this Ronan, among the many homonymous Ronans mentioned in our calendars.

several of the most eminent physicians⁴⁰ in Ireland, without hope of finding a remedy. He then resolved to travel, and he visited various countries, with no better result. At last, coming to a certain part of Britain, he found a holy anchorite, who advised him to seek the valley of Fore, in the middle of Ireland. Ronan obeyed, and, through the prayers and blessing of St. Fechin, his health was completely restored, so that he returned rejoicing to his own monastery.⁴¹

Several holy persons are mentioned as united in friendship with Fechin. Among these was Coeman,⁴²—it is said Coemain Breac,⁴³—who was Abbot of Roseach,⁴⁴ in Meath, and who died A.D. 614.⁴⁵ Again, the holy virgin Ermania was benefited through the miraculous powers of our saint.⁴⁶ Also, a pantry-keeper or cook, named Pastol, or Pastolius,⁴⁷ belonging to the saint's monastery, seems to have been cognizant of Fechin's miraculous powers.⁴⁸ This person was remarkable for his simplicity of life and character. St. Ronan,⁴⁹ Abbot of Drumshallon,⁵⁰ in the county of Louth, lived in friendship with our saint. St. Ultan, of Ardracran,⁵¹ and St. Fintan Munnu,⁵² were contemporaries and intimates. The Abbot of Ardsleine⁵³ was particularly intimate with our saint, and he was named Mochua.⁵⁴ It is thought he must have been identical with Cronan, son of Silni; while Cronan and Mochua are

⁴⁰ From the most remote times the science of medicine was cultivated in Ireland. At the present day, various old and learned treatises on the healing art are preserved among our Irish manuscripts. It is much to be regretted, that some or all of these have not hitherto been published, and collated with the writings of Galen and Hippocrates, as also with the researches of modern medical practitioners. Old as their nostrums undoubtedly are, yet they may contain some valuable prescriptions. In a country so renowned as Ireland for the eminence of her physicians and for medical teaching in her colleges, a thoroughly competent and scientific editor could not be wanting, with the aid of an Irish scholar and translator, to resolve and compare such texts for publication. At least, they should serve to illustrate the history of medicine and surgery in our country.

⁴¹ "Second Life," chap. xi., p. 134.

⁴² At the request of this holy man, St. Fechin wrought a miracle. See "First Life," chap. xv., p. 132.

⁴³ His feast occurs at the 14th of September.

⁴⁴ There is a parish of Russagh, in the county of Westmeath, containing a burial-ground and a ruined church. It is described by John O'Donovan, in the "Letters containing information relative to the Antiquities of the County of Westmeath, collected during the Progress of the Ordnance Survey in 1837," vol. i., pp. 209, 210.

⁴⁵ According to Ussher's calculation, A.D. 615. See "Index Chronologicus." See "Britannicarum Ecclesiarum Antiquitates," p. 537. Archdall calls Roseach, Rosse. He places it at about a mile to the south-east of Tara. See "Monasticon Hiberni-

cum," p. 568.

⁴⁶ See "Second Life," chap. xli., p. 138. Her festival does not appear to be known.

⁴⁷ Not finding such an Irish or a Latin name among our saints, Colgan suggests that Paschalis, Paschasius, or Pastor might be the reading.—Note 16 to "The First Life," p. 140. However, it is not always necessary to search the calendar for names occurring in the acts of Irish saints.

⁴⁸ See "The First Life," chap. xvii., p. 132. "The Second Life," chap. xxxi., p. 136.

⁴⁹ See notices of him at the 18th of November. He died of the great pestilence, A.D. 664.

⁵⁰ This parish is in the barony of Ferrard, and it is represented on the "Ordnance Survey Townland Maps for the County of Louth." Sheets 19, 21, 22. The townland of this name is on Sheet 21.

⁵¹ See his acts at the 4th of September. He died A.D. 656.

⁵² See his life at the 21st of October. He died A.D. 634.

⁵³ Dr. Lanigan Anglicizes this word "the height of Slane," and he believes, it was at or near Slane, in the county of Meath. The parish of Slane, in the barony of Upper Slane, is marked on the "Ordnance Survey Townland Maps for the County of Meath." Sheets 12, 13, 18, 19. The townland so called is marked on Sheet 19.

⁵⁴ Colgan was not able to give any special account regarding this St. Mochua of Ardsleine. He thinks, however, this must either have been the St. Mochua, venerated on the 25th of January, or perhaps a Mochua, son of Ust or Justus, who died A.D. 668. See "Acta Sanctorum Hiberniæ," xi. Januarii, n. 37, p. 142.

noticed as corresponding names.⁵⁵ Now, a certain Cronan,⁵⁶ son of Silni, is reckoned among the illustrious men who died in 665.⁵⁷ Moreover, the person called Mochua of Ardsleine, departed about the very same time with Fechin, and in that identical year. Nor does the name Mochua appear in the list given in our Irish annals, regarding those distinguished victims who died during the pestilence.⁵⁸

Fechin seems to have founded his monastery at Fore, antecedent to the year 639. For it is related, how Domnald II.,⁵⁹ King of Ireland,⁶⁰ marched with a great army into that country of the southern or Meath Hy-Nialls. His expedition was undertaken for the avowed purpose of measuring and of more equitably apportioning the boundaries of their principality.⁶¹ The people of that territory applied for protection to our saint. He then happened to be at a place called Tibrada. Here, perhaps, he had some small religious establishment. The southern or Median O'Neills had collected an army, at a place called Druimna, but it was numerically inferior to the forces of Domnald. St. Fechin is there said to have supplied the wants of the smaller army in a miraculous manner. Its leaders went with the holy abbot to a place called Rath-Dromnua,⁶² and here a fortified camp was constructed. There, too, the saint fasted and prayed, while he repeatedly went as a mediator to visit King Domnald. For a long time, he could obtain no terms. Certain miraculous manifestations, however, changed the purpose of this monarch, so that he was induced to desist from any further proceeding against the Southern Nialls. Between them and the king, the saint procured a perfect reconciliation.⁶³ His power of persuasion appears to have been very efficacious with the kings and princes of his time. An instance of this influence is given in the case of a young man, who was named Erlomhan. His mother had applied to Fechin, that he might assist in procuring her son's liberation. He had been kept in chains by Moenach, King of Munster.⁶⁴ The saint gave a gold torque he had received as a present from the monarch. This token was bestowed for the purpose of purchasing her son's release. On recognising it, and as coming from Fechin, the king immediately discharged Erlomhan from prison, on perceiving that the saint wished for this act of grace. He likewise returned the torque to that woman who had offered it. The saint had probably spent some time at Cashel⁶⁵ with King Moe-

⁵⁵ See Colgan's "*Acta Sanctorum Hiberniæ*," x. Februarii. Vita S. Cronani, and n. i., pp. 303, 304.

⁵⁶ He must not be confounded with Mochua or Cronan, Abbot of Balla, in the county of Mayo. This latter had been a disciple to Comgall of Bangor. He died A.D. 637. See Colgan's "*Acta Sanctorum Hiberniæ*," xxx. Martii. Vita S. Mochuæ, sive Cronani, cap. xxiii., and n. 22, pp. 791, 792.

⁵⁷ See *ibid.*, n. 31, p. 150. And Ussher's "*Index Chronologicus*," p. 539.

⁵⁸ Hence, Dr. Lanigan thinks it highly probable that Mochua, of Ardsleine, was no other than Cronan, son of Silne.

⁵⁹ He was son of Aedh, son to Ainmire. He reigned as monarch over Ireland from A.D. 624 to A.D. 639. The events of his reign, as noticed in Dr. O'Donovan's "*Annals of the Four Masters*," contain no allusion to this expedition. See vol. i., pp. 246 to 257.

⁶⁰ He belonged to the Northern Hy-Nialls and he was of Conall Gulban's race.

⁶¹ Hence this expedition was called "*floigheadh an mheic*," "the expedition of the measure" or "equality."

⁶² This place is said to have been situated in the county of Westmeath; yet it does not seem an easy task to identify it on the townland maps for that county.

⁶³ See Colgan's "*Acta Sanctorum Hiberniæ*," xx. Januarii. Supplementum Vitæ S. Fechini, cap. xxxiv., p. 137.

⁶⁴ This king is called the son of Fingen. He died A.D. 660. See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 270, 271. The *Annals of Ulster* place his death at A.D. 661.

⁶⁵ This celebrated old city is situated in the present parish of St. John Baptist, in the barony of Middlethird. The parish lies within this latter and the barony of Sliev-ardagh. See "*Ordnance Survey Townland Maps for the County of Tipperary*." Sheets 54, 60, 61, 62, 68, 69. The city is shown on Sheet 61, South Riding.

nach.⁶⁶ We find added that Erlomhan afterwards embraced the monastic state, and he continued under Fechin's rule.⁶⁷ He lived and died a very holy life.⁶⁸ A certain Tirechan had come to Rome, It is conjectured he may be identical with St. Tirechan,⁶⁹ the disciple to St. Ultan, Bishop of Ardraccan. His mother, with prayers and in tears, applied to Fechin, who was then at Cashel, to procure her son's return. The saint betook himself to the usual course of prayer. It is said, through his command, that Tirechan instantly appeared before him in Cashel,⁷⁰ In the opinion of Dr. Lanigan, this is probably the perverted statement of a real fact. Perhaps St. Fechin had sent an order to Tirechan to revisit his mother, and that with such a request the traveller complied.

CHAPTER III.

ST. FECHIN'S VARIOUS MIRACLES—HIS VISIT TO POULAPHOKA WATERFALL AND TO NAAS—TULACH FOBHUIR—HE VISITS ST. ERNAN AT CLUAIN-DEOCHRA—THE SAINT'S PENITENTIAL EXERCISES—HE OBTAINS THE RELEASE OF AID, FROM DIERMIT II. AND BLAITHMAIC, JOINT MONARCHS OF IRELAND—CHURCHES CONNECTED IN VENERATION WITH THIS SAINT—PUNISHMENT INFLICTED ON VIOLATORS OF HIS SANCTUARY—LAST ILLNESS OF ST. FECHIN—HIS DEATH AND FESTIVAL—HIS CHARACTER—CONCLUSION.

VARIOUS miracles are ascribed to the holy abbot. One of these is said to have occurred at Loch Neochra,¹ in the territory of Farbill.² A spot, called Fiodh Bile, and the lake itself, are said to have been presented to him in grateful acknowledgment for services rendered to the inhabitants there residing. Another spot was called Ceachuir Fechin,³ in the country of Tefia,⁴ while here a muddy and marshy place was substituted for a good fishing lake, to punish the inhospitality of some fishermen, who refused food to certain monks. Another instance of ingratitude, experienced from one Foelan, at Nuadhchongbhail,⁵ was reprobated by Fechin, who predicted that his family should never exceed the number of nine persons. This prediction was ful-

⁶⁶ See Colgan's "*Acta Sanctorum Hiberniæ*," xx. Januarii. Supplementum Vitæ S. Fechini, cap. xxxvii., p. 137.

⁶⁷ See "Second Life," chap. xxxvii., pp. 137, 138.

⁶⁸ Yet his name does not appear in the Irish calendars, although Colgan conjectures he may be identical with a St. Justan Lene, venerated on the 29th of July, or with a St. Sanctan, whose feast occurs on the 10th of June.

⁶⁹ See notices of him at the 3rd of July, the day for his feast.

⁷⁰ See Colgan's "*Acta Sanctorum Hiberniæ*," xx. Januarii. Vita Secunda S. Fechini, cap. xiv., pp. 134, 135.

CHAP. III.—'On the Ordnance Survey Townland Maps it seems difficult to identify it under this name.

¹ Mr. O'Donovan considered it probable the present barony of Farbill, county of Westmeath, was extensive as this territory. Feara Bile is called "*Campus Bile*," by

Tirechan. See "*Westmeath Letters of I.O.S.*," vol. ii., pp. 231, 232.

³ Colgan says, in his day, this place was known as Keachuir, a marshy district lying between the counties of Longford and Leitrim. It seems to the writer, the position must be sought for in some other direction.

⁴ This is the Latinized name of Teathbha or Teathfa territory, forming the north-west portion of ancient Midhe or Meath. It was divided into North and South Teabhtha, by the River Inny. The former comprised nearly all the present county of Longford, and the latter about the western half of the present county Westmeath. See Dr. O'Donovan's "*Leabhar na g-Ceart, or Book of Rights*," n. (g), p. 180.

⁵ The reader is referred to what has been already stated, regarding different places in Ireland, called by this name, at the notices of St. Fachtna, Bishop of Nuacongbhail, on the 19th of January.

filled. Another remarkable miracle was wrought at Loch Calguigh,⁶ in the country of Hy-Many.⁷ Again, at Loch-Cutra,⁸ in the territory of Hy-Fiachrach Aidne,⁹ a miracle was performed, and to commemorate it, a remarkable rock was afterwards visible, on an island, in the middle of that lake.¹⁰ On this island also grew that kind of herbage, called by the Irish, Flothchiep or Foltchib.¹¹ On another occasion, the saint is said to have received a leper most kindly at the guest-house in Fore, and afterwards to have interested the Queen¹² of King Diermait,¹³ the son of Aidus Slaine, on his behalf. This holy woman then lived with her husband on a lake island, said to have been called Inis-Locha Leibhionn,¹⁴ only about one mile from Fore. She charitably attended to the wants of this leper,¹⁵ and a miracle is related in connexion with his cure. St. Fechin, at one time, travelled to a spot known as Snamhluthir, in the territory of Carbre Gabhra. Here he restored sight to one Colman,¹⁶ son of Eochad. This place must have been situated in the north of Longford county, barony of Granard, or in the north-eastern part of Sligo county, in the province of Connaught.¹⁷ This latter district is called Carbre

⁶ According to Dr. O'Donovan, this lake has not been identified. See "Annals of the Four Masters," vol. ii., pp. 892, 893, and n. (z), *ibid.*

⁷ A valuable map and a description of this district, known as O'Kelly's Country, will be found in Dr. O'Donovan's "Tribes and Customs of Hy-Many," published by the Irish Archaeological Society, 1843. Its exact boundaries are set forth in a vellum MS., preserved in Trinity College Library, Dublin, and classed H. 3, 18, p. 412. Hy-Many comprised about 200 square miles, extending through the county of Galway, and through the southern part of Roscommon, as far as the River Shannon.

⁸ Now Lough Cooter, a beautiful lake and demesne, near Gort, in the county of Galway. See "Ordnance Survey Townland Maps for the County of Galway," Sheet 129. Several islands are to be seen on this fine lake.

⁹ This was co-extensive with the diocese of Kilmacduach. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (o), p. 177.

¹⁰ It would be interesting to find which of the islands in this lake was thus distinguished.

¹¹ See "The Second Life of St. Fechin," chap. xv., xvi., xvii., xviii., xx., xxi., p. 135.

¹² Colgan states, that she was called Themia, as he found in a tract "On the Mothers and Wives of the Irish Kings." He assigns her festival arbitrarily to this day, as a matter of convenience, supposing she may have been identical with Blessed Themia, noticed in the "Menologic Genealogy," chap. xx. But the writer thinks it preferable, to class her with the ephemeral saints, who are to be inserted towards the end of this work.

¹³ He seems at this time to have been only king over Meath. In 657, he began to rule over all Ireland, jointly with King Blathmaic.

¹⁴ Now Lough Lene, near Fore. On it are to be seen the Monks' and Nuns' Islands, Castle Island and Turgesius' Island. See "Ordnance Survey Townland Maps for the County of Westmeath," Sheet 8. It seems difficult to identify that exact island, on which King Diermait's castle stood.

¹⁵ The leper gave his staff to the queen, and she handed it over to St. Fechin. Afterwards it was preserved as a relic, and it went by the name of Bachall Fechin, or "the staff of Fechin." This was preserved in 1837, near Fore, and in a case, but the crook was broken, as Dr. O'Donovan certifies. He tells a curious story regarding it in the "Westmeath Letters of I.O.S.," vol. i., pp. 263 to 265.

¹⁶ He is said to have been blind for a long time, but when the water in which St. Fechin used to wash his hands had been applied to Colman's sightless orbs, he received at once the gift of perfect vision. In the Irish Calendars are three Saints Colman, said to have been respectively the sons of Eochod. One of these is venerated at the 1st of January; another has a feast at the 6th of September; while another is commemorated at the 27th of October. However Colgan thinks, there may be established an identity between the latter two, and that there may be only two different festivals for one and the same saint. See "Acta Sanctorum Hiberniæ," xx. Januarii, n. 19, p. 141.

¹⁷ The barony of Carbury here is called from Cairbre, third son to Niall of the Nine Hostages, whose descendants settled within that territory, also known as Cairbre of Druim Cliabh or Drumcliff. It was formerly considered a part of Ulster, and tributary to the King of Aileach. See Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (u), p. 130. See, also, Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (w), p. 328.

Mor or Carbre Droma Cliabh.¹⁸ Within it may be seen, near an indentation of the sea, Druimcliabh, in English "the ridge of the baskets," or Drumcliff, as it is now generally written. This was the site of one among the many of St. Columkille's or Columba's churches. Few of its traces now remain: but the cemetery and round tower are still extant. The latter is shorn of its fair proportions. It is rudely built, and it indicates an early period of erection. This *Cloigtheach* measures about 40 feet in elevation.¹⁹ Here, too, are monumental crosses of great archæological interest. Unhappily but one tolerably well-preserved specimen remains at Drumcliff.²⁰ Over ground, there are at least fragments of two other crosses. The nearly perfect cross measures 13 feet in height, by 3 feet 8 inches at its greatest breadth, at the arms. The shaft is about a foot in thickness at its base, and somewhat thinner at the top. It is composed of three stones, connected by mortice



Drumcliffe Cross, Co. Sligo.

and tenon.²¹ With base and cap now wanting, this stone formed a monument, upon which the early sculptor carved in the Irish manner a series of devices and ornaments, like what may be found in some of our oldest manuscripts preserved in this island, in England and on the Continent. It may be observed, the broader surfaces of the cross lie nearly, if not exactly, east and west. Such an arrangement is common to all undisturbed monuments of a similar class.²²

¹⁸ See "Acta Sanctorum Hiberniæ," xx. Januarii. Secunda Vita S. Fechini, cap. xxiii., xxx., and nn. 14, 15, 19, pp. 135, 136, 141.

¹⁹ For an illustration, the reader is referred to the notices of St. Muadhnat, virgin, of Caille, Drumcliffe, at the 6th of January.

²⁰ This parish, in the barony of Carbury,

is represented on the "Ordnance Survey Townland Maps for the County of Sligo," Sheets 4, 5, 6, 7, 8, 9, 14, 15.

²¹ The accompanying representation of this cross, from a photograph by Frederick W. Mares, was engraved by Mr. Gregor Grey, Dublin.

²² Commencing at the lowest compartment

In a different district from the foregoing one, but known too as Carbre, and at a place called Droim-for-achaidh, by the old generations, but by those who lived in more recent times Kill-Hua-Sona,²³ St. Fechin is said to have wrought three very extraordinary miracles.²⁴ But it would seem indeed an endless task, to enumerate all the wonders performed by this holy servant of God, were we to record all that has come down to our times in writing, and still more from popular local traditions.

St. Fechin is represented as having passed from the country of Hy-Fiachrach to the territory of Criche Naccudach.²⁵ This probably lay within the present King's County.²⁶ The people of the former district followed the saint, and were miraculously fed by him on swine's flesh. Hence grew up a custom, that when the day permitted the use of meat, St. Fechin's successors always partook of swine's flesh, when passing through Hy-Fiachrach.²⁷ At

on the western side, a very beautiful quadruple knot of interlaced tracery appears. Above this, in a separate panel, the story of the temptation may be seen. The tree here is double, and the serpent clings to either stem. The foliage is conventionally represented, by an exquisite and most intricate design, known as "Opus Hibernicum,"—the whole being highly suggestive of a cross pattern. Next in *alto relievo* is a horse-like figure, having probably some symbolical meaning. Above this monster is an easily read hieroglyph, referring to the story of David and Goliath. The Philistine has just been decapitated; while the youthful victor holds the head in his left, and a short, broad-bladed Celtic sword in his right hand. The arms and circles of the cross present representations of the last judgment. The ring or circle, by which the shaft and arms are connected, and which is thought to be emblematic of eternity, is enriched by designs of great merit in the Celtic style. These however are greatly weather-worn. The western face of this cross is equally profuse in decoration. At the base is a line specimen of interlacing lines and knots, surmounted by a group of three figures, apparently engaged in consultation. Above these, there is a nondescript animal, surmounted by a second group of figures, one of which seems to be armed with a sword, on the right-hand side, as if about to seize or attack the central figure, while the hands of the figure to the left seem raised, as if in the attitude of prayer or supplication. The next panel contains two seated figures, one of which holds something upon its lap. Judging from a similar, but well-preserved sculpture upon a cross at Monasterboice, this would seem intended for the infant Saviour. The head of the cross represents the crucifixion, with the sponge and spear bearers, the latter of unusually small size. Here, also, in the arms and circle are exquisite carvings in the Irish style of ornamentation. The sides or edges of the cross are richly worked, and yet in chaste patterns, some of which interlace, while others belong to the divergent

spiral class. As early at least as the beginning of the eleventh century, the latter form of ornament, after having been in use for several centuries, is known to have given way to a more modern style. It is thought, that the date of the Drumcliffe cross may be assigned to the early part of the tenth century. See W. F. Wakeman's "Lough Erne, Enniskillen, Belleek, Ballyshannon and Bundoran," &c. Third Excursion, pp. 107 to 109.

²³ Colgan says, there was a place so called in his time, in the district of Cairbre, otherwise Eanghuile, and in the county of Longford. The mountainous part of this old territory is still called Sliabh Chairbre. The people of Cairbre Gabhre were so called as having been descended from Cairbre, son to Niall of the Nine Hostages. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (w), p. 328.

²⁴ See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii. Secunda Vita S. Fechini, cap. xl., and n. 30, pp. 138, 142.

²⁵ This is said by Colgan to have lain in the southern part of Roscommon county. See "Acta Sanctorum Hiberniæ," xx. Januarii, n. 32, p. 142. Yet, it seems to the writer, that the place must rather be identified with Criche na g-Ceadach, said by Dr. O'Donovan to have been situated in the north-east of the King's County. See "Leabhar na g-Ceart, or Book of Rights," n. (o), p. 200.

²⁶ The Criche na g-Ceadach, *i.e.*, "the territory of the Cedachs was formerly in Meath, but is now a part of the King's County on the Westmeath side. It was so called from belonging to a sept descended from Oilíoll Cedach, son to Cathair Mor, monarch of Ireland in the second century. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., n. (i), p. 1019.

²⁷ At Cuil Fabhar, a place near Fore in the county of Westmeath, a sept of the Hy Fiacha or Hy Fiachrach was located. This clan descended from Fiachra Mac Dathi, who was detained as a hostage by Niall of the Nine Hostages. See Dr. O'Donovan's

another time, the saint visited a church, called *Teagh Mhac Neamhain*,²⁸ in the district of *Hy Foelan*,²⁹ and in the province of *Lugemne*.³⁰ The situation of that church was in a spot so narrow, that no room remained near it for a cemetery.³¹ A great mass of stone proved a particular impediment, but by prayer he is said to have removed this obstruction.³²

Taking a journey into Leinster, during the afternoon of a Sunday, the holy Fechin visited that romantic waterfall now called *Poulaphoka*,³³ in the county of Wicklow.³⁴ Here the remains of an ancient highway are still traceable.³⁵ The saint on this occasion manifested his keen appreciation, how the beautiful external works of nature insensibly lift the soul to a consideration of what is due to the Lord of nature. For although wearied after his journey, Fechin would fain kneel before a cross, at this place. His disciples reminded him, that at least he should rest from labour on the Lord's day. "If," said the loving servant of God, "by the continual downpour of its waters, and by the sublime melody of its sonorous roaring, the cataract³⁶ near us never ceases to praise the Divine Creator, no less should I be a debtor in the purchasing a heavenly country." Wherefore he resolved to spend the whole of that Sunday afternoon by the waterfall, blending the human voices of sacred song, with the deeper diapason of the turbulent eddies, that whirled from the upper rocks into the gulf beneath. But, the Almighty, to reward his devout client, caused a suspension of the laws of nature in his behalf, and to the third hour of the day, the cataract ceased to flow, while the servants of God chaunted their hymns on this romantic site. The silence of the grave now reigned around them. St. Fechin at length considered this miraculous event as an intimation, that his good-will was accepted by God for the duty of praise, and he too ceased from the sacred psalmody, which he had commenced.³⁷

Thence probably the holy abbot went direct to Naas. It is said, that a religious establishment had been founded at *Tulachfobhair*,³⁸ near Naas

²⁸ *Genealogies, Tribes and Customs of Hy-Fiachrach*, p. 33 and n (p). Most probably this is the district of *Hy-Fiachrach*, to which allusion is here made.

²⁹ It is thought, the name of this place has been derived from the three sons of *Nemhain*, who are said to have been venerated on the 19th of February.

³⁰ This territory comprised about the northern half of the present county of Kildare. It included the baronies of *Clane* and *Salt*, with the greater part, if not the entire, of *Ikeath* and *Oughteranny* baronies. See Dr. O'Donovan's "*Leabhar na g-Ceart*, or *Book of Rights*," n. (a), p. 206.

³¹ This is probably a misspelling for *Lagenia*.

³² This same miracle apparently as related in the "*First Life*" gives us to understand, that Fechin had a monastery there. See chap. xxi., p. 132.

³³ See "*The Second Life of St. Fechin*," cap. xlii., xliii., p. 138.

³⁴ An exquisite steel engraving of this spot will be found on the title page of W. H. Bartlett's "*Scenery and Antiquities of Ireland*," vol. i.

³⁵ The ancient name of this remarkable cataract, near the head waters of the River

Liffey, was *Eas-Duthaire*.

³⁶ See Rev. John Francis Shearman's "*Loca Patriciana*," p. 490. "*Journal of the Historical and Archaeological Association of Ireland*," vol. ii. Fourth series, July, 1873, No. 15.

³⁷ "This cataract is formed by the descent of the River *Liffey*, whose accumulated waters here fall, in ponderous magnificence, down several progressive ledges of craggy precipice; huge masses of rock impending on both sides, with much variety of picturesque effect. The great body of precipitated water eddies round the abyss into which it descends, forming a vortex, of frightful aspect and prodigious depth." Brewer's "*Beauties of Ireland*," vol. i., p. 340.

³⁸ "*The Second Life*," chap. xxxviii., p. 138.

³⁹ In the *Life of St. Fechin*, as published by Colgan, this place is incorrectly printed *Fulach Tobhuir*; but in other instances, and in a note annexed to the passage, it is written as given in our text. *Tulach* means "a hill" or "hillock." *Fobhair* signifies either "favour," because of the royal bounty he had received, or it was so called from *Fore*, in *Westmeath*, where St. Fechin had his principal establishment.

town, by St. Fechin in the seventh century. It was endowed by the King of Leinster, consequent on a special favour granted to St. Fechin, and in commemoration of that remarkable miracle,³⁹ which is found related in his acts.⁴⁰ St. Fechin was accompanied by some of his monks. At this time, the king and his chiefs held a public assembly, at a place called Aonach Carman. Here the prayer of our saint was rejected. But being obliged to hold a more important convention, the holy man prosecuted his suit. Although the king persisted in his refusal, and would even not permit the saint to see him, on the object of his mission; yet, in a miraculous manner, Fechin succeeded by entering into his castle at Naas. Within this stronghold, certain captives under sentence of death had been detained; but, at the entreaty of St. Fechin, they were released from captivity, and he predicted that thenceforward, no other prisoners should be kept there in chains.⁴¹ To commemorate these events, very near the old castle of Naas, and in the market-place of this ancient town, a remarkable and large stone monument, known as the "Cross of St. Fechin," had been afterwards erected. In the seventeenth century, Colgan says, this venerable object was to be seen in the middle of Naas. It has long since disappeared; nor is there even any popular tradition regarding its former existence or removal, at the present day.⁴² The King of Leinster—so the old record states—to manifest his gratitude and atone for his former insensibility, granted in perpetuity to St. Fechin a tract of land, known as Tulach Fobhuir, with tenants living on it. A mill formed part of this grant.⁴³ That place was doubtless situated near or around the principal stream, which flows through the town of Naas, and towards which the present "Friary Road" extends.⁴⁴

Although the acts of St. Fechin do not allude to his erection of Tulach Fobhuir monastery, Harris has placed a religious house there.⁴⁵ He has been followed by Archdall. But this writer was not able to give any account regarding it, nor can he even determine the site, except by placing it near the town of Naas, in the county of Kildare.⁴⁶ After this St. Fechin went to visit St. Ernan,⁴⁷ who lived in the monastery of Cluain Deochra. Here there was a mill, the sound of which had been a constant source of annoyance to those who lived in the guest-house.⁴⁸ Fechin, however, by his prayers re-

³⁹ To this miracle allusion is made, in the First Life of St. Fechin. It is related in some Latin metrical lines. Afterwards, we find a more detailed account, in a hymn for Lauds. See Colgan's "*Acta Sanctorum Hiberniæ*," xx. Januarii. Also *Secunda Vita S. Fechini*, pp. 132, 133.

⁴⁰ See Colgan's "*Acta Sanctorum Hiberniæ*," xx. Januarii. *Vita Secunda S. Fechini*, cap. xxxii., xxxiii., and nn. 20, 21, 22, pp. 136, 137, 141, 142.

⁴¹ Colgan remarks, that this only could be predicated of the old royal castle—which stood on the site of the present moat; but in the more modern castle or prison many prisoners were detained in his time. Indeed, the former jail of Naas—now converted into a town-hall—lay nearly between the ancient regal citadel and the cross of St. Fechin, within the market-place.

⁴² See "*The Life of St. David*, Archbishop of Menevia, Chief Patron of Wales, and Titular Patron of Naas Church and Parish, in Ireland," chap. xiv., pp. 138 to 140.

⁴³ This spot is probably identical with the corn mill, at Mill Brook, near Sunday Well, as indicated on the "*Ordnance Survey Townland Maps for the County of Kildare*," Sheet 19. At Sunday's Well a patron was formerly held.

⁴⁴ The site of Eustace's Castle is also marked, on the right, where the Friary Road enters the town of Naas. Colonel Eustace resided here, and took an active part with the Volunteers in his time. He was descended from the old family, founder of St. Eustacius' Priory, at Naas.

⁴⁵ This he states had St. Fechin for its founder. See Harris' Ware, vol. ii., "*Antiquities of Ireland*," chap. xxxviii., p. 262.

⁴⁶ See "*Monasticon Hibernicum*," p. 345.

⁴⁷ See notices of this saint at the 11th of January.

⁴⁸ This appears almost invariably to have been the adjunct of our early Irish monastic houses.

moved this noise, and he effected the reform of another discomfort, while stopping at this religious establishment.⁴⁹ This holy abbot was greatly addicted to penitential exercises. In a poem, attributed to St. Cuimin of Connor, and which begins with the words "Patrick of the city of Macha loves," the following account, relating to this saint's extraordinary austerities, thus runs in the English translation :—

"Fechin the generous of Fobhar loved,
It was no hypocritical devotion,
To place his meagre rib
Upon a hard bed without clothes."

This is interpreted to mean, that he used no covering for his side, when reposing on a hard bed in his cell.⁵⁰ And in his Second Life, we are told, he scarcely allowed himself any refreshing sleep. To the devotional and penitential exercises of the day, he added others during the night. This he divided into three parts for his sanctification: the first portion he spent at hymns, canticles, stations and genuflexions; the second was passed in holy meditation and ecstasy under a tree near his monastery; while the third part of the night was endured in a vessel of cold water, his mind only bent on prayer, while his body was subjected to this process. To prevent his falling asleep through fatigue, it is said, he had one foot fastened by a chain to the tree; while he had a vessel filled with cold water between his feet, and his hands folded on his breast supported a large stone, which if it chanced to fall into the water must serve to awaken him, by its consequent splash and sound. In the practice of these and many other wonderful corporal macerations, he prepared his soul by purification for the future joys of heaven.⁵¹ St. Fechin sought from the simultaneously reigning monarchs of Ireland, Diarmid II. and Blathmaic,⁵² the liberation of one Aedus or Aedan, a brave soldier.⁵³ This favour he obtained with great difficulty. On being dismissed from prison and given up to Fechin, the soldier went with him to Fore, where he became a monk. After further instruction, having received tonsure, he was promoted to the grade of priest, and serving God faithfully during life, he died a faithful minister.⁵⁴ The monks at his principal monastery experienced much inconvenience and labour in preparing food by the hand-quern for so large a community. Therefore, Fechin intended to relieve them, by engaging in the construction of a mill, to be worked by water power. Among the miracles of this holy abbot, his biographers take particular notice of one relating to this mill. For its working he is said to have procured a miraculous supply of water.⁵⁵ Giraldus Cambrensis writes, that at Foure, in Meath, there was a mill, which St. Fechin miraculously hewed with his own hands out on

⁴⁹ "Second Life," chap. xxxix., p. 138.

⁵⁰ See "The Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 22, 23.

⁵¹ See "The Second Life," chap. xxiv., p. 136.

⁵² Their joint reigns began A.D. 657, and they died of the great plague, which prevailed A.D. 664—the same year, and owing to the same mortality, St. Fechin departed. The events of their reign will be found in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 268 to 277.

⁵³ On this occasion he was accompanied by a St. Noeman, whose feast Colgan has

assigned to the 13th of September.

⁵⁴ See the "Second Life," chap. xxvii., p. 136, and n. 16, p. 141.

⁵⁵ This mill was built on an eminence, and it is stated, that the builder, a carpenter, expressed his doubts if water could be procured at a sufficiently high level to turn its wheel. But the saint said, "The Lord is potent to procure water for his servants." Then he went towards a lake, about one mile distant, on the other side of the hill. Soon afterwards a passage was made for water through this hill, and it flowed in a copious stream. See "The First Life," chap. xiv., pp. 131, 132.

the side of a rock.⁵⁶ Into this, as also into the church of that saint, women do not enter. Nor is that mill less respected by the natives, than if it were one of this saint's churches. Giraldus relates several miracles, also, that were wrought in his time. Some of Hugh De Lacy's soldiers paid the penalty of their crimes, because they had desecrated that place.⁵⁷ The miracle of this mill, is supposed to consist in a fact that the water by which it is turned, owing to the prayers of Saint Fechin, had been derived from a neighbouring lake, brought through that high mountain, at the foot of which his monastery stood. As this incident was beyond the power and order of nature, so it is called a standing and a visible miracle. On a hill near Fore, an oratory of St. Fechin was to be seen, and within it there was a large and smooth stone, on which it is said the saint was accustomed to kneel in prayer. This relic a French Seneschal had resolved on removing, and for the purpose had sent a cart with horses to the place. His neighbours endeavoured to reprove him for irreverence towards the saint; but he disregarded their admonitions. On the following night a sudden illness brought him to the grave, and his corpse was laid on that very waggon which had been used for removing the stone. Again, when the English had arrived in Ireland, one of that nation, who possessed the vicarage of St. Fechin's church, and yet who held the patron in little estimation,⁵⁸ was punished in a very miraculous manner. After a three days' illness he expired.⁵⁹

Towards the close of holy Fechin's life, a Welsh saint, known as Mochoemoc Cruthnech, or "the Cambrian," paid him a visit. The Welsh saint inquired to whom the abbot intended to leave the government of his monastery after death. "To some fit person among my monks," replied Fechin. "But in case you do not find a suitable successor among them," asked Mochoemoc, "what do you purpose doing?" "Then," said Fechin, "I shall leave it to my masters and to their successors." "And, if none of these be eligible," urged Mochoemoc, "what must be done?" "Why, if such a misfortune should happen," returned Fechin, "my successors must be taken without partiality from other Irishmen, suited for the office, but by no means from among the Welsh."⁶⁰ After these words, the holy abbot, knowing that the hour of his death was fast approaching, called together his disciples, in the monastery at Fore. He exhorted them to despise the things of earth, and to ambition only heavenly delights; he entreated them to remit none of their accustomed contemplative and penitential exercises, while considering how short was their race in life, and contrasting it with the eternity and greatness of celestial rewards. Then, imparting his benediction to them, and fortified with the holy sacrament of the Body and Blood of Christ, the chains of his body were loosed, and his soul was free. At this time, too, a St. Mochua had sent one of his servants to the monastery of Fore, to learn in what state the holy abbot continued. On the way, this servant saw a fiery column of great splendour reaching to the very heavens, and throwing a wonderful brilliancy over the atmosphere surrounding Fore. He returned with news of

⁵⁶ Philip O'Sullivan Beare states, that this was regarded as an inviolable asylum by the Irish. "*Patricianæ Decadis*," lib. x., cap. vii.

⁵⁷ See Giraldus Cambrensis' "*Topographia Hiberniæ*." Dist. iv., cap. 52, 53.

⁵⁸ Moreover, he is said to have been a constant hater of the Irish nation.

⁵⁹ See "*The First Life*," chap. xviii., xix., p. 132.

⁶⁰ We have fair reason for suspecting, that this popular story had its origin, after the Welsh-Norman adventurers under De Lacy settled at Fore, and when the invaders' influence had succeeded in depriving the native Irish of their just share of benefices. See the history of Fore, in Archdall's "*Monasticon Hibernicum*," p. 713. The anecdote as found in the text seems to convey a veritable sally of Irish satiric humour.

this portent. Mochua, having received Holy Communion, and calling his disciples around him, exhorted and blessed them. Then his soul departed and, according to a foregone prediction, he accompanied St. Fechin to Heaven.⁶¹

After a life of great penitence and extraordinary holiness this saintly abbot was called to a happy eternity, on the 20th of January,⁶² A.D. 664. He died of that dreadful pestilence, the Buidhe Connail,⁶³ which raged all over Ireland at the time. His zeal and labours were so excelling, that notably Fechin was numbered among the twelve apostles of Ireland.⁶⁴ A special office seems to have been composed for him and recited in the early Irish Church.⁶⁵ At the time of St. Fechin's death, St. Moling⁶⁶ is said to have had a vision, and to have compelled Satan to declare, that all the demons had been terrified with the preternatural brightness that had been diffused over Ireland, from which island they fled for a time.⁶⁷

All our calendarists agree in assigning St. Fechin's feast to the 20th of January. Thus in the published⁶⁸ and unpublished⁶⁹ Martyrology of Tallagh Fechin of Fobhair occurs. In the Festilogy of St. Ængus,⁷⁰ it is said, his name is to be discovered under the form of Moecca, or Eccanus.⁷¹ Here, however, we think some mistake must have occurred, and that Ecce, or Eccanus, may possibly be distinguished from Fechin.⁷² Notwithstanding, it must be admitted, that the Calendar of Cashel,⁷³ and the Commentator on St. Ængus,⁷⁴ assert their identity; while the latter adduces some weak etymological reasons for reconciling the apparent discrepancy.⁷⁵ The Martyrology

⁶¹ See the "Second Life of Fechin," chap. xlv., xlviii., xlix., pp. 138, 139.

⁶² According to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 276, 277, this saint died on the 14th of February. But Dr. O'Connor says, this is the introduction of a more modern hand in the Stowe copy. See *ibid.*, n (s).

⁶³ See an account of it in the previous Life of St. Molagga, on this day.

⁶⁴ He is also classed first as "*Fechinus*, Presbyter," in the third order of Irish saints. See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 474.

⁶⁵ The hymn at Lauds, and one preceding it, in rhymed Latin metre, have been published by Colgan. Antecedent to these, there is a succinct account of his miracles in Latin hexameter verses. See "First Life," pp. 132, 133.

⁶⁶ See notices of this holy man at the 17th of June.

⁶⁷ See "The Second Life," chap. l., p. 139.

⁶⁸ See Rev. Dr. Kelly's edition, p. xiii.

⁶⁹ In the Franciscan copy we find, *Fechin Fobhair*, at this date.

⁷⁰ The following stanza, at this day, is extracted from the Leabhar Breac copy of the "*Felire*," and translated into English by Professor O'Looney:—

f. xiii. kl. An cethrup co n-uage
fop oen lic ar neebu
molaca moeca
sapaist seap Oenu.

F. xiii. kl. "The four whom I invoke
On the one day they are most
holy
Molaca [and] Moeca
Sapaist and Oenu."

⁷¹ See Colgan's "*Acta Sanctorum Hiberniæ*," xx. Januarii. Vita Prima S. Fechini, n. 2, p. 140. Colgan agrees in this opinion.

⁷² According to Dr. O'Donovan, Fechin signifies "a little raven," and he thinks this saint was so called from the colour of his hair.—"Galway Letters of I. O. S.," vol. iii., p. 75.

⁷³ This record states, at the 20th of January, that St. Mo-acca, or Mo-ecca is the same as Fechin, the son of Maelchama, son to Killin, of the Mhic-Airt-Choirb race, and who was the disciple of St. Kyeran.

⁷⁴ In the "*Felire*" copy belonging to the Franciscans.

⁷⁵ Thus, it is said, Fiech signifies "a raven," and Fechin, or more properly Ficchin, means "a little raven:" again it is averred, that Feccadh or Eccadh has the signification of "a turning back," because when St. Fechin wished to leave his home when a boy, he was brought back, and hence he is supposed to have been called Ecce or Mo-Ecca. This seems a very far-fetched conjecture, nor is it worthy of any serious consideration. See *ibid.* But, we find quite a different account, regarding the imposition of his [name, in a note on the margin of the "*Felire*," in the "*Leabhar Breac*," at the 20th of January. This has

of Donegal⁷⁶ enters Feichin, Abbot of Fobhar, of Baile-Fhobhair, in Meath. Richard Whitford, in the Martyrology of Salisbury,⁷⁷ has a notice of this holy man and his miracles, on the 20th of January. The feast of St. Fechin, abbot, is found on this day in the Circle of the Seasons.⁷⁸ In Scotland he was venerated, under the form Vigean or Fechin,⁷⁹ and also at this date.⁸⁰ Although in none of his Irish lives does it appear that he visited Scotland, yet it would seem that this St. Vigean gave name to a parish near Arbroath.⁸¹ Locally close to the abbey here, St. Vigean's fair⁸² is said to have been held at a place near Smithy Croft, beyond the burgh of Arbroath, about the beginning of the last century.⁸³ St. Fechin also occurs as patron of Eccle-fechan.⁸⁴

Our saint is said to have erected a monastery at Tibrada or Tibrad, in the county of Westmeath.⁸⁵ Regarding this place, being unable to give any sufficient account, Colgan⁸⁶ conjectures that it might be Tibrad-Ultain in that part of the country.⁸⁷ There a church existed in his time. Yet nothing is stated in Fechin's Lives to warrant a supposition that this saint founded a monastery at that spot, except some allusion to a person there, who had charge of certain provisions.⁸⁸ Harris has attributed the erection of a monastery at Tibrad,⁸⁹ in Westmeath, to St. Fechin; and by Archdall it is called Tippet in the half-barony of Fore.⁹⁰ Hence it could not have been far removed from Fore Monastery.

The foundation of a monastery at Tulach Fobhair, supposed to be near Naas, is ascribed to St. Fechin. This place is mentioned in the supplementary or second life of St. Fechin, but it is not stated that he erected a monastery there. When reckoning the various establishments of Fechin, Colgan assigns neither a monastery nor a church to Tulach-Fobhair.⁹¹ All he says

been kindly extraced in an English translation by Professor O'Looney, and it runs as follows:—"Mocca, moreover, i.e., *Fechin Fobair*. This now is how he was called *Fechin*: he happened to be picking a bone in his mother's presence, when a child, and his mother said [to him] this is my little *Fiachan* (or little raven), said she, inde *Fechin dictus est*," fol. 80.

⁷⁶ Edited by Drs. Todd and Reeves, pp. 22, 23. In a table superadded, this saint is called a Patron of Cinel-Feichin, and in West Connaught. See *ibid.*, pp. 416, 417.

⁷⁷ Printed at London, A.D. 1526.

⁷⁸ Page 20.

⁷⁹ See Bishop Forbes' "Kalendars of Scottish Saints," p. 456. In the "Kalendarium Drummondense," he is called "Fechin." See p. 3, *ibid.*

⁸⁰ "The name Fechin is Latinized Vigeanus, just as Fergal in the Irish hagiology was Latinized Virgilius."—*Ibid.*, p. 457.

⁸¹ In Miller's "History of Arbroath and its Abbey," we read:—"Vigeanus, the hermit and confessor, died at Grange of Canon (in the immediate neighbourhood) about 1012. The festival in honour of his death was held annually on the 20th of January (O.S.), and gave rise to the fair termed St. Vigean's market, now the Wester market." See p. 144. It would seem that popular tradition was in error in re-

ference to this saint and his age.

⁸² Sometimes called by the people "St. Virgin's market."

⁸³ Such information was furnished to Bishop Forbes, by Rev. W. Henderson, who adds: "The fair is now held on the Saturday market next to the 31st of January."

⁸⁴ "Called in Charters" *Ecclesia Sancti Fechini*, "Bishop Forbes' "Kalendars of Scottish Saints," p. 458.

⁸⁵ See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 604, and Harris' Ware.

⁸⁶ See "Acta Sanctorum Hiberniæ," xx. Januarii. Appendix ad Acta S. Fechini, cap. ii., p. 143.

⁸⁷ It is said to have been "in regione Maine." But Colgan reminds us this territory was not in Connaught, but in Westmeath, where the sept of Maine, son to Niall dwelt. See *ibid.*, n. 25, p. 142.

⁸⁸ Dr. Lanigan allows, that there may have been a cell in that place, dependent on the great monastery at Fore. Yet, he asks, why attribute its erection to Fechin rather than to Ultan, whose name it bore?

⁸⁹ See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 264.

⁹⁰ See "Monasticon Hibernicum," p. 728.

⁹¹ See Colgan's "Acta Sanctorum Hiberniæ," xx. Januarii. Secunda Vita S. Fechini, cap. xxxii.

is, that a king of Leinster granted it, together with its inhabitants, a mill, and the adjoining district, to St. Fechin.⁹²

The church of Termonfeckin,⁹³ in the barony of Ferrard, and county of Louth, had been dedicated to this saint,⁹⁴ and from him the local denomination had its origin. It means "the Asylum of St. Fechin," and there the Archbishops of Armagh had a manor.⁹⁵ It is unwarrantable to have stated that a monastery was founded here in 665.⁹⁶ The monastery of Fore was greatly celebrated.⁹⁷ It underwent many changes in the course of ages. Its wealthy endowments caused the sphere of its usefulness to be greatly extended. There miracles were often wrought through the patron's intercession. There also the Bachall Fhechin, or "Staff of Fechin," which was once in his possession, was most probably preserved, as allusion is made to it long after his time.⁹⁸

This illustrious abbot's whole pilgrimage was spent in prayer, fasting, and in the practice of various mortifications. Sometimes he remained shut up in stone houses, sometimes he lived by the sea-shore, or in desert mountains.⁹⁹ Active and unceasing in his efforts of zeal and charity, St. Fechin was fond of holy meditation, and he often healed the sick, the infirm, and possessed persons.¹⁰⁰ He is said even to have raised the dead to life.¹⁰¹ Nothing tended to disturb his devotions. He was wonderfully favoured by God with the spirit of prophecy.¹⁰² He took little or no food, except now and then a little of the plainest bread, and some water to assuage his thirst. The miracles so great and so wonderful, that have been attributed to him, are sufficient to account for the great veneration in which his memory lives among the people, where his various foundations had been established.

This saint is the one first distinguished among those priests belonging to the third class of Irish saints.¹⁰³ His love for solitude and silence was remarkable. In the course of ages, his monastery at Fore became richly endowed, and it was a very noble establishment. It continued down to the period of the general suppression.¹⁰⁴ If religious feeling and practices survive among the Irish people, as doubtless is the case in many favoured localities of our island, when our eyes rest on the wrecks of past ages, our thoughts naturally suggest this melancholy reflexion, that the progress of time has only too

⁹² A few statements and inferences of Dr. Lanigan must here be noticed. He supposes, that the holy abbot and his monks at Fore could hardly have been poor and distressed, if they were possessed of such a fine estate. He thinks the Tulach-Fobhuir means a landed property belonging to Fore, and which this monastery acquired in its days of splendour. He likewise imagines this grant could not have been given in the time of Fechin.

⁹³ The town and townland of Termonfeckin are marked within the parish of Termonfeckin, on "Ordnance Survey Sheets for the County of Louth." Sheet 22.

⁹⁴ See "Letters Containing Information relative to the Antiquities of the County of Louth, Collected during the Progress of the Ordnance Survey," vol. i., p. 64.

⁹⁵ See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 500. Ussher himself is said to have been the last who resided in its palace.

⁹⁶ See Lewis' "Topographical Dictionary

of Ireland," vol. ii., p. 619.

⁹⁷ See Archdall at Fore. "Monasticon Hibernicum," pp. 711 to 715.

⁹⁸ See the "Second Life," chap. xiii., p. 136.

⁹⁹ See "The Second Life," chap. xvi., p. 139.

¹⁰⁰ See "The First Life," chap. xvi. and chap. xxi., pp. 132, 133. "The Second Life," chap. xxiii., xxv., xxviii., xxx., pp. 135, 136.

¹⁰¹ See "The First Life," chap. xxi., pp. 132, 133. "The Second Life," chap. xxiii., xlv., pp. 137, 139.

¹⁰² See "Second Life," chap. xxvi., chap. xlv., pp. 136, 138, 139.

¹⁰³ Henry Fitzsimon inserts "Fechinus Fori, aliisque celebris multis Ibernæ locis;" but no date is there assigned to his festival. See "Catalogus Aliquorum Sanctorum Hiberniæ." O'Sullivan Beare's "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xii., p. 54.

¹⁰⁴ See Rev. A. Cogan's "Diocese of

frequently left the vestiges of former religious and artistic civilization behind, while unredeemed by any notable evidence of material or moral advance in society. Even yet our ecclesiastical ruins are often the most interesting objects on which we can gaze throughout remote and beautiful Irish districts.

ARTICLE III.—ST. AENNA OR OENU UA LAIGHSIGH, ABBOT OF CLONMACNOISE, KING'S COUNTY. [*Sixth Century.*] The utility of ancient monastic orders is not disputed at the present day by the most adverse writers, or by the most erratic philosophers. It is very generally allowed, that the monks admirably paid the debt, owed by them to society at large, and that they became chief agents for social happiness, the moralists, and the civilizers of barbarous habits, especially during the fifth and sixth centuries.¹ A man of ability,² but unhappily thinking differently from Christians, has yet acknowledged, that he who admires civilization, at those periods, should be with the Church and with the monks, who were her defenders. A festival in honour of Oenu mac h. Laigse, Abbot of Cluana mac Nois, is set down in the Martyrology of Tallagh,³ at the 20th of January. A later calendar adds a few additional particulars, to distinguish this saint. From the Martyrology of Donegal⁴ we learn, that veneration was given this day to Aenna Ua Laighsigh, successor to Ciaran of Chuain-mic-Nois. He belonged to the race of Laeighseach Leann-mhor, son of Conall Cearnach. This saint flourished in the sixth century, the contemporary of St. Ita of Killeedy.⁵ It has been remarked, according to the Annals of the Four Masters, of Clonmacnoise, etc., both St. Ita and St. Eneas died within the same year, A.D. 569. And not this alone, but, it is stated, both saints died within a week of each other—St. Ita having departed on the 15th of January, and St. Eneas five days afterwards, or on the 20th of this same month, according to the Martyrologies of Ængus, Tallagh, and Marianus Gorman.⁶ These concurring circumstances, in a remarkable manner, tend to establish the credibility of those statements contained in St. Ita's life, and to show that its author was a trustworthy chronicler of events, which he undertook to place upon record.⁷

ARTICLE IV.—FEAST OF ST. ÆNGUS, OR MACNESSIUS, PATRON AND FIRST BISHOP OVER THE DIOCESE OF CONNOR, COUNTY OF ANTRIM. [*Fifth and Sixth Centuries.*] It had been Colgan's intention apparently to have given some account of this celebrated saint, at the present day.¹ In the Martyrology of Tallagh, he is thought to have been called Ænus.² Again, Marianus

Meath, Ancient and Modern," vol. i., chap. x., pp. 65, 66, 67.

ARTICLE III.—¹ Le Vicomte Hersart de la Villemarqué's "La Légende Celtique et la Poesie des Cloîtres en Irlande, en Cambrie, et en Bretagne." Introduction, pp. xi., xii.

² M. Littré, in "Le Journal Des Savants." This writer, a member of the French Institute, has contributed very remarkable articles for the month of September, November, December, 1862, and for January, 1863, reviewing M. le Comte de Montalembert's "Les Moines d'Occident."

³ Edited by Rev. Dr. Kelly, p. xiii. The Franciscan copy has Oenu m h l a i g s i g a b. Cl.

⁴ Edited by Drs. Todd and Reeves, pp. 24, 25.

⁵ See her life already given at the 15th of January, chap. v.

⁶ The "Kalendarium Drummondense" has the feast "Oenii" at this date. See Bishop Forbes' "Kalendars of Scottish Saints," p. 3.

⁷ See "Acta Sanctorum Hiberniæ," xv. Januarii, n. 28, p. 72.

ARTICLE IV.—¹ See "Trias Thaumaturga," Septima Vita S. Patricii, pars. ii., n. 194, p. 182. But, on referring to this day, in the "Acta Sanctorum Hiberniæ," we find no mention of this saint.

² So it is stated in the "Martyrology of Donegal," within brackets; but to the writer this seems to be a mistake of the interpolator.

O'Gorman and Maguire refer to him at the 20th day of January. We find entered in the Martyrology of Donegal,³ on this day, Ænghus, Bishop of Coindeire,⁴ whose life we are told was extant. His common appellation was St. Mac Nisi or Macnissius, taking a surname from his mother Neas.⁵ He was descended from the race of Eochaidh, son to Muireadh, who is of the line of Heremon. In a note to a table, postfixed to the Donegal Martyrology, he is said to have been of Connor, *i.e.*, Mac Nisi,⁶ whom the Felire of Aongus the Celé De calls Oenu, or *Oenus*. Further particulars regarding him are reserved. The acts of St. Macnissius, Bishop of Connor, will be seen at the 3rd of September, where the chief known facts relating to him will be found.

ARTICLE V.—ST. LUGNA, PRIEST OF CILL-TARSNA. [*Possibly in the Sixth Century.*] This holy priest served his Master with burning zeal in this life, and now he is reaping the fruition of his hopes, those well-earned delights, his successful mission, his glorious example, his invaluable services, and his devout aspirations have procured him. A festival in honour of Lugna *Cruimthir*, "priest," of Chill-tarsna, is mentioned in the Martyrology of Tallagh,¹ at the 20th of January. This holy priest was doubtless very dear to the great High Priest, our Lord Jesus Christ. A conjecture has been offered, that he may be identified with a certain Lugneus, surnamed Mocu Blai, or "the son of Blai," who is mentioned in the Life of St. Columkille,² and who is found enumerated among his disciples.³ At a time when Columba sat writing in his little cell, his face was suddenly changed, and he vehemently exclaimed: "Help, help." Two brothers, who stood at the door, namely, Colgan Mack-ealluigh,⁴ and Lugneus Mocublai,⁵ demanded the cause for that sudden exclamation. To whom the venerable abbot made this answer: "I commanded an angel of our Lord, who stood with you, to succour one of our brothers, falling down from the top of a great house, that is now building in Durrow."⁶ The saint added further: "Very admirable, indeed, and scarcely conceivable, is the quickness of angelical motion, and like, as I imagine it, to the lightning's rapidity. For

Edited by Drs. Todd and Reeves, pp. 22, 23.

⁴At this word Coindere, Dr. Todd remarks in a note:—"The words within brackets are written in what has hitherto been called 'the more recent hand.' The words which follow to the end of the paragraph are in Michael O'Clery's hand, and are written *over* the addition in brackets. Hence Mr. Curry very justly infers, that the author of these additions was coeval with O'Clery. It follows, also, that the additions made by this author were seen and approved by O'Clery, and, therefore, must be regarded as of equal authority with the text. *Ænus*, is for *Ænghus*, the aspirated *gh* being omitted in pronunciation."

⁵See Harris' Ware, vol. i., "Bishops of Connor," p. 217.

⁶The writer adds: "I am in great doubt. Mac Nisi called also Aongus, and Caomhan Brec, is on the 3rd of September. See *ibid.*, pp. 358, 359. But, St. Coeman Breac of Roseach, appears to have been a different person from our saint. Coeman

Breac died on the 14th of September, A.D. 614, according to the Annals of the Four Masters. See O'Donovan's edition, vol. i., 238, 239.

ARTICLE V.—¹Edited by Rev. Dr. Kelly, p. xiii. In the Franciscan copy the reading is *Lugna crumthir o Cill Tarsna*.

²See his Life at the 9th of June.

³See "Trias Thaumaturga," Appendix Quarta ad Acta S. Columbe, cap. x., p. 491.

⁴Colgan has some notices of him at the 20th of February, in the "Acta Sanctorum Hiberniæ," xx. Februarii, De B. Colgo sive Colgano, filio Kellachi, pp. 381, 382.

⁵Colgan is in doubt, whether he should be identified with the present saint, or with a Lugna of Leter, venerated on the 25th of April, or with a Lugna, a deacon commemorated on the 31st of December. See "Trias Thaumaturga," n. 18, p. 331, and nn. 17, 18, p. 386.

⁶In the northern part of the present King's County.

that heavenly dweller, who flew away from us, when yonder man began to fall, reached him, as it were, in the twinkling of an eye, and prevented him before he touched the earth. Neither did the man that fell feel any bruise or pain. Oh, how stupendous is this most speedy and opportune subvention, that could so speedily be performed, such a distance by sea and land intervening."⁷ The same St. Lugneus, who in one passage is called "the soldier of Christ," appears to have been on terms of great intimacy with his illustrious master.⁸ He was the witness of various miraculous occurrences and visions, connected with St. Columkille, whom he seems to have survived.⁹ Yet, we are unable to state, whether before or after the death of Columba, he had been in any manner connected with Cill-Tarsna, although it seems likely enough he had been a priest. We find occurring in the Martyrology of Donegal,¹⁰ on this day, Lughna, priest, of Cill-tarsna. There is a Ballytarsna in the parish of Ballysheehan, in the barony of Middlethird, in the county of Tipperary, and an old church is on that townland.¹¹ This is also



Ballytarsna Church Ruins, County Tipperary.

called Templebeg. Its two gables are destroyed down to the height of its side-walls.¹² It measures 47 feet 8 inches in length, by 19 feet and 10 inches in width. Its walls are 3 feet thick and 10 feet high. They are built of large limestones, apparently not quarried, but gathered off the field surfaces.

⁷ See *ibid.*, "Secunda Vita S. Columbæ," cap. xxii., p. 327, and "Quarta Vita S. Columbæ," lib. iii., cap. xv., p. 367. Also Rev. Dr. Reeves' *Adamnan's Life of St. Columba*, lib. iii., cap. xv., pp. 215 to 217, with the accompanying notes.

⁸ See Rev. Dr. Reeves' *Adamnan's Life of St. Columba*, lib. i., cap. 43, and nn. pp. 80 to 85.

⁹ See *ibid.*, lib. iii., cap. 22, pp. 227, 228.

¹⁰ Edited by Drs. Todd and Reeves, pp. 22, 23.

¹¹ Its exact site is indicated within the ornamental grounds surrounding Ballytarsna House. See "Ordnance Survey Townland Maps for the County of Tipperary." Sheet 53.

¹² The accompanying engraving of Ballytarsna old church has been drawn and engraved by Mr. Gregor Grey, Dublin, from a hitherto unpublished sketch of George Du Noyer, preserved among the "Ordnance Survey Sketches for the County of Tipperary," vol. i., sketch 38.

Those stones are irregularly laid, but well cemented. This church was lighted by two windows on the south, and by two on the north wall; these, however, excepting one,¹³ were all destroyed in 1840.¹⁴ There was a breach in the north wall, and extending 15 feet from a window, in the direction of the west gable. A doorway was in the south wall, at a distance of 15 feet from this western gable, but it has been disfigured.¹⁵ There was a small graveyard attached to this church, and it is still much used as a cemetery.

ARTICLE VI.—ST. ECCA MAC H-UCA, OF LETHCAIN. In both the published¹ and the unpublished² copies of the Tallagh Martyrology, we find notices of a St. Ecce, Mac H-Ucae, or Chae, of Lethcain. If this saint be not identical with St. Acca, Bishop of Hagulstad, or Hexham, in the kingdom of Northumbria,³ and of Candida Casa, or Whithorn, in Scotland,⁴ we must confess our inability to identify him with any of the other known saints in our calendars. Camerarius⁵ has a notice of this saint, and so likewise has Bishop Forbes.⁶ Lethcain may possibly have been intended for Leathcuinn, which denomination was used to indicate the northern half division of Ireland. Again, there was a place called Leithi-cam of Magh-Enir, in the parish of Kilmore,⁷ and about three miles to the east of Armagh, in the county of the same name.⁸ The family, period, and place of this St. Ecce cannot be safely determined. Indeed, it seems not very clear, after all, if this Ecce be not rendered into Moecca, who, as we have already seen, has been identified, by some of our calendarists, but in an unsatisfactory manner, with St. Fechin of Fore.⁹

ARTICLE VII.—ST. SARAN. Without ostentation, the saints have always contrived to effect great good in their relations with men. Having no further designation, we meet Saran's name simply entered in the Martyrology of

¹³ This is quadrangular, measuring on the outside, where it is constructed of cut limestone, 2 feet 5 inches in height, and in width 3½ inches at top, with 4½ at the bottom.

¹⁴ The description in the text was furnished by John O'Donovan in "Letters containing information relative to the Antiquities of the County of Tipperary, collected during the progress of the Ordnance Survey in 1840," vol. i., pp. 288, 289.

¹⁵ About 20 perches to the north-west of this church, there is an old castle, still in fine preservation. An admirable sketch of it is given by George Du Noyer, in the "Ordnance Survey Sketches for the County of Tipperary," preserved in the R. I. A., Sketch 39.

ARTICLE VI.—' Edited by Rev. Dr. Kelly, p. xiii.

² In the Franciscan copy, after the entry of twenty foreign saints at this day, we have the first recorded domestic saint, Ecce m. h. Chae Lath chain.

³ Colgan has some notices of this English saint—connected however with Ireland in missionary duty—at the 19th of February, to which day the reader is referred for more special information. See "Acta Sanctorum Hiberniæ," xix. Februarii. Vita S. Accæ Episcopi, p. 374.

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⁴ Dempster, in his "Menologium Scotticum," has placed his festival at the 6th of August, as bishop at Candida Casa, in Galloway.

⁵ At the 13th of January, among the "Scottish Entries in the Kalendar of David Camerarius," we read: "Beatus Accas, Actas, Arcas, Episcopus Hagulstadiensis in Angliæ et Candidæ Casæ in Scotia."

⁶ See "Kalendars of Scottish Saints," p. 261.

⁷ Formerly known as Cill-mor-Maighe-Emhir, or Cill-mor-Enir.

⁸ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (b), p. 438.

⁹ In a curious comment on the *Felire*, in the *Leabhar Breac*, at the 20th of January, a story is told, that St. Kieran of Clonmacnoise had St. Feichin brought back to his monastery, when the latter attempted to escape from it. Because of this retrogression, he is said to have been named by Kieran, "So this man is *Fer Laid* (i.e., in retrogression), said Ciaran, et inde *Mofaca* nomen accepit."—Fol. 80. Professor O'Looney, who has furnished the extract, adds:—"The *f* in *Mofaca* admits of aspiration, and becomes bankrupt, by its influence. Thus the name *Moecca*, as in the text and note of the *Felire*, is obtained."

Tallagh¹ at the 20th of January. The compilers of a later calendar offer a conjecture regarding him; but we are unable otherwise to confirm their statements. On this day, we find entered in the Martyrology of Donegal² Sarán. This may be the Sarán, say the compilers, who consecrated Tigh-Saráin, in Dealbhuia. If so, he belonged to the race of Dealbhaeth, son to Cas, son of Conall Eachluath, who proceeded from the stock of Cormac Cas, son to O'holl Olum. The parish church of Tigh Sarain, as we are told, is in Dealbhuia mic Cochláin, in the King's County, and within the bishopric of Cluin mic nois.³ The church of Tisaran received a bequest from Sir John Coghlan, in a will, dated July 10th, 1595.⁴ The ruins are now to be seen within a graveyard, within the charming demesne of Moystown, and on a beautiful site rising over the northern bank of the River Brosna,⁵ which falls into the River Shannon, about six miles south-west of the Seven Churches at Clonmacnoise.

ARTICLE VIII.—ST. FEARGHUS, OR FERGHASS, ABBOT. Throughout life the best-beloved of God are distinguished for true-hearted devotion, singleness of purpose, and charity. Without any other distinction, the name Fergus occurs in the Martyrology of Tallagh,¹ at the 20th of January. His place is not recorded. There was a Cill-Fhearga, now Killarga,² a parish in the barony of Dromahaire,³ and county of Leitrim.⁴ It is not certain, however, that this was his place. Ten saints bearing the name of Fergus are recorded in our calendars. Fearghus, abbot, is mentioned, likewise, in the Martyrology of Donegal,⁵ on this day of the month. In the table his name is spelled Ferghass.⁶ It is not easy to determine whether the present, or some other saint of the same name, can be identified with an entry taken from a different source. No less than ten saints, denominated Fergus, or Ferghuss, occur in the Martyrology of Donegal.⁷ Some of these, however, are sufficiently distinguished. Under the head of Cill Sgandail, or Cill Bain,⁸ Duaid Mac Fírbís enters a Fergus, Bishop of Cill Sgandail or Cill Bain. He adds, and that is true,⁹ although we are left without a clue for testing the accuracy of his assertion.

ARTICLE IX.—ST. CRONAN. The history of mankind furnishes many

ARTICLE VII.—¹ Edited by Rev. Dr. Kelly, p. xiii. The Franciscan copy has Sarán.

² Edited by Drs. Todd and Reeves, pp. 22, 23.

³ See *ibid.*, Appendix to the Introduction, p. xlv.

⁴ See Dr. O'Donovan's "Annals of the Four Masters," vol. v., n. (y), pp. 1346, 1347.

⁵ The parish of Tisaran, in the barony of Garrycastle, is contained within Sheets 13, 14, 21, 22 on the "Ordnance Survey Townland Maps of the King's County." The ruined church and its surroundings are pictured on Sheet 22.

ARTICLE VIII.—¹ Edited by Rev. Dr. Kelly, p. xiii. In the Franciscan copy we have the simple entry *Fergus*.

² On a townland in it, there is a "holy well" and a church "in ruins." See Sheet 15.

³ See "Ordnance Survey Townland Maps for the County of Leitrim." Sheets 11,

12, 15, 16.

⁴ Here Red Hugh O'Donnell encamped in April, 1595. See Dr. O'Donovan's "Annals of the Four Masters," vol. vi., pp. 1964, 1965, and n. (u).

⁵ Edited by Drs. Todd and Reeves, pp. 22, 23.

⁶ See *ibid.*, pp. 414, 415.

⁷ Besides the present saint, we find one bearing the same name, at the 15th of February; at the 23rd, 29th, and 30th of March; at the 5th and 19th of July; at the 8th and 10th of September; and at the 10th of November. The reader is referred to these several festival days for more detailed notices.

⁸ This place has not been identified, as stated in the subjoined note of the learned editor, William M. Hennessy.

⁹ See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part i., pp. 98, 99.

an instance of benefactors to humanity who have achieved heroic actions, and the knowledge of which belongs only to Him who will be their rewarder. The festival of Cronan is entered, at this date, in the Martyrology of Donegal.¹ A similar entry is made, also, in the Martyrology of Tallaght,² at the 20th of January.

ARTICLE X.—PATRON DAY OF ST. VAUK, OR VAAK, PARISH OF CARN, COUNTY OF WEXFORD. For further particulars referring to this saint, the reader is referred to June the 20th for St. Vauk's or Vaak's feast. He was also venerated on the 20th of January, in the parish of Carn,¹ county of Wexford, where a patron was annually held, at a church and well, which had been dedicated to him.²

Twenty-first Day of January.

ARTICLE I.—SAINT MACCALLIN, OR MALCALLAN, ABBOT OF SAINT MICHAEL'S MONASTERY AT THERASCHE, AND ABBOT OF WASOR, IN BELGIUM.

[TENTH CENTURY.]

AT a time when the manners and practices of men had become exceedingly corrupt and barbarous, and when learning and civilization had declined very much on the Continent, various civil broils and social disorders likewise affected Ireland. However, she continued to preserve the faith and works of charity in constant operation throughout her schools and religious houses. She also sent numbers of enlightened and zealous missionaries abroad to tread in the footsteps of their predecessors, and to foster that spirit of piety they had first enkindled. The acts of St. Maccallin—so far as they are known—have been compiled by the Bollandists,¹ and by Colgan,² while they are found in the Benedictine collection.³ From these sources, also, Bishop Challoner⁴ has published a brief account of this holy man. A goodly-sized volume, relating to his "gests," had been once preserved, as the monks at Wasor had assured Colgan,⁵ but this unfortunately has been lost. The Bollandists read a life of St. Maccallan; this however was filled with wondrous and incredible prodigies, although nowhere in it was there any mention of his festival.⁶ The Bollandists consider, that the name of this saint, as differently rendered Makkallinus, or Maccal-

ARTICLE IX.—¹ Edited by Drs. Todd and Reeves, pp. 22, 23.

² Edited by Rev. Dr. Kelly, p. xiii. The Franciscan copy enters Cronan.

ARTICLE X.—¹ Carn parish, in the barony of Forth, is represented on the "Ordnance Survey Townland Maps for the County of Wexford." Sheet 53.

² See "Letters containing information relative to the Antiquities of the County of Wexford, collected during the progress of the Ordnance Survey in 1840," vol. i., p. 297.

ARTICLE I.—¹ See "Acta Sanctorum," xxi. Januarii. De B. Maccalino, Abbate,

in Belgica, tomus ii., pp. 385 to 387. These are comprised in 12 paragraphs.

² See "Acta Sanctorum Hibernie," xxi. Januarii. De B. Maccallanno, Abbate, pp. 152, 153.

³ In the Seventh Volume of "Acta Sanctorum Ordinis S. Benedicti," appear the Acts of St. Malcalen, Abbot, in 9 paragraphs, pp. 548 to 551.

⁴ See "Britannia Sancta," part i., pp. 70, 71.

⁵ See "Acta Sanctorum Hibernie," xxi. Januarii, n. 5, p. 153.

⁶ See "Acta Sanctorum," tomus ii., xxi. Januarii, sec. xii., p. 357.

linus, Makalinus, Malcallinus, Malcalanus, Malacanus, seems from its Irish or Scottish compounds capable of being rendered, "Son of Chilian," "of Kalan," or "of Kalin."⁷ Colgan states, that he should be most correctly named Malcallan, a name found more than once in our Irish annals.⁸

This holy servant of God was an Irishman by birth.⁹ However, it has been stated, that Malcalin, said to have been Abbot of Verdun, and venerated on the 21st of January, was a native of Scotland.¹⁰ Dempster allows, notwithstanding, that he was educated in Ireland, where he lived under a regular discipline or rule.¹¹ In the earlier half of the tenth century, St. Forannan,¹² had already left our island, and directed his course to Flanders. Here he was called to assume the government of Wasor monastery, on the River Meuse. Going through Britain about the year 946,¹³ with St. Cathroe,¹⁴ St. Fingen,¹⁵ St. Lazarus, and with other pious companions, St. Maccallen sought the shrine of St. Fursey at Perrone.¹⁶ They were hospitably received and entertained by Herswindes, a noble matron. She was wife to Count Eilbert,¹⁷ who dwelt not far from Perrone, in Picardy. Those holy pilgrims had signified their desire for leading a solitary life in some proper place, where they might freely serve our Lord, and live by the labour of their hands. Their benefactors recommended St. Malchallan to Agnoald, who was abbot over Gorze, in Lorraine. Under this holy superior, Malcallan became a professed monk. Cathroe sought another pious destination. Previous to this course, however, those thirteen Irish companions who had arrived in France, seemed by common consent to have resolved on selecting St. Cadroe as their superior. St. Malcallan's powers of persuasion were chiefly used to secure his consent. This could not be obtained, however, owing to the holy man's true humility. The fellow-voyagers appear for a considerable time to have been maintained through the bounty of their noble patrons, who pointed out to them a place in the wood of Therasche, which might be suitable for their retired manner of living. This spot was dedicated to the holy Archangel Michael, and there they built dwellings.¹⁸ The count and his wife contributed to their comforts and convenience in every possible way. Those religious finally chose Malcallan for their superior. Under his conduct, for some time, they were exercised in watching, fasting, and prayer. St. Cathroe, the chief of his companions, desiring greater perfection, chose to embrace for his manner of life the Benedictine institute. At that time St. Benedict's rule was observed in its full vigour at the celebrated monasteries of Fleury¹⁹ in France,²⁰ and of Gorzé in Lorraine.

⁷ See "Acta Sanctorum," tomus ii., xxi. Januarii, sec. iii., p. 386.

⁸ See "Acta Sanctorum Hiberniæ," xxi. Januarii, n. 2, p. 153.

⁹ So state the English Martyrology, Floard, Menard, and nearly all writers who have treated about this saint and his fellow-travellers.

¹⁰ Camerarius has a similar statement, and he adds, that before Malcallan went abroad, he ruled over the monastery of Rathmelfigi in Scotland. This, however, seems to be a most unwarranted statement, and Venerable Bede expressly alludes to Rathmelfigi as having been a monastery in Ireland. See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 27, p. 241.

¹¹ See Dempster's "Menologium Scotticum," in Bishop Forbes' "Kalendars of

Scottish Saints," p. 190.

¹² See his life at the 30th of April.

¹³ See Colgan's "Acta Sanctorum Hiberniæ," xxi. Januarii, n. 4, p. 153.

¹⁴ See his life at the 6th of March.

¹⁵ See his life at the 5th of February.

¹⁶ Here it is stated, St. Fursey appeared to Cadroe in a vision, and advised him regarding their future movements.

¹⁷ See more about him in the life of St. Forannan, at the 30th of April.

¹⁸ Probably in the Irish manner, as separate huts or houses grouped together, with an oratory and certain other buildings held in common.

¹⁹ Afterwards called St. Benoist-sur-Loire.

²⁰ Erchenald was then its abbot, under whom St. Cadroe became a monk.

After St. Cadroe and St. Malcallan had made their respective professions, the good lady, Herswindes, desired and obtained their return to Thierasche. There St. Malcallan was constituted abbot over St. Michael's Monastery. This her husband, Count Eilbert, had founded in that forest. The Count established another great monastery, at Wazor, upon the River Meuse. It lay between Dinant and Huy. This he gave to the same saint. Both of these abbeys Malcallan governed for some time, in such manner as to unite most perfectly the care of his own sanctification with the perfection of that religious community committed to his charge.²¹ At last, finding it too great a burthen to govern, at once, two distant monasteries, he resigned that of Wazor to St. Cathroe. Then Malcallan lived retiringly in St. Michael's Monastery, at Therasche. Some have affirmed, that St. Malcallan was abbot over St. Michael's Abbey at Verdun.²² But this is a mistake of many writers who followed the "*Martyrologium Anglicanum*."²³ There was no abbey of St. Michael at that place,²⁴ as shown by Menard, who properly observes, that his veneration at the Church of St. Michael the Archangel was not in Verdun.²⁵ Thus Ferrarius states,²⁶ and he adds, moreover, that in Lotharingia, this Abbey of St. Michael, over which Makalin had been abbot, was placed.²⁷ Saussay and Wion made a similar mistake.²⁸

About the year 975, St. Cadroe is said to have died, when the government of his community devolved once more on St. Maccallin. It is generally believed, he was the third abbot over Wasor, in the order of succession.²⁹ His elevation and enthronement were attained with the common assent of the Bishop of Metz, and of all his own subjects.³⁰ He obtained the rule of souls and the care of those pertaining to him in the Basilica of St. Michael.³¹ At Therasche this holy abbot went to bliss in the year 978,³² as Flodouardus, a contemporaneous writer, records: "The man of God, Malcallan, an Irishman by nation, on the eve of St. Vincent, the deacon and martyr, left this transitory life, which he hated; and happily began to live with the Lord, whom in his lifetime he had continually served. As to his body, it lies buried in the Church of Blessed Michael the Archangel. This abbey, during the time of his corporal stay in the world, he had piously governed."³³ His obsequies

²¹ See Father Stephen White's "*Apologia pro Hibernia*," cap. iv., p. 41.

²² Hugh Menard accounts for this error, by stating, that finding the words "*Vir Domini*" applied to this saint in old MSS., "*Virduni*" must have been substituted by a transcriber.

²³ In the edition of Pithæus. See the Bollandists' "*Acta Sanctorum*," tomus ii., xxi. Januarii. De B. Maccalino, Abbate in Belgica, sec. vi., p. 386.

²⁴ This is evident from the "*Chronicon Valciodorensis*," and from the acts of the saints connected with it. See D'Acherius, "*Spicilegium, sive collectio aliquot Veterum Scriptorum*," tomus vii.

²⁵ The Bollandists give an account of the foundations here, and show how the present saint had been in no manner connected with them. See "*Acta Sanctorum*," tomus ii., xxi. Januarii, secs. vi. to xii., pp. 386, 387.

²⁶ In "*Novo Sanctorum Catalogo*." For this, he quotes the English Martyrology and Flodoard.

²⁷ Here he cites the "*Kalendar of the*

Church of Verdun," Flodoardus, and Wion. But the Bollandists assert, that neither in the Breviary nor Missal of Verdun, nor in Wion, is the name of Makalin to be found. Camerarius has incorrectly cited the Records of Verdun, for his account of St. Malallinus, at the 4th of October. See "*Acta Sanctorum Januarii*," tomus ii., sec. vi., p. 386.

²⁸ In the supplement to his "*Martyrologium Gallicanum*."

²⁹ Such is the statement of Arnoldus Rasius, in his additions to the "*Natales*" of Molanus, at the 30th of April.

³⁰ It is added in the Chronicle, "*a Leodiensi benedicatur*."

³¹ So states the Chronicle of Wasor. See the "*Acta Sanctorum Januarii*," tomus ii., xxi. Januarii, sec. iii., p. 386.

³² While agreeing in statement, as to the place where he died, the "*Chronicon Valciodorensis*" says his departure happened A.D. 990. The English Martyrology has it A.D. 978. Ferrarius states he flourished in this year.

³³ See Andrew Du Chesne's "*Histoire*

were honourably and religiously performed; while in aftertime, he was regarded as a saint, and his memory was held in great popular veneration.

St. Malcullan's Abbey of St. Michael is well known to have been in Thierasche or Tierarche,³⁴ a province of Belgic Gaul, on the confines of Haynault. It was situated within the diocese of Laon, on the River Aisia,³⁵ over the village of Hiersson. There this holy abbot's festival is duly celebrated on the 21st of January,³⁶ which the Calendarists have allowed to be the date for his festival.³⁷ Thus, Dorgain³⁸ and Hugh Menard³⁹ place it, in the Martyrology of their order. Truly might this venerable missionary exclaim with holy David, "Lord, Thou has proved me and known me; Thou hast known my sitting down and my rising up. Thou hast understood my thoughts afar off: my path and my line Thou hast searched out."⁴⁰ That the Almighty approved his course of life upon earth has been manifested, in the fruits his labours procured, and in that hallowed memory bequeathed to the inhabitants of those places he had adorned and blessed before he was called away to Heaven.

ARTICLE II.—ST. BRIGA OR BRIGID, OF KILBRIDE, IN THE DIOCESE OF LISMORE, COUNTY OF WATERFORD, AND OF KILBRIDE, OR BRIDES-CHURCH, COUNTY KILDARE. [*Possibly in the Fifth or Sixth Century.*] Uncertainty in the discriminating of those homonymous saints and their places, found so frequently recurring in our calendars, and which even disconcerted the researches of writers, who flourished centuries back, must bear with still greater weight on the efforts of modern investigators. Therefore must these necessarily give forth uncertain sounds, while conjecture can only supply the place of historic evidence. A saint called Briga, the daughter of Congall,¹ is thought to have been "synchrona" with her great namesake, the renowned Abbess of Kildare. In the Calendar of Cashel, at the 21st of January, she is called St. Brigid of Killbrige,² in Lismore diocese. This old church of Kilbride, in the county of Waterford, consisted of a nave and choir, but all its walls had been destroyed in 1841,³ down to the foundations, with exception of a middle gable. The nave was 30 feet in length by 18 in breadth, and the choir was 14 by 13 feet. The choir arch is 8 feet in height, 6 feet 7 inches in width. The walls, 3 feet 5 inches in thickness, were built of large and small grit-stones. The graveyard had been tilled at the time mentioned. Again it is said, that the present saint's church was situated near the town of Kildare.⁴ In the Third and Fifth Lives of St. Brigid of Kildare this present holy virgin is called Briga. According to the latter of these authorities, she is said to have lived in the Leinster province, and to have been mother, or superioress, over a monastery and its nuns, who were servants of Christ. From such accounts, Colgan says it is possible she may have been that virgin whose memory was venerated in the Liffy plain,

Scriptores Francorum Coetanei," tomus ii.

³⁴ In the life of St. Usmar, it is called Theoracia.

³⁵ Now the l'Oise.

³⁶ Camerarius, however, places it at the 4th of October, and apparently without any guarantee for his statement.

³⁷ See Wion, Fitzsimon, Ferrarius, and other hagiological writers.

³⁸ See the "Martyrologium Benedictinum."

³⁹ Lib. i., Observationes, p. 186.

⁴⁰ Psalm, cxxxviii., 1, 2, 3.

ARTICLE II.—¹ In the Irish "Life of St.

Brigid," cap. 36, alluded to by Father John Colgan.

² The parish of Kilbride, in the barony of Middlethird, is marked on the "Ordnance Survey Townland Maps for the County of Waterford." Sheets 17, 26.

³ See John O'Donovan's account in "Letters containing information relative to the Antiquities of the County of Waterford, collected during the progress of the Ordnance Survey in 1841," p. 36.

⁴ For this statement we are referred to the "Vita S. Albei," cap. 33.

traced at present.¹² The situation is a beautiful one, and in a field, adjoining the River Liffey. On the 9th of March, a St. Brigid is venerated, according to the Martyrologies of Tallagh and of Marianus O'Gorman, and she may have been a contemporary with the great St. Brigid, Abbess of Kildare. But Colgan thinks it more probable that the virgin visited at Kilbride was identical with St. Brigid, or Briga, venerated at this day, according to the Calendar of Cashel.¹³ From the circumstance recorded of St. Briga having invited the illustrious Abbess of Kildare to her home, she appears to have lived on terms of intimacy with this latter, who wrought one of her many miracles here. This is found related in the acts of St. Brigid, the great patroness of Ireland.¹⁴ Yet, a difficulty is presented, where an account is given of certain transactions occurring in the plain of Theba, or Theabtha,¹⁵ and when it is stated, her friend the holy virgin Briga lived also in that district.¹⁶ For there, as we are told, St. Brigid was asked to visit another pious virgin, called Briga,¹⁷ and at the house of this latter. The Abbess of Kildare accepted such invitation at the time, as she had on similar occasions; and when arrived at the house, she was received with great joy and honour. According to the usual custom of treating guests, her feet were washed; and the water having been removed, it was afterwards applied by a nun, whose feet had long been crippled with gout.¹⁸ Having washed them with this water, the infirm sister's feet were healed, and almost before they could be wiped. Saint Brigid afterwards spent a considerable time there, and in conference with the nuns, while treating on various spiritual topics. But the arch-tempter from the beginning, who envied the innocence of our first parents in the garden of Paradise,¹⁹ found means to enter St. Briga's establishment, at a time, too, when the hostess and her illustrious guest were seated at table. His presence was first revealed to St. Brigid, who fixed her eyes steadily on him for a time. Then communicating what she had seen to her entertainer, and signing the eyes of the latter with a sign of the cross, Briga beheld a deformed monster.²⁰ The holy Abbess of Kildare commanded him to speak, and to make known the purport of his unwelcome visit. The Devil replied: "O holy virgin, I cannot avoid speaking, nor can I disobey your orders, as you observe God's precepts and are affable to the poor and lowly." He then avowed a desire to cause the spiritual death of a nun, who had yielded to his

¹² Not far from the Sallins station, on the Great Southern and Western Railway, which passes closely by, the ruins of Brideschurch may be seen, on the north side, and near the Leinster Aqueduct of the Grand Canal, over the Liffey river.

¹³ See Colgan's "Trias Thaumaturga," Vita Tertia S. Brigidæ, cap. xxx., and n. 18. Vita Quinta S. Brigidæ, cap. xlv., xlv. Appendix Quarta ad Acta S. Brigidæ, cap. i., pp. 530, 543, 578, 612.

¹⁴ See her life at the 1st of February.

¹⁵ Sometimes Latinized "Teffia." In St. Patrick's time it formed the north-west portion of ancient Midhe or Meath.

¹⁶ According to St. Brigid's Third Life, as published by Colgan.

¹⁷ In the Life of St. Brigid, by Laurence of Durham, it is said of her: "Erat in præfata Lageniensium provincia mater ancillarum Christi nomine Briga," &c. Wherefore, in the opinion of Colgan, she must have been either St. Brigid, who was venerated in the Liffy's plain, near Kildare, at

the 9th of March, according to Marianus Gorman and the Martyrology of Tallaght; or perhaps a St. Brigid, of whom the Martyrology of Cashel treats, at the 21st of January, as "S. Brigidæ de Killbrige in Diocesi Lismorensi et prope etiam Killdariam est ejus ecclesia." See "Trias Thaumaturga," Vita Tertia S. Brigidæ, n. 18, p. 543, and Quinta Vita S. Brigidæ, cap. xlv., p. 578, *ibid.*

¹⁸ In the Sixth or Metrical Life of St. Brigid, attributed by Colgan to St. Chælian, of Inniscaltra, this circumstance forms the subject of a distinct relation, and as if not specially connected with Kilbride.

¹⁹ Genesis iii.

²⁰ "Virginis obtusos benedixit Brigida visus:

Viderat ac timuit, vultum latitare volebat."

—Sexta Vita S. Brigidæ, § xiv., p. 584. Colgan's "Trias Thaumaturga." In this life the place where these incidents are referred to is not mentioned.

temptations. He even told the name of this nun to the holy abbess, when the latter, charitably calling her, and signing her eyes with a sign of the cross, desired her to behold the monster. The nun was terrified at this sight, and shedding abundance of tears, promised to be more circumspect for the future. Brigid felt great compassion for this penitent, and banished the demon from their presence. Thus, on occasion of her visit, St. Brigid procured the corporal restoration of one, and the spiritual liberation of another, belonging to that sisterhood. Supposing the foregoing transactions to have occurred at Kilbride, or Brideschurch, in the county Kildare, it follows that the present St. Briga—if we have rightly assigned her festival to this date—must have been a special favourite and companion of the illustrious abbess, whose “magnalia,” in the earlier period of the Irish church, have been so wonderfully extolled by her biographers.

ARTICLE III.—ST. SEIGHIN, OF CILL-SEIGHIN. [*Possibly in the Fifth Century.*] The unknown workers for God's kingdom in our early Christian history are not the less interesting, as subjects for investigation; but it is to be lamented, in the words of an estimable and a talented ecclesiastic, that while we are taught at school the histories of Rome, Greece, and England, the history of Ireland is altogether ignored.¹ This is more especially the case with regard to our Irish ecclesiastical history; and although it may seem a paradox to conceited or half-educated historical students, yet it is an unquestionable fact, that the histories, not only of the first-named countries, but of most nations in the world, require a vast amount of illustration, which can only be developed by bringing fully to light, and from comparative obscurity, what is still quite possible to be cleared up from hitherto unpublished Irish records. At the 21st of January, Segain Cille Segain is found in the Martyrology of Tallaght.² Again do we meet Seighin, of Cill Seighin, entered in the Martyrology of Donegal³ for this day. A great difficulty exists in identifying this holy man and his place.⁴ Colgan hazards a conjecture, that he may be that Siggeus who is classed among the disciples of St. Patrick.⁵ Colgan, however, suggests the possibility of the proper reading being Sigenus.⁶ There was a Kilshanny, *alias* Kilsonna, a religious establishment in the barony of Corcunroe, in the county of Clare;⁷ and again there were religious institutes at Kilshane, in the county of Limerick.⁸ This latter place seems more euphonic with the present saint's name, and with that of his church,

ARTICLE III. — ¹ See Rev. James Gaffney's "Ancient Irish Church," chap. i., p. 2. Our schools of the Christian Brothers are happily exceptions to a very prevalent rule.

² Edited by Rev. Dr. Kelly, p. xiii. In the Franciscan copy, after the entry of forty-two foreign saints, the first Irish saint at the present date is Segain cille segain.

³ Edited by Drs. Todd and Reeves, pp. 24, 25.

⁴ There is a Cill Seppenén, now Anglicized Kilshesnan. It is an old church in ruins, in a townland of the same name, in the parish of Killosser, barony of Gallen, and county of Mayo. Its situation is indicated on the map to Dr. O'Donovan's "Genealogies, Tribes, and Customs of Hy-Fiachrach," printed for the Irish Archaeological Society in 1844. There was also a Cill Seppin, now Anglicized Kiltashin.

This is the name of a townland of Ardcarne parish, in the diocese of Elphin, and where the bishop of this see is said formerly to have had his palace. It lay in the barony of Boyle, and county of Roscommon. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n. (m), p. 308, n. (c), p. 348, and n. (s), p. 304. *Ibid.* Neither of these places, however, is probably intended to apply in connection with the present saint.

⁵ In Tirechan's list, as found given in Ussher, "De Primordiis Ecclesiarum Britannicarum," p. 950.

⁶ See "Trias Thaumaturga." Quinta Appendix ad Acta S. Patricii, cap. xviii., p. 208.

⁷ See Archdall's "M. O. Hibernicum," p. 53.

⁸ *Ibid.*, p. 425.

than the denominations, Kilshesnan of Mayo County,⁹ Kiltashin of Roscommon County, or Kilshanny, *alias* Kilsonna, of Clare County. An old church and graveyard are in the town of Ballingarry, county of Limerick, and separated from the modern Protestant church by a stone wall. Traces of the foundations are only visible at present, the gable having fallen about 1810. But on the townland of Killshane,¹⁰ near Ballingarry, are the ruins of an abbey,¹¹ within a disused graveyard. The abbey consisted of nave and choir, separated by a tower about 60 feet in height. The choir was 33½ feet long, by 18 feet 8 inches in breadth. The nave was 39 feet in length by 19 feet 11 inches in width. A square tower springs from two pointed arches, about 15 feet high, 7 feet in width, and 3½ feet in thickness: these arches are 4½ feet from each other. The whole building was in a very ruinous condition in 1840.¹² It seems possible enough that Kilshane townland had been formerly more extensive, and it may have taken in the present site of the parish church at Ballingarry.

ARTICLE IV.—FLANN MAC LAICH, OR MAC LUGHDACH, BISHOP OF FINGLAS, COUNTY OF DUBLIN. A considerable share of misunderstanding has prevailed—while even distinguished Irish historians and topographers appear to have fallen into errors—in reference to the special Patron Saint of Finglas.² The original name of this village seems to have been derived from the small, rapid, and tortuous “bright stream” that runs through a sort of ravine, beside the present cemetery. Towards the close of the eighth, or in the beginning of the ninth century—as we find in the “*Feilire Ængusa*”—this place had been denominated Finnghlais-Cainnigh, after some earlier patron, called Cainnigh or Canice. He is generally thought to have been the patron saint of Ossory,³ as no other one bearing such a name can be found in connection with this spot. Whether or not a monastery had been founded by Cainneach, while under the tuition of Mobhi Clairenech, abbot, of Glasnevin, and who died in 544,⁴ can scarcely be determined. It seems

⁹ The Kilshesnan of Mayo cannot be identified on the Mayo Ordnance Survey Maps. It is to be regretted, that so many local names cannot be found on these maps, although doubtless the landholders' leases and rent-rolls contain them. The peasantry of each locality could have given those denominations to the surveyors, in nearly all cases, were pains taken to collect them. At present, all Irish archæologists are aware regarding the vast number of historically interesting sites and names omitted from those maps hitherto engraved.

¹⁰ This townland, in the parish of Ballingarry, and barony of Upper Connello, is noted on the “Ordnance Survey Maps for the County of Limerick.” Sheets 29, 37. On the former are marked “Abbey Ruins.”

¹¹ According to Fitzgerald and McGregor, the abbey near Ballingarry belonged to the Franciscans. See “History, Topography, and Antiquities of the County and City of Limerick,” vol. i., p. 574.

¹² Mr. P. O'Keefe gives an interesting and a detailed description of this parish in “Letters containing information relative to the Antiquities of the County of Limerick, collected during the progress of the Ordnance

Survey in 1840,” vol. ii., pp. 60 to 77. John O'Donovan adds occasional annotations.

ARTICLE IV.—Thus Dr. O'Donovan most unaccountably mistakes, when he writes: “The festival of St. Cainneach, of this place, is set down in ‘*Feilire-Ænguis*,’ and in O'Clery's ‘*Irish Calendar*,’ at 15th of May.”—See “*Annals of the Four Masters*,” vol. i., n. (i.), p. 361. He must have confounded St. Cainneach with another saint, whose festival is set down for this same day in O'Clery's “*Irish Calendar*,” belonging to the Royal Irish Academy, as “Cainneóc, virgin, daughter of Bersu, of the [race] of Niall of the Nine Hostages.” In the published copy of the “*Martyrology of Donegal*,” her name was written simply as “Cainneóc,” without any further designation. See pp. 128, 129.

² In the gloss to that copy of the “*Felire*,” preserved in the “*Leabhar-Breac*,” Finnghlais is described as “*i taobh Aitha Cliath*,” *i.e.*, “by the side of Dublin.”—See Dr. O'Donovan's “*Annals of the Four Masters*,” vol. i., n. (i), p. 361.

³ See his life, elsewhere written, at the 11th of October.

⁴ See Drs. Todd and Reeves' edition of

probable, at least, that a cell, or monastic institute, had been here erected by St. Canice before the close of the sixth century.⁵ Archdall⁶ evidently confounds this saint with a Kenicus or Keny,⁷ whose feast is assumed to have been on the 12th of October. The life of this saint had been preserved in the church of Finglas.⁸ How long after his time the present holy man lived does not appear to be known. However, a monastic institution, and an ancient bishop's see, seem to have distinguished Finglas, in the early part of the eighth century. We read in the Martyrology of Donegal⁹ how Flann, bishop, of Finnglais, had a festival on this day. In the table superadded to this work, the commentator interprets his name Flann, as meaning "red" or "crimson."¹⁰ He is entered in the published Martyrology of Tallaght¹¹ on the 21st of January, under the designation of Flann mac Lughdach, abbot, of Finnglaise. The Franciscan copy, however, calls him "the son of Laich."¹² The present village of Finglas,¹³ near Dublin city, and to the north of it, has the ruins of an ancient—but not its oldest—church, within an enclosed graveyard of very great antiquity. The parish of Finglas¹⁴ is situated partly in the barony of Castleknock and partly in that of Nethercross.¹⁵ Under the head of Finnglais, Duaid Mac Firbis enters Flann, bishop, of Finnglais.¹⁶ January the 21st is also set down for his feast.¹⁷

ARTICLE V.—THE DAUGHTERS OF FIGERADHAH, OR FERAIDAIGH. Everything in the Church's liturgy or devotions harmonizes with man's imagination and sense, in so far as that imagination and sense help him to a union with God. So are the saints in heaven a bond of union between the Creator and His creatures yet abiding on earth. A festival, in honour of certain pious ladies, who are called the daughters (Inghena) of Figeradhah, is registered in the Martyrology of Tallaght,¹ at the 21st of January. In the unpublished Franciscan copy, the entry is given "Inghena Feraidaigh,"² or "the Daughters of Feraidaigh." Nothing further seems to be known regarding them.

ARTICLE VI.—SAINTS FAINCHE AND EGHLEONNA, VIRGINS, OF CLUAIN-CAOI, IN EOGHANACHT, OF CASHEL, COUNTY OF TIPPERARY. A festival to

the "Martyrology of Donegal," at October 12th, when his feast occurs, pp. 272 to 273.

⁵ Ussher tells us that he died A.D. 599, in the 72nd year of his age. See "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 495.

⁶ See "Monasticon Hibernicum," p. 215.

⁷ It is said by Giraldus Cambrensis, that "nobilis Abbas Chenachus," and other holy men, had planted beeches, yew, and other trees, for ornament around the church cemetery of Finglas. See Opera, vol. v. "Topographia Hibernica," Dist. ii., cap. liv., p. 135. Edition by James F. Dimock, M.A.

⁸ Archbishop Ussher was particularly informed of this by Sir Christopher Plunkett.—"Ware Manuscripts," as quoted by Archdall, vol. xxxiv.

⁹ Edited by Drs. Todd and Reeves, pp. 24, 25.

¹⁰ See *ibid.*, pp. 422, 423.

¹¹ Edited by Rev. Dr. Kelly, p. xiii.

¹² Flann mac Laich ab Finglas.

¹³ Near Finglas bridge two quarries have been opened, and the position of the strata

there was found to be nearly perpendicular with the horizon. In an inclined position of 45 degrees, a good black sort of limestone lies east of Finglas. There is a tepid water near St. Margaret's, not far removed. See Dr. Rutty's "Essay towards a Natural History of the County of Dublin." It was printed A.D. 1772.

¹⁴ It is marked on the "Ordnance Survey Townland Maps for the County of Dublin." Sheets 11, 13, 14, 18.

¹⁵ The town itself, with its townland denominations, Finglas East and Finglas West, in the barony of Castleknock, is marked on Sheet 14.

¹⁶ Among the "Book of Dublin Extracts, O. S. L.," now preserved in the R. I. A., his name and festival are entered, p. 129.

¹⁷ See "Proceedings of the Royal Irish Academy," Irish MS. Series, vol. i., part i., pp. 110, 111.

ARTICLE V.—¹ Edited by Rev. Dr. Kelly, p. xiii.

² Inghena Feraidaigh

honour St. Fainche, of Cluana Cain, in Eoganacht Caisil,¹ is entered in the Martyrology of Tallaght,² at the 21st of January. Marianus O'Gorman also thus gives her feast and natalis.³ Colgan seems to think⁴ that this St. Fanchea was daughter to Engus, the son of Crimthann, and descended from the race of Caillbad.⁵ Fainche and Eghlionna, two virgins, occur in the Martyrology of Donegal⁶ on this day. They are both said to be of Cluain Cain, in Eoghanacht of Cashel.⁷ There is a Fainche of the race of Laeghaire, son of Niall, add the compilers of this latter calendar. The place of these virgins was sometimes called Cluain-caein-Modimog;⁸ and according to a gloss on the Feilire-Engus,⁹ at the 21st of January, this church was in the territory of Eoghanacht Chaisil,¹⁰ which is the present barony of Middlethird, in the county of Tipperary.¹¹ The veneration for St. Fainche extended to Scotland; and in the Kalendar of Drummond,¹² her festival is celebrated on the xii. of the February kalends, this day, while another virgin, Femin—of whom nothing seems to be known under such form—is joined in this record of synhemeral sanctity.

ARTICLE VII.—REPUTED FESTIVAL OF ST. FINNIAN, ABBOT OF MOVILLE, COUNTY OF DOWN, CALLED BY THE SCOTCH ST. WIMINUS, VIMINUS, OR VIMIUS. [*Sixth Century.*] This holy man is thought to have been a bishop in Scotland, and to have been venerated on this day. So state Ferrarius,¹ King, and Camerarius. Among the saints who were to be considered at a later date, and about whom little had been known with accuracy, the Bollandists have classed this distinguished man. The St. Winnin, or Vinnin, venerated in Scotland² on this day, has been identified by the Rev. Dr.

ARTICLE VI.—¹ See extracts from "Saints of Munster"—Leabhar Breac—in "Tipperary Extracts," R. I. A., vol. i., p. 167.

² Edited by Rev. Dr. Kelly, p. xiii. In the Franciscan copy we read fainche cl. caein co gann capil.

³ See Colgan's "Acta Sanctorum Hiberniæ," i. Januarii. Vita S. Fanchæ, n. 25, p. 4.

⁴ Notwithstanding that, he puts her feast at the 12th of January, but this appears to be only a typographical error for the 21st.

⁵ According to the "Menologium Genealogicum."

⁶ Edited by Drs. Todd and Reeves, pp. 24, 25.

⁷ This virgin, called Fuinche, is thus distinguished in the Leabhar Breac, 30 b., R. I. A.

⁸ Under any possible form of the name it seems difficult, if not impossible, to identify Cluain Caen Modimog with any denomination on the "Ordnance Survey Townland Maps for the County of Tipperary." Nor can it be identified among the Tipperary Inquisition denominations of the I. O. S.

⁹ From this metrical calendar, Professor O'Looney has furnished the following extract and translation for this day:—

Ḫ.xii.kl. Robat oen dom fnaoib
Com fuis peim ar oib

fainche ferom ir uairiu
Agha ingen iſu.

G.xii.kl. May they be together protecting me

To my king in happy state
Fuinche of noblest powers,
Agha, daughter of Jesus.

¹⁰ We are told that Eoganacht was a territory placed near Cashel, and to the north of it, about Thurles, in the county of Tipperary. This place was called Hy-Fogarta, being the country of the O'Fogartys.—Smith's Manuscript collections for the County of Tipperary, R. I. A.

¹¹ See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 936, 937, and n. (h), *ibid.*

¹² xii. Kal. "Et apud Hiberniam quoque natale sanctorum virginum Fanche et Femini commemorantur."—See Bishop Forbes' "Kalendars of Scottish Saints," p. 3.

ARTICLE VII.—¹ The same Ferrarius has Wiminus, a priest in Scotland, at the 28th of May, and the Bollandists could not be sure he was a different saint. See "Acta Sanctorum Januarii," tomus ii., p. 337.—Prætermisi et in alios dies rejecti.

² See Dempster's "Menologium Scotticum," p. 190; and Adam King's Kalendars, pp. 190, 142 in Bishop Forbes' "Kalendars of Scottish Saints."

Reeves with St. Finnan, the founder of Moville Monastery, in the county of Down.³ To his chief feast, at the 10th of September, the reader is referred for more extended biographical notices.

Twenty-second Day of January.

ARTICLE I.—ST. COLMAN, BISHOP AND ABBOT OF LISMORE.

[SEVENTH AND EIGHTH CENTURIES.]

IN the *cultus* of the saints, we render homage and reverence to beings who exist—beings who are redeemed, sanctified, perfected, and living objectively, though no longer in the body. The worship offered, however, is subordinate to the adoration due to God, while even this it strengthens and promotes. The present saint, called also Chólmóc,¹ to which we sometimes find prefixed the endearing expletive “Mo,”² was son to Finnbar.³ He was a member of the Hua Beogna race, that ruled over Ith-Liathain territory,⁴ in the county of Cork.⁵ This region skirted the sea-coast, between Youghall and the principal city of that county, and bearing the same name. Here St. Colman was born, some time in the earlier part of the seventh century. Whilst our saint was yet a young man, he took the monastic habit in the celebrated Lismore⁶ Monastery. There he was distinguished for all those virtues of which he made profession.⁷

At this time, and long previous, Lismore,⁸ delightfully situated on the

¹ This saint's name occurs in the “Martyrology of Aberdeen,” p. 128, as also in the Kalendar to the Breviary of Aberdeen, p. 111. Bishop Forbes has a long account of him in his “Kalendars of the Scottish Saints,” pp. 463 to 466.

ARTICLE I.—‘Colmóc and Colman are diminutives, from Colum, *i.e.*, Columba. See Colgan's “Acta Sanctorum Hiberniæ,” xxii. Januarii. Vita S. Colmani, n. 3, p. 155.

² Hence the name Mochólmócus or Mochólmóc is found applied to this saint.

³ The Annals of the Four Masters, of Ulster, and of Clonmacnoise, with St. Aidan's Acts, call this saint the son to Finnbar. By St. Áengus, the Martyrology of Tallagh, and Marianus O'Gorman, he is styled son of the Beonna family.

⁴ The history of this district, as given in the “Annals of the Four Masters,” will be found in the “Extracts containing information relative to the Antiquities of the County of Cork, collected during the progress of the Ordnance Survey in 1839-40,” vol. ii., pp. 128 to 132.

⁵ Ith-Liathain, or the territory of the O'Lehans, was in the present county of

Cork. Treating of this St. Colman at 22nd January, Colgan marks its situation in a very clear manner, by stating, that it lay between Cork and Youghall. See Dr. Lanigan's “Ecclesiastical History of Ireland,” vol. iii., chap. xix., sec. i., n. 11, p. 146. See, also, Colgan's “Acta Sanctorum Hiberniæ,” xxii. Januarii, n. 2, p. 155.

⁶ According to General Vallancey, the site of Lismore in the early ages had been denominated Magh-Sgiath, or “the chosen field,” on account of its having been the situation for a dun or fort belonging to the ancient chieftains of the Decies. See “Collectanea de Rebus Hibernicis,” vol. iii., p. 377.

⁷ See Colgan's “Acta Sanctorum Hiberniæ,” xxii. Januarii. Vita S. Colmani, cap. i., n., p. 154. So many as twenty-nine churches are said to have stood in Lismore, the cathedral of which had been dedicated to St. Carthage. See J. R. O'Donoghue's admirable “Historical and Picture-map Guide to the River Blackwater, in Munster,” pp. 47 to 57, for an interesting description and illustrations of Lismore.

⁸ In reference to this ancient episcopal

Blackwater,⁹ was a celebrated asylum of sanctity and learning. It was famous on this account, not only throughout Ireland, but even in Britain, and more distant countries on the Continent.¹⁰ An innumerable body of monks or scholars filled its cloisters and schools;¹¹ while many holy prelates, abbots, and religious received their education and early training, as also laics, under the rectors and masters of this old university city.¹² In the ancient litany of St. Áengus¹³ are likewise invoked eight hundred monks, who settled in Lismore with Mochuda, every third of them a favoured servant of God.¹⁴

St. Hierlog or Jarlug ruled over the see and Monastery of Lismore,¹⁵ during the years of our saint's sojourn here, and he died on the 16th day of January,¹⁶ 698. St. Colman was immediately appointed his successor, both in the bishopric¹⁷ and in the abbey. During the time of his government, desirous of acquiring the knowledge that maketh wise unto salvation, with the learning which was destined to procure them distinction in other walks of life, many eager disciples flocked to Lismore,¹⁸ from all parts of the

city, as also to that of Ardmore, which is not far removed, Carve cites those Latin lines of Necha.

"Urbem Lisimor pertansit flumen Avon-
mor,

Ardmor cernit ubi consitus æquor adit."

—See "Lyra Sive Anacephalæosis Hibernica," p. 49.

⁹ "As for the natural beauties of Lismore, they are scarcely to be surpassed. The Blackwater, both above and below the bridge which leads into the town, flows through one of the most verdant of valleys. The banks bounding this valley, are in some places thickly covered, in other places, lightly shaded with wood. Nothing, I say, can surpass in richness and beauty the view from the bridge, when at evening, the deep woods, and the grey castle, and the still river, are left in the shade; while the sun, streaming up the valley, gilds all the softer slopes and swells that lie opposite."—Inglish' "Journey throughout Ireland in 1834," vol. i., chap. vii., pp. 164, 165.

¹⁰ "Lismore, long since the muses' darling seat,

Of piety and learning the retreat,

Her *alma mater* shone as bright at noon,

As Oxford, Cambridge, or the great Sorbonne."

—See "Philosophical Survey of the South of Ireland," letter xxxix., p. 394.

¹¹ John O'Donovan, who examined the antiquities of Lismore in 1841, could find no traces of the twenty churches, said to have been formerly here. The present Cathedral was re-edified A.D. 1633, at the expense of the great Earl of Cork, and there was not left a feature of the primitive Irish architecture. Fac-similes of two old Irish tombs, with inscriptions, are drawn as illustrations, in "Letters Containing Information relative to the Antiquities of the

County of Waterford, collected during the progress of the Ordnance Survey in 1841," p. 139.

¹² In the time of St. Mochudda or Carthage, there are said to have been eight hundred monks in the Monastery of Lismore; a third part of this number having been distinguished by their miracles, as related in the Acts of St. Carthage, to be found in the Book of Litanies of Tallagh Church. Colgan refers the reader to an Appendix for the Life of St. Carthage he intended to publish, at the 14th of May. See "Acta Sanctorum Hiberniæ," xxii. Januarii, n. 6, p. 165.

¹³ See the Text, in Irish characters, with a correct English translation by a competent Irish scholar, in the "Irish Ecclesiastical Record," vol. iii., pp. 394, 395.

¹⁴ The meaning of this phrase is well expressed by Ward (loc. cit.):—"Quorum tertius quisque miraculis illustrabatur."

¹⁵ In quoting the "Annals of the Four Masters" at A.D. 698, Colgan writes, "S. Hierologus Episcopus Lismorensis et Abbas decessit die 16 Januarii. See "Acta Sanctorum Hiberniæ," xxii. Januarii, n. 8, p. 155. This entry is altogether differently recorded in Mr. O'Donovan's edition of the "Annals of the Four Masters," vol. i., pp. 300, 301. We there read, at A.D. 698, "Jarlga, Abbot of Lismor, died." This is not the only instance, in which I find different readings, between the latter edition and citations from "Annals of the Four Masters," as quoted by Colgan.

¹⁶ See notices regarding him at that date.

¹⁷ In the Life of St. Flannan, which will be found at the 18th of December, St. Colman is styled Bishop of Lismore. He is called abbot of the same place, by our ancient annalists.

¹⁸ The united parishes of Lismore and Mocollop are very extensive. They include over 1,293 acres in the baronies of Condons

country. Among other distinguished personages, was the Dalcassian Prince Theodoric or Turlough, King of Thomond. He was held in the greatest esteem by our saint, who predicted what should take place with regard to him and his posterity. On all matters of moment, the abbot was consulted by this illustrious, but humble disciple.¹⁹ Whilst our saint presided over Lismore, the state of its schools was most flourishing; and the discipline of its religious establishment was maintained in the most healthful vigour. Its school is said to have attained a higher degree of reputation than any other in Ireland.²⁰ Besides numerous holy men, who sought a refuge from the world in this retreat for wisdom and sanctity, and who lived in seclusion and penance within its monastery, many others were called forth from its enclosure, to adorn stations of dignity and importance in the Irish Church. Thus, our saint was the spiritual father of many monks, and an instructor of many prelates. These exhibited in their lives and actions the excellence of that discipline and training, to which they had been subjected.²¹

At an advanced age, full of virtues and merits, our saint was called away to receive the reward of his labours, but after a short episcopate, and term of abbatial rule, lasting only four years. He died in the year of our Lord 702,²² on the 22nd day of January. The Martyrology of Tallagh²³ registers him, and under the designation of Mocholmoc, Loismoir, mic h. Beona. The Festilog of St. Aengus has a similar record.²⁴ The Calendar of Cashel coincides;²⁵ but Colgan has incorrectly stated,²⁶ it gives our saint another

and Clangibbon in the county of Cork, and over 62,743 in the baronies of Coshmore and Coshbride, in the county of Waterford. Sheets 36, 37 of the "Ordnance Survey Townland" of the former county, and Sheets 11, 12, 19, 20, 21, 28, 29, 34 in the latter county, represent this union.

¹⁹ For further particulars regarding Theodoric, the reader is referred to the Life of St. Flannan, at the 18th of December.

²⁰ See Smith's "Antient and Present State of the County and City of Waterford," chap. iii., n. 5, p. 28.

²¹ See Colgan's "Acta Sanctorum Hiberniæ," xxii. Januarii. Vita S. Colmani, cap. ii., iii., iv. v., p. 154.

²² In Mr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 304, 305, at the 702, his demise is thus recorded: "Colman, son of Finnbar, Abbot of Lismor, died." The Annals of Ulster, at the same year, state, "Colman mac Finbair, Abbas Lismoir, moritur."

²³ Edited by Rev. Dr. Kelly, p. xlii. After the insertion of twenty-four foreign saints at this date, the Franciscan copy enters first among the Irish ones Mocholmoc i. Loismoir mac h. Beonna.

²⁴ The following extract and its English translation have been furnished by Professor O'Looney:—

a. xi. kl. Cecehc ingen Chomgail
Colman mac h-uí Beona
Uaíbur cen tigna
Felic fuair cuairc ceola.

n. xi. kl. The death of Comghall's daughter
Colman son of Ua Beona

Varilius without ostentation
Felix who made the melodious
journey.

²⁵ The Calendar of Cashel says: "S. Colmanus filius Hua Beogna in Lismora Mochuddæ." But the same Calendar of Cashel places a festival afterwards at the 25th of July, in this manner: "25 Julii S. Mocholmocus, seu Colmanus O Liathain et S. Silanus duo Comorbani seu successores S. Mochuddæ Lismorensis." Colgan supposes this day last-named, to have been a festival relating to our saint's translation, or to some other commemoration. See "Acta Sanctorum Hiberniæ," xxii. Januarii, n. 12, p. 155.

²⁶ When mentioning the death of Colman O'Liathain, Colgan does not give its date nor his exact commemoration. Colgan very oddly imagined, that St. Colman of the 22nd January and the Colman venerated on the 25th July to have been one and the same person, and that a second festival, perhaps of translation, was held in honour of the present saint. "I do not know what reason he could have had for thinking so," adds Dr. Lanigan, "except that the Colman at 25th July was called Mocholmoc, which name was often given to the older Colman. But surely every St. Colman might have been called Mocholmoc (see note 12). That in said Calendar two distinct Colmans were meant is evident, not only from the difference of the days marked, but still more from the former being surnamed *Hua-Beogna*, and the latter O'Liathain, the very Colman that died in 726. Whether the 25th of July was his *Natalis*, i.e., the anniversary of his

festival, which is assigned to the 25th of July. In the Martyrology of Donegal,²⁷ we find entered on the 22nd day of January, Colman, *i.e.*, Mocholmóg of Lés-móir, son of Ua-Bheonna. Marianus O'Gorman has a like statement.²⁸ His festival was celebrated on this day, at Lismore.²⁹ As in tropical climates, when the great luminary has passed the meridian, both land and atmosphere imbibe the sun's rays and become heated to a higher degree for some hours after mid-day; so, when the great founder of this city had passed away from earth, the lustre of his zeal, fervour, and learning beamed with even greater intensity over that region, and among a people once blessed with his living presence.

ARTICLE II.—ST. GOAR, GUARIUS, OR GUAIRE MOR, OF AGHADOWY, COUNTY OF LONDONDERRY. [*Probably in the Seventh or Eighth Century.*] In the days of early youth, most probably this holy man had fought his way into the sanctuary of God as a young priest, and had arrived at distinction in the Church. We read in the Martyrology of Donegal,¹ as having been venerated on this day, Guaire Mór, of Achadh Dubhthaigh, now the parish of Aghadowy² or Aghadoey, county of Londonderry, on the banks of the Lower Banna, or River Bann. He was the son of Colman, son to Fuactage, son to Fergus, son to Leogaire, son to Fiachre, son to Colla Uais, who was Monarch of Ireland.³ He is styled abbot of the foregoing place, in the plain of Li.⁴ The Martyrology of Tallaght⁵ records him on the 22nd of January, under the simple designation of Guaire. It does not seem probable this saint was the original founder of the monastery at this place,⁶ nor does his epithet of Mor, "great," seem equivalent to "elder." He was first cousin, yet removed by a later generation,⁷ to the saint, bearing this same name, whose feast occurs on the 9th of this month; and our present Guaire Mor probably succeeded the other in order of time. Perhaps, indeed, notwithstanding such a probability, and his apparently junior age, this Guaire Mor may have founded Aghadowey Church singly, or in conjunction with his cousin; and the term applied to the present saint might indicate superiority, celebrity, or position. Perhaps simply a difference of stature may have caused the distinction in names between Guaire Mor and Guaire Beg.⁸

ARTICLE III.—ST. UMHALGHAID OR AMHALGHAIDH. We have nothing

death, or a day of commemoration, I cannot decide; but, considering the usual practice in the calendars, it is more probable that it was the *Natalis*."—"Ecclesiastical History of Ireland," vol. iii., chap. xix., sec. vi., n. 75, p. 165.

²⁷ Edited by Drs. Todd and Reeves, pp. 24, 25.

²⁸ Marianus O'Gorman says: "S. Colmanus seu Mocholmocus Lismorensis filius nepotis Beonnae."

²⁹ Colgan's "*Acta Sanctorum Hiberniæ*," xxii. Januarii. *Vita S. Colmani*, cap. v., p. 154.

ARTICLE II.—¹ Edited by Drs. Todd and Reeves, pp. 24, 25.

² Aghadowey parish, in the barony of Coleraine, is represented on the "Ordnance Survey Townland Maps for the County of Londonderry." Sheets 10, 11, 12, 18, 19.

In the volume of "Extracts for the Counties of Antrim and Londonderry,"

I. O. S., the pedigree of this Goar, or Gaurius Magnus, is traced, in some unpagined notes, bound towards the end of this volume. In the order of the note paper marks it is p. 23.

⁴ See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. *Vita S. Maidoci*. Appendix, cap. iv., p. 223.

⁵ Edited by Rev. Dr. Kelly, p. xiii. So likewise is he simply designated in the Franciscan copy.

⁶ We are told, the Abbey of Aghadubthaigh, now Aghadoey, was "founded by St. Goarus in the seventh century." See Rev. G. Vaughan Sampson's "*Statistical Survey of the County of Londonderry*," chap. v., p. 485.

⁷ See the family pedigree of both distinctly drawn in Dr. Reeves' Archbishop Colton's "*Visitation of the Diocese of Derry*," n. (w.), p. 80.

⁸ See notices of him at the 9th of January.

more distinctive than the mere entry of this saint's name in our calendars. In the Martyrology of Tallagh,¹ he has been denominated Umhalghaid. Amhalghaidh is mentioned in the Martyrology of Donegal² as having a festival at this date. In the table postfixed to this Martyrology, his name has been Latinised Amalgythus.³

ARTICLE IV.—THE DAUGHTERS OF COMGALL, COLMA, BOGHA, AND LASSARA, OF GLENNAVY, COUNTY OF ANTRIM. The more boundless our confidence in the intercession of our virgin saints, the more numerous will be those graces we may obtain through their intercession. The greater that honour we pay them, the more fully shall we experience the effects of their powerful protection, and that love for innocence and purity, which made their lives only a preparation for never-ending bliss. The Martyrology of Tallagh¹ mentions a festival on the 22nd of January in honour of Comghaill's daughters, Lassir, Columba, and Bogha. Some confusion in rendering their names appears to have crept into our calendars. According to the Martyrology of Donegal,² on this day was venerated Colma, also called Columba, Bogha, and Laisri,³ three sisters. These virgins belonged to the sept, and were daughters of Comhgall, son to Fianglach.⁴ They were buried and venerated at Leitir Dal-Araidhe; they were disciples—or, according to another version, foster-children—to Comhgall of Beannchair, or Bangor. According to the poem beginning "The Hagiology of the Saints of Inis-Fail," they are of the Dal m Buain, the race of Eochaidh, son of Muireadh. The place called Lettir in Dalaradia was anciently known as Lettir-Phadruig, after the Irish Apostle St. Patrick, who there first built a church. From the disciple, called Abhac, placed over it, Lann-Abhaich,⁵ Lan-avy, and finally Glen-avy, were titles given to this spot.⁶ It is a parochial church in the diocese of Connor, and in the ancient territory of Delmunia.⁶ It is said, that the present church does not occupy the original site; but that old Glenavy churchyard lay at some distance, in an angle formed by the Glenavy and Pigeonstown roads.⁷ Yet this account seems inconsistent with an existing tradition.⁸ Glenavy parish⁹ is situated within the barony of Upper

ARTICLE III.—¹ Edited by the Rev. Dr. Kelly, p. xiii. In the Franciscan copy we find this saint's name united there with that of the previous one: Amalgaro ocur Suaine.

² Edited by Drs. Todd and Reeves, pp. 24, 25.

³ See *ibid.*, pp. 354, 355.

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xiii. In the Franciscan copy we read: filiapum Comgall u. erc Lapiu ocur Columbae ocur Bogae.

² Edited by Drs. Todd and Reeves, pp. 24, 25.

³ In the table appended to the Donegal Martyrology, this holy female's name has been Latinised Lasia. See *ibid.*, pp. 432, 433.

⁴ The father of this latter was Denian, son to Nuathail, son to Mutalan, son to Cantalan, son to Fiengalach, son to Níed, son to Buan, "a quo Dal-Buain." See Rev. Wm. Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore." Appendix S., p. 237.

⁵ See *ibid.*, pp. 236, 237.

⁶ See Colgan's "Trias Thaumaturga" Septima Vita S. Patricii, n. 219, p. 183.

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⁷ Human bones have been frequently found in that spot. See William Shaw Mason's "Statistical Account or Parochial Survey of Ireland," vol. ii., No. xii. Parishes of Glenavy, Camlin, and Tullyrask. By the Rev. Edward Cupples, LL.B., Vicar, pp. 236, 237.

⁸ In a letter to the writer, headed "Glenavy, 2nd May, 1873," the Rev. George Pye, P.P., thus states the popular belief, while furnishing descriptive particulars regarding this place:—"There is no vestige of the old church of Glenavy. A tradition exists, that the Protestant church is on the site of the old one. It is covered by a river from what is supposed to be the old cemetery, where, according to Reeves, were buried the three sisters. These are said to be the sisters of St. Comgall, a 1st and founder of Bangor. He came from Maheramorne, near Larne. Perhaps there was a religious house in Glenavy, to which the three sisters retired. There is no ruin whatever on the spot."

⁹ It is represented on the "Ordnance Survey Townland Maps for the County of Antrim." Sheets 58, 59, 62, 63.

Massereene, and in the county of Antrim. At a place called Camus¹⁰ Comhgaill,¹¹ those holy women are also said to have been venerated. This, by others, is also thought to be the spot where their bodies had been interred. The holy virgins' names are included in the calendar compiled by the Rev. William Reeves.¹² They are likewise entered in the Kalendar of Drummond;¹³ but, apparently in a most incorrect manner, at the xi. of the February kalends, which corresponds with this date. Thus in early ages, and in the same family, we find many saints, while from the fifth to the eighth century Ireland appeared to realize the glorious vision of a church which St. John had in Patmos.¹⁴

ARTICLE V.—ST. LONAN FINN. Lonan Finn occurs in the Martyrology of Donegal¹ on this day. Nothing more is recorded. A nearly similar entry is made, in the Martyrology of Tallagh,² at the 22nd of January; but in the published copy, we find Lonan (fann) corrected to (fionn). The latter appellation usually designates “whiteness” or “fairness.”

ARTICLE VI.—REPUTED FESTIVAL OF ST. ERLULPH, BISHOP OF VERDUN, AND MARTYR. [*Eighth and Ninth Centuries.*] On this day, according to Ferrarius¹ and Dempster,² St. Erlulph, Bishop of Verdun and martyr,³ was honoured with a festival. But Colgan, who gives his acts, thought better to assign them to the 2nd day of February.⁴ There more may be learned regarding this devoted missionary.

ARTICLE VII.—REPUTED FESTIVAL OF ST. ADALGISUS, OR ALGISUS, PRIEST, IN THEORACIA, A DISTRICT IN PICARDY. A feast has been assigned to this day¹ for the saint, whose name appears at the head of this article, as stated by the Bollandists.² But his festival seems more properly referable to the 2nd of June,³ where his life will be found.

¹⁰ This is identified with Camus, in Derry, by John O'Donovan, in a marginal note to the “Irish Calendar of Saints,” p. 14. This valuable hagiographical manuscript, belonging to the I. O. S. collection, is now preserved in the R. I. A. This must be the townland of Camus, in the parish of Macosquin, and barony of Coleraine, represented on the “Ordnance Survey Townland Maps for the County of Londonderry.” Sheets 7, 8, 11, 12. On Sheet 7 of the townland Lower Camus may be seen the “Ruins of a church” immediately on the south banks of “the pastoral Bann.”

¹¹ In a note at this passage Dr. Todd says: “The more recent hand has added here, *Ar siup in aoeir Oengus, cepteht ingen Chomgaill.* ‘It is for this reason that Ængus says, The decease of the daughters of Comhgaill.’ These are the words of Ængus in his Felire or Martyrology; he calls the three virgins ‘daughters of Comhgaill,’ because they were the foster-children or pupils in religion of Comhgaill. In the annotations to Felire (Dublin MS., they are called Blaisse, Coma, and Boga.”

¹² See “Ecclesiastical Antiquities of Down, Connor, and Dromore,” Appendix LL., p. 376.

¹³ Thus: xi. Kal. “Apud Hiberniam

quoque sancte virgines Comgaill et sanctus confessor Colman hodie ad Christum migraverunt.”—Bishop Forbes’ “Kalendars of Scottish Saints,” p. 3.

¹⁴ See Rev. Sylvester Malone’s “Church History of Ireland,” chap. i., p. 13.

ARTICLE V.—¹ Edited by Drs. Todd and Reeves, p. 25.

² Edited by Rev. Dr. Kelly, p. xiii. In the Franciscan copy, this entry reads Lonan Finn.

ARTICLE VI.—¹ See “Catalogus Generalis Sanctorum.”

² “Historia Ecclesiastica Gentis Scotorum,” lib. v.

³ In his “Menologicum Scoticum” Dempster enters Erlulf as a bishop and confessor, at Verdun. See Bishop Forbes’ “Kalendars of Scottish Saints,” p. 190.

⁴ See “Acta Sanctorum Hiberniæ,” xxii. Januarii, p. 153, and ii. Februarii, pp. 240, 241. De S. Erlulpho Episcopo Verdensi et Martyre.

ARTICLE VII.—¹ By Camerarius.

² See “Acta Sanctorum Januarii,” tomus ii., xxii. Januarii. Prætermisi et in alios dies rejecti, p. 389.

³ See “Acta Sanctorum Junii,” of the Bollandists, tomus i., ii. Junii, pp. 222 to 228. There they have rightly inserted his acts.

Twenty-third Day of January.

ARTICLE I.—ST. MAIMBOD, MARTYR, IN FRANCE.

[PROBABLY IN THE NINTH CENTURY.]

A portrait-painter or a sculptor usually desires to copy after the fairest features and the most graceful forms. The biographer, in like manner, should be pleased when he has for his subject a person possessing the highest moral perfections. These he finds in every true saint, but more especially in every noble martyr venerated by the faithful. The Bollandists have published Acts of Saint Maimbod,¹ from a MS., belonging to the church of Besançon, and from Chitlet. Colgan has also republished them at this day.²

The period of this saint seems to have been about the ninth century.³ From various accounts we learn, that he was a native and wore the habit or dress⁴ of Scotia or Ireland.⁵ Of illustrious birth and rank, he was entirely devoted to God's service from his youth, and distinguished by the exercise of all Christian virtues. Maimbod was remarkable, also, for personal beauty and elegance of form. These advantages of birth, rank, and figure he little valued, rather preferring that his soul should be adorned with the virtues of humility and of self-denial. He considered worldly things as mean and transitory. He knew, that a Christian's highest ambition should be eternal rewards. At what period of life he resolved on setting out from Ireland has not transpired. Maimbod's object in leaving his native country appears to have been the acquisition of greater perfection, and a subjection of his will to God's designs. He likewise desired to visit certain shrines and places, where the relics of saints and martyrs were preserved. During this pilgrimage, he exercised extraordinary mortification and resolution in overcoming temptations. With joy of spirit, he endured cold, hunger, and thirst; and whilst exteriorly he was scantily clothed, interiorly his soul was inflamed with an ever-burning love of the Creator, and a great zeal to promote whatever contributed to His honour and glory. He always denied himself luxuries, and often bodily necessities. In him, the flesh was always subject to the spirit. It would appear, that Maimbod had been elevated to the clerical state before leaving Ireland, and that he was distinguished for wisdom, holiness, and ecclesiastical learning. He cultivated the love of poverty to

ART. I.—They are found in ten paragraphs. See "*Acta Sanctorum*," tomus ii., xxiii. Januarii. Vita S. Maimbodi, pp. 542 to 544.

² See "*Acta Sanctorum Hibernie*," xxiii. Januarii. Vita S. Maimbodi, pp. 155 to 157, with notes.

³ The time is not mentioned, and it can only be inferred that it was not long before his remains had been removed by order of Berengarius, who is said to have lived about A.D. 900. See Dr. Langan's "*Ecclesiastical History of Ireland*," vol. iii., cap. xxii.,

sec. vii., n. 68, p. 363.

⁴ From the term "*habitu*," and its application in our saint's acts, the Bollandist editor rightly infers, that the costume of the Scots and Gauls was meant. See "*Acta Sanctorum Januarii*," tomus ii., xxiii. Act. S. Maimbodi, n. 65, p. 513.

⁵ The Scotia, where he was born, is represented as that which was the country of St. Columba. See Dr. L., and of St. Columbanus. These saints had distinguished themselves especially in Ber-gundy.

such a degree, that whatever he received from others he bestowed upon the poor. When he had nothing to give in the shape of alms, he enriched the souls of many by his expositions of the Divine word, and by exhortations full of consolation and fervour.⁶

Having visited many places, renowned for their connection with eminent saints, he came at length to the Burgundian territory,⁷ where the relics of many servants of God were enshrined, and among them, several belonging to his own country. The author of St. Maimbod's Acts, who appears to have been a Frenchman, takes great care to enumerate the many holy martyrs and confessors,⁸ who adorned and blessed his country by their labours, virtues, and constant patronage. Among the Irish saints in France are specially named Columbanus,⁹ Dichull,¹⁰ Columbin,¹¹ and Anatolius.¹²

While in the province of Burgundy,¹³ Maimbod became the guest of a certain nobleman, who, aware of his great virtues and the efficacy of his prayers, requested this holy pilgrim to accept something whereby the donor might be remembered in his petitions before God. The saint declared, that as he had an humble trust in the Almighty's constant favours, he had no need for the goods of this transitory world. But that he might not seem to undervalue the kind intentions of his host, Maimbod consented to accept the present of a pair of gloves.¹⁴ Then, bestowing his benediction on this

⁶ See Colgan's "*Acta Sanctorum Hiberniæ*," xxiii. Januarii. *Vita S. Maimbodi*, cap. i., ii., iii., iv., v., pp. 155, 156.

⁷ See *ibid.*, cap. vi., p. 156.

⁸ Among these are mentioned Saints Ferreolus and Ferrutius, martyrs under Severus, A.D. 211 or 212, and alluded to by St. Gregory of Tours. Their feast is kept on the 10th of June. Again, St. Ireneus, with his martyred companions, at Lyons, under the same emperor, and in the beginning of the same century. Their feast is kept on the 2nd of June. His feast is held on the 28th of June and on the 23rd of August. Saints Felix, Fortunatus, and Achilles at Valence, martyrs, and whose feasts are celebrated on the 23rd of April; Saints Audochius and Thirsus at *Ædua*, whose feasts occur on the 24th of September; St. Mammetus, the Cappadocian Martyr, whose feast is assigned to the 17th of August; St. Benignus, martyr, most probably under Aurelianus, about the year 272, and on the 1st of November, near Dijon: all of these are alluded to by the writer, as saints greatly venerated in France. See Colgan's "*Acta Sanctorum Hiberniæ*," xxiii. Januarii. *Vita S. Maimbodi*, nn. 2, 3, 4, 5, 6, 7, 8, p. 157. Also the Bollandists' "*Acta Sanctorum Januarii*," tomus ii., xxiii. *Acta S. Maimbodi*, nn. (c, d, e, f, g, h, i), pp. 543, 544. And Rev. Alban Butler's "*Lives of the Fathers, Martyrs, and other Principal Saints*," at the date of various festivals commemorated.

⁹ His festival occurs at the 21st of November. It appears from his acts, that St. Columbanus, who died A.D. 615, was from the same Scotia as Maimbod. See Colgan's "*Acta Sanctorum Hiberniæ*," xxiii. Januarii,

n. 9, p. 157. For particulars, regarding this great saint, the reader is referred to his Life, which will be found at the 21st of November.

¹⁰ See the Acts of St. Deicolus, at the 18th of January. He died about the year 625.

¹¹ For particulars regarding St. Columbin, the disciple and successor of St. Deicolus in the rule of Lure Monastery, in Burgundy, and when he died, the reader is referred to the 6th chapter of the Acts of St. Deicolus, as given by Colgan at the 18th of January. According to Menard and Galesinus the Natalis of St. Columbin occurs on the 13th of September. Trithemius treats of him in his work, "*De Viris illustribus ordinis S. Benedicti*," lib. iii., cap. 77. This saint, however, is a different person from Columbanus the monk, who was a disciple to St. Columbanus, abbot. See Colgan's "*Acta Sanctorum Hiberniæ*," xxiii. Januarii, nn. 10, 11, p. 157.

¹² Colgan gives the Acts of Anatolius, at the 3rd of February, and to that date the reader is referred for further notices regarding this saint.

¹³ The name is derived from the Burgundians, who settled in Switzerland and a part of Franche-Comté, in the beginning of the fifth century. Thence spreading themselves towards the Rhone and Soane, they erected an independent kingdom, which was gradually reduced by the king of the Franks. See Dr. A. F. Busching's "*New System of Geography*," vol. ii., p. 420. Translated from the last edition of the German.—London, 1762.

¹⁴ In the acts of our saint, the word used to signify gloves is "*Wantos*," from the

noble, and on all the members of his family, the holy man resumed his devout pilgrimage.¹⁵

Having gone to the Church of St. Peter, Prince of the Apostles, to offer up his prayers, Maimbod came to the village of Dominipetra,¹⁶ eight miles distant from Besançon.¹⁷ At this place some banditti were to be found, dead to every sense of Christian or human feeling, and ready at all times to commit most atrocious crimes. These men were robbers, and lived by waylaying and plundering pilgrims and travellers, who visited this place. Having seen Maimbod wearing his gloves, and supposing from such indication of worldly comfort, that he must be possessed of money, they watched his departure and pursued him beyond the village. They overtook him at a fountain, called Colebrunnia, which, in the Teutonic dialect, means "cold water." On seeing them approach with menacing aspect, the servant of God saluted them in this manner: "Hail, beloved brethren, the grace of the Lord be with you; declare to me why you approach in such a manner. The mercy of God can assist you in your necessities." To this salutation, and to the charitable aspirations of Maimbod, the robbers replied only by inflicting on him blows and wounds, with swords and clubs, until he fell lifeless on the ground. His soul, however, winged its flight to Heaven. The perpetrators of this barbarous murder, finding nothing about his person worth seizing, were then filled with disappointment and remorse, for the cruel atrocity they had committed.¹⁸

The people of that neighbourhood, having found the remains of the holy pilgrim, removed them for sepulture to the Church of St. Peter, where he had so lately offered up prayers. His relics were afterwards rendered famous, owing to many miracles wrought at his tomb. By request of a certain count, named Adzo, after some time, Berengarius, Bishop of Besançon, had the remains of our saint removed to Monbelligard or Montbelliard.¹⁹ The ceremony of this translation was performed by the Coadjutor-Bishop of Besançon, named Stephen, and who had been formerly Deacon of St. John the Evangelist's church, in that city.²⁰ He was advanced to this dignity, in consequence of Archbishop Berengarius having lost his sight, which, it is said, was miraculously restored, on this occasion.²¹ Many miracles were afterwards wrought at the tomb of our saint.²² Berengarius likewise instituted a festival to his honour, on the 23rd of January, the day of this holy man's death.²³ The name of St. Maimbod was inscribed in the Dyptics of Besançon church, with notices of many other saints, who were held in especial veneration in

Belgian "Wanten," or Wans, which has a like meaning. "Galli and Hispani *gantem* vocant." See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Januarii, n. 13, p. 157, and the Bollandists' "Acta Sanctorum Januarii," tomus ii., xxiii., n. (ii), p. 544.

¹⁵ See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Januarii. Vita S. Maimbodi, cap. vi., vii., p. 156.

¹⁶ It was also called Chrysopholis, according to the Jesuit Peter Francis Chillet, "Vesontionis," lib. i., cap. xii.

¹⁷ Charnage's "Histoire de la Ville et Diocese de Besançon," in 2 vols., 4to, was published in 1750. A great deal of curious information regarding it may be found in Delacroix's "Recherches Archeologiques sur les Monuments de Besançon," published in 1842.

¹⁸ Colgan's "Acta Sanctorum Hiberniæ," xxiii. Januarii. Vita S. Maimbodi, cap. viii., ix., p. 156.

¹⁹ It is now a town in the department of Doubs, near the River Alan. In 1841, it had a population of 4,948 inhabitants. See "Gazetteer of the World," vol. ix., p. 349.

²⁰ The present cathedral of Besançon is dedicated to St. John. See "Gazetteer of the World," vol. ii., p. 720.

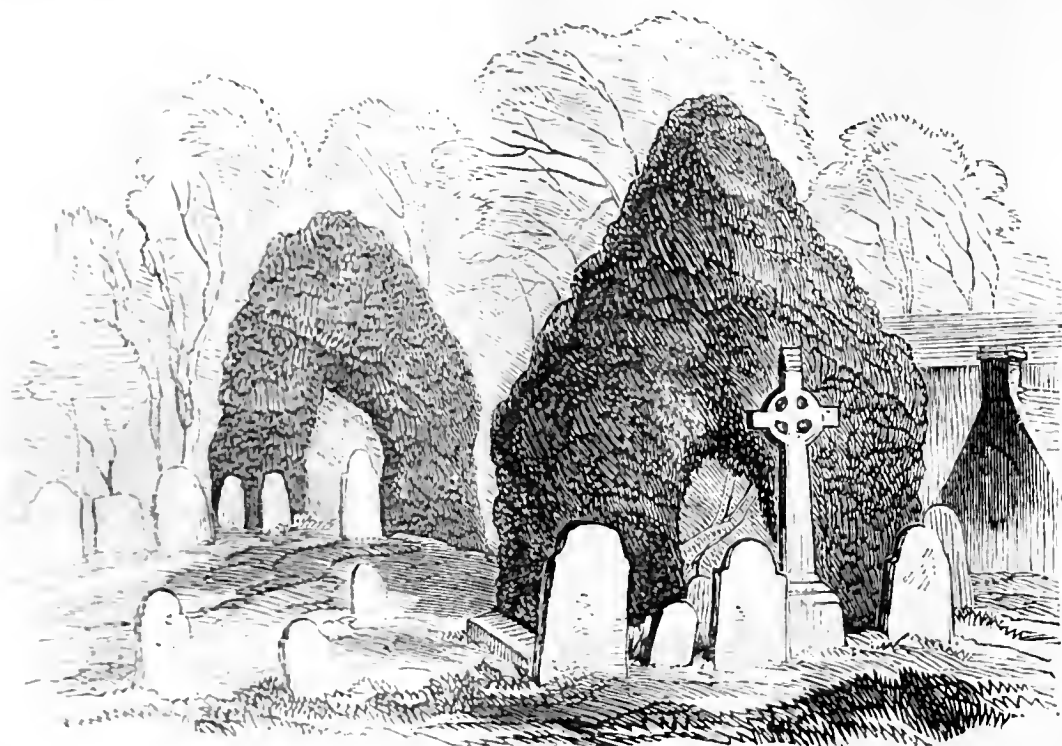
²¹ This is stated by Chillet, who relates also that he was the forty-first bishop over Besançon. "Vesontionis," p. ii.

²² This is stated by Aubert le Mercus, "In Fastis Begicis et Burgundicis," at x. Cal. Febr.

²³ Molanus, in his additions to Ussard, Galesinus, Ferrarius, and the Dyptics of Besançon Church give this as the date for

that archdiocese.²⁴ This martyrdom of our saint took place, at or before the year 900, since, according to Chifflet, Berengarius lived about this time.²⁵ Maimbod was also known by the name of Maingol—a common designation, amongst the Scots or ancient Irish.²⁶ By some martyrologists he is called Maimboldus, and by other writers Maibodus.²⁷ A distinguished writer observes,²⁸ that when we read of the many Christian benefits obtained by Continental countries through the agency of Scotia and of the Scots in the early ages of our national Church, these must be attributed to Ireland and to Irishmen. For the Island of Saints then many had visited to acquire learning in her schools. From these numbers migrated to diffuse knowledge and the science of the saints through more distant countries.

ARTICLE II.—ST. MOCELLOC, OR MOCHEALLOG, OF TELACH OLAINN, OR TUALACH UALANN. The Martyrology of Tallagh¹ mentions Mocelloc o Thilaig Ualann as having been venerated on the 23rd of January. Although the name of this place occurs twice in Dr. O'Donovan's "Annals of the Four



Tullyallen Church Ruins, County Louth.

Masters," yet has it eluded identification with any modern locality, even after the learned editor's research.² Mocheallóg,³ of Tualach Ualann,⁴ is entered in

his festival.

²⁴ Saussay in the "Martyrologium Gallicanum."

²⁵ As Archbishop of Besançon.

²⁶ See Colgan's "Acta Sanctorum Hiberniæ," xxiii. Januarii, n. 1, p. 157.

²⁷ Such as Molanus, Ferrarius, and Galestinus.

²⁸ See Archbishop Lombard, "De Regno Hiberniæ, Sanctorum Insulæ, Commentarius." Edited by Right Rev. Bishop Moran of Ossory, cap. xv., pp. 78, 79.

ARTICLE II.—¹ Edited by Rev. Dr. Kelly,

p. xiii. In the Franciscan copy this entry reads, mochelloc o thilaig ualann.

² See Dr. O'Donovan's edition, vol. i., n. (s), pp. 310, 311, and pp. 322, 323.

³ The small folio vellum MS. in the R. I. A., No. 43, 6, contains a tract attributed to a St. Mocholinog. In such form the name does not appear in our calendars.

⁴ Tulach-alainn was the ancient name for a hill at the village of Carrigallen, in the county of Leitrim. See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n. (k), p. 349.

the Martyrology of Donegal,⁵ as having a festival at this date. To the writer, it would appear, that this saint's ancient place may now be found under the modern designation of Tullyallen,⁶ a parish chiefly in the barony of Ferrard, county of Louth, but partly in that of Upper Slane in the county of Meath.⁷ The old graveyard and ruined church are situated near a rivulet, which trickles down through King William's Glen,⁸ and joins the Boyne river, near the obelisk and newly-constructed bridge. The situation is a very elevated and beautiful one, while an ancient road leads from it down to the site of the famous battle. The graveyard is a favourite place for burial, and fine ash trees surround it. The old church measures 65 feet in length interiorly, and 18 feet in width, while the walls are about 2 feet 6 inches in thickness. Two gables, richly mantled over with ivy, still stand; the side walls only peer a little over the ground level. The doorway in the west gable had been much broken, but it is repaired with modern masonry. In the other gable, the lower part of an eastern Gothic window is broken, but in the upper part some traces of fine mullions are seen.⁹

ARTICLE III.—ST. MOCHUPPA, OR MOCHNOPA. We find Mochuppa recorded in the Martyrology of Donegal¹ as being venerated on this day. Under the name Mochnopa he is also registered in the Martyrology of Tallagh² on the 23rd of January.

ARTICLE IV.—REPUTED FESTIVAL OF A ST. SARAN. According to Dempster,¹ this holy man was a Doctor. His festival has been placed at this day, and he is said to have brought his friends over to the Roman manner of celebrating Easter. Many saints named Saran occur in our Irish calendars; and were Dempster correct in giving him a festival at this date, most likely it would be found that he was an Irishman by birth.²

ARTICLE V.—REPUTED FESTIVAL OF ST. ADAMNANUS. [*Seventh and Eighth Centuries.*] On the authority of Boethius,¹ Camerarius introduces

⁵ Edited by Drs. Todd and Reeves, pp. 24, 25.

⁶ The parish of Tullyallen is situated within the baronies of Ferrard, county of Louth, and Upper Slane, county of Meath. It is shown on Sheets 20, 21, 23, 24, 25 on the "Ordnance Survey Townland Maps for the County of Louth," and on Sheets 13, 19, on the "Ordnance Survey Townland Maps for the County of Meath." On Sheet 24 of Louth County is Tullyallen town, and on Sheets 21, 24 the whole townland is represented.

⁷ See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 557.

⁸ So called because King William III. led his army through it to engage the Irish forces at the battle of the Boyne, July 1st, O.S., A.D. 1690. Its position is shown on the map of the battle-field in Walter Harris' "History of the Life and Reign of King William III.," book ix., p. 267.

⁹ The foregoing descriptive notes and the accompanying sketch, by the writer, were taken in May, 1874. The view has been engraved by William Oldham, of Dublin.

ARTICLE III.—'Edited by Drs. Todd and

Reeves, pp. 24, 25.

¹ Edited by Rev. Dr. Kelly, p. xiii. In the Franciscan copy, at this date, we find moenopae, without any further designation.

ARTICLE IV.—'See "Menologium Scotticum," at the 23rd of January. Bishop Forbes' "Kalendars of Scottish Saints," p. 190.

² At the present day, the Felire of St. Angus omits the insertion of an Irish saint's name. The following is the Irish text and English translation, as furnished by Professor O'Looney:—

b.x.kl. Cefao Cebrian
Clementi Compaou
Ronnabaut coru pgu
Cona n-dunao dnu.

b.x.kl. The crucifixion of Cebrian
And of Clement I commemorate.
They sped to the kingdom
With their fortress (or host) of
power.

ARTICLE V.—' "Hicoria Scottorum," lib. ix.

introduces into his Kalendar a notice of St. Adamnan, who is said to have been councillor of the Scottish King Eugenius VI., in his treaty with Brudens, King of the Picts.² His relics are preserved in Moray.³ However, the Bollandists state⁴ that he does not differ from the celebrated St. Adamnanus, whose life will be given at the 23rd of September.

ARTICLE VI.—REPUTED FESTIVAL OF ST. URSULA AND OF HER COMPANIONS, MARTYRS. [*Fifth Century.*] As many of these holy virgins are believed to have been Scottish or Irish, we should feel an interest in learning that their memory is said to have been celebrated at the Church of St. Cunibert, at Cologne, on this day.¹ To their chief festival,² however, we shall refer the reader for more detailed particulars regarding them.

ARTICLE VII.—ST. LUCAIN OR LUCAN OF TAMHNACH, OR TAWNY. In reference to the etymological meaning of this saint's place, we are told, that Tamhnach (Tawnagh) signifies a green field, which produces fresh, sweet grass. This word enters very generally into names in Ulster and Connaught, especially in the mountainous districts; it is found occasionally, though seldom, in Leinster, and still more seldom in Munster. In modern names it usually appears as Tawnagh, Tawny, and Tonagh, which are themselves the names of several places. In the north of Ulster the aspirated *m* is often restored, and the word then becomes Tamnagh and Tamny. In composition it takes all the preceding forms, as well as Tawna and Tamna.¹ We find, according to the Martyrology of Donegal,² that Lucán of Tamhnach, was venerated on this day. And in the Martyrology of Tallagh,³ we meet a nearly similar entry, on the 23rd of January. The Irish form of his place,⁴ is Anglicized, Tawny. There is a Tamhach-an-reata,⁵ now Tawny—said to be in the parish of Derryvullan, barony of Tirkennedy and county of Fermanagh.⁶ Not far removed from this, on the townland of Derryvullan, in a parish bearing this same name, is represented a "holy well," beside the modern Protestant church, and close to Tamlacht Bay, on the River Erne. In Tamlacht, belonging to this parish, there is an ancient church, and "St. Patrick's well," which flows beside a gigantic tree.⁷ There is likewise a parish, called Taney or Tawney, in the half-barony of Rathdown, and county of Dublin.⁸ Here the old church-site and cemetery may be seen delightfully

¹ See Bishop Forbes' "Kalendars of Scottish Saints," p. 234 and 266.

² So Fordun states in his history.

³ See "Acta Sanctorum Januarii," tomus ii., xxiii., p. 453.

ARTICLE VI.—¹ See the Bollandists' "Acta Sanctorum Januarii," tomus ii., xxiii. Januarii. Prætermissi et in alios dies re-
jecti, p. 453.

² See at the 21st of October.

ARTICLE VII.—¹ See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part ii., chap. vii., p. 222.

² Edited by Drs. Todd and Reeves, pp. 24, 25.

³ Edited by Rev. Dr. Kelly, p. xiii. After the entry of thirteen foreign saints, at this date, in the Franciscan copy, the first record of an Irish saint is Lucain Tamnaisi.

⁴ Tamnaisi.

⁵ Now represented by the townland Tawny-reagh, parish of Derrybrusk, barony of Tir-

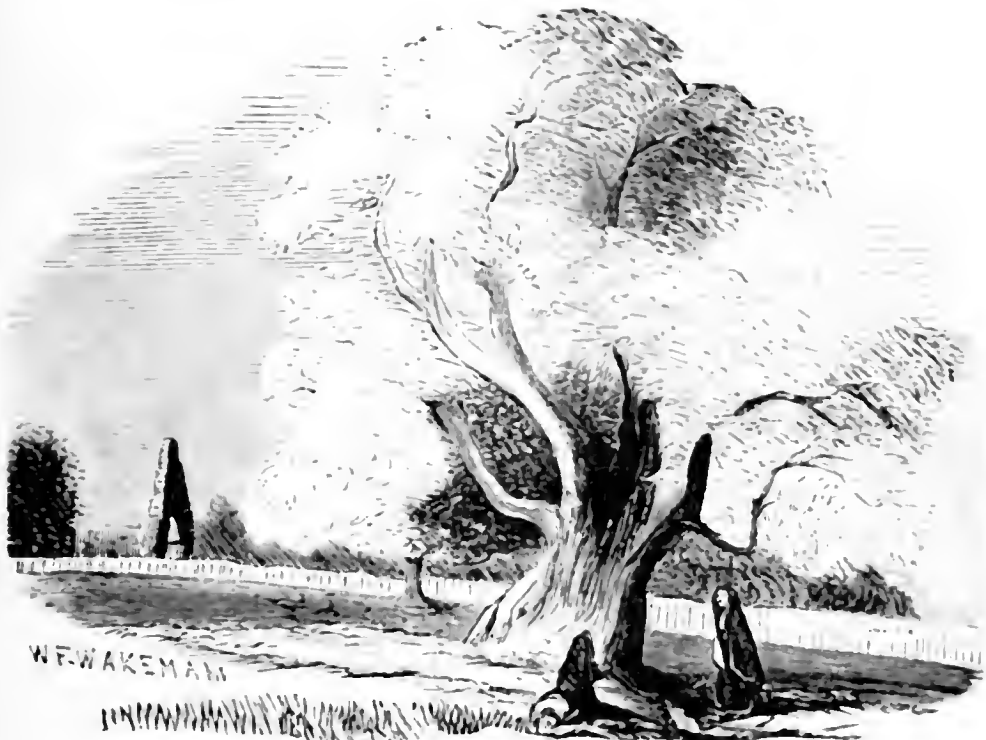
kennedy, on the "Ordnance Survey Townland Maps for the County of Fermanagh," Sheet 27. Yet, on this I can find no trace of an old ruin; on the adjoining townland of Gola is represented the site of an old abbey.

⁶ See Lewis' "Topographical Dictionary of Ireland," vol. i., p. 455, and vol. ii., p. 26. According to Dr. O'Donovan, Airidh Broschaid was the ancient name for Derrybrusk, and Aireach Maolain the ancient name for Derryvullan. See "Letters containing Information relative to the Antiquities of the County of Fermanagh, collected during the Progress of the Ordnance Survey in 1834-5," p. 6.

⁷ This is represented in the engraving by A. Appleton, from a sketch taken on the spot by William F. Wakeman, Enniskillen.

⁸ The parish of Taney is represented on Sheets 22, 23, 25, of the "Ordnance Survey Townland Maps for the County of

situated on a green knoll, near the railway station at Dundrum.⁹ Prior to 1152, it is said, this was a rural sec. St. Laurence O'Toole, in 1178, confirmed its possessions to Christ Church Cathedral, Dublin, under the title



Saint Patrick's Well and Ancient Church of Tamlaght, Co. Fennanagh.

of "Churchtown with the Grange of Clonskene."¹⁰ It does not seem an easy matter to determine the site of this saint's church nor his period.

ARTICLE VIII.—SAINTS LUCAS AND COINNECH. Lucas and Coinnech are mentioned in the Martyrology of Tallagh,¹ at the 23rd of January. It may be doubted, however, if the Lucas here inserted be different from the Lucain or Lucan of Tawny. In a later calendar the first of these names is not found. In the Martyrology of Donegal,² we have set down, Cainneach, as having a festival at this date. This saint may have been that disciple of St. Patrick,³ and who was baptized at the fountain called Slan, in the plain known as Finnagh, in the west of Ireland. If so, the Apostle imparted a benediction on him and on his race.⁴ This St. Cannechus afterwards became a prefect over St. Patrick's monks. He was also a bishop, and in the same region of country denominated Corcothemne, he built the church of Kealltag.⁵ Thus have passed away, with scarcely a recollection, the services

Dublin."

⁹ See Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 594, 595.

¹⁰ There is an engraving representing the church and graveyard at this place by George A. Hanlon, the sketch and a description having been furnished by John S. Sloane, C.E., among his papers, "Antiquarian Rambles in the County of Dublin," for the "Irish Literary Gazette," vol. ii., pp. 116, 117.

ARTICLE VIII.—¹ Edited by Rev. Dr. Kelly, p. xiii. In the Franciscan copy the entry is Lucas o'cup Cannech.

² Edited by Drs. Todd and Reeve, pp. 24, 25.

³ See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, n. 128, p. 179.

⁴ See the Life of St. Patrick, at the 17th of March.

⁵ See *Ibid.*, lib. ii., cap. lxx., pp. 138, 139.

which many holy children have rendered to the early Irish Church. Yet still living, young and fresh, generation after generation, and sending her noble and glorious children away to futurity, she gathers up new pillars and new materials, wherewith to perform the great mission that was left her. It is to be hoped, that mindful of this trust, she will continue prosecuting it to a glorious end.

Twenty-fourth Day of January.

ARTICLE I.—ST. MANCHAN, PATRON OF LEMANAGHAN, KING'S COUNTY.

[SEVENTH CENTURY.]

REGARDING this holy abbot, few biographical incidents have been preserved. Five noted saints bear the name of Manchan. The years of their respective deaths and other circumstances prove them to have been distinct individuals.¹ Besides these five, there are additional Manchens found in the Irish Calendar, under various forms of spelling, and who, from certain notices connected, must be regarded as different persons.² This fact, their recorded diversity of race, family, place, and festival, seems sufficiently to establish. St. Angus, the Culdee, enumerates eight Manchans;³ seven of these are distinguished by the addition to their names of various places.⁴ To this number, the names of five others,⁵ distinct, so far as localities are concerned, have been added by Colgan. This account would seem to make the number distinguished by names of places greater than what has been elsewhere set down in his text.⁶ Nevertheless, irregularities have existed in confounding the transactions of some Manchans with the acts of others, who are homonymous.⁷ At this date, the O'Clerys state in their Calendar: We

ARTICLE I.—¹These are: 1. St. Manchan, Abbot of Menadrochit (Mundrehid, in the barony of Upper Ossory, Queen's County), who died in the year 652. 2. St. Manchan, of Leth (Lemanaghan, King's County), who died in the year 664. 3. St. Manchin, of Lethglenn (Leighlin, county Carlow), who died in the year 725. 4. St. Manchin, Abbot of Tuaim-grene (Tomgrany, County Clare), who departed in the year 735. 5. St. Manchen, Bishop of Lethglenn (Leighlin, county Carlow), whose death occurred in the year 863. See Colgan's "*Acta Sanctorum Hiberniæ*," xiv. Februarii, n. 2, p. 332. It must be remarked, the first of these St. Manchens is not to be found mentioned, under the year 652, in O'Donovan's "*Annals of the Four Masters*." Ussher, however, assigns his death to that year, in the "*Index Chronologicus*." "*Britanniarum Ecclesiarum Antiquitates*," p. 538.

²The reader is referred to what has been already stated, at the 2nd day of January, under the notices of St. Munchin, Bishop of Limerick, and of St. Manchin, or Mainchinn, of Dysart Gallen.

³In his account of the "Homonymous Saints of Ireland," book i., chap. 32.

⁴These are—Manchan, of Leth; Manchan, of Moethail; Manchan, of Achad-tairbh; Manchan, of Eascair; Manchan, of Kill-aird; Manchan, of Kilmanach; Manchan, son of Ere; and Manchan, of Ardtrichim.

⁵St. Manchan, of Disert Chuilinn; St. Munchen, of Lismore; St. Manchen, of Tuaim-Grene; and two Manchens, of Leithglenn.

⁶When treating about the Manchen of Moethel, at the xiv. of February. But perhaps Colgan had some doubts of all those named by him, in his note, having been distinct persons. Thus, Dr. Lanigan, supposes, that Manchin of Limerick was identical with St. Manchan the Wise, of Menadrochit. See "*Ecclesiastical History of Ireland*," vol. iii., chap. xviii., § vi., p. 30.

⁷In the "*Sanctilogic Genealogy*," the descent of five saints bearing this name is enumerated: 1. St. Manchan, son of Failbe, son of Foelan, son of Aedan, son to Rodag, son of Gontig, son to Lucius or Lugad, son

find a Manchan, of Liath-Manchan, descended from the race of Macleroich, son of Rudhraighe; and Manchan, son of Failbhe, sprung from the race of Conall Gulban, son of Niall: and Manchan of Liath, son to Indagh, who is this particular saint. Concerning the present St. Manchan, of Lemanaghan, very little is known. He is called the son of Daga.⁸ Yet Dr. O'Donovan tells us he was the son of Innaoi, and that an incorrect popular tradition makes him the brother of St. Kieran of Clonmacnoise.⁹ Meila was his mother's name, and his two sisters were Grealla and Greillseach.¹⁰ Colgan seems to think, this holy man may be the St. Monachus, a priest, and the provider of St. Patrick's fire and wood. He is mentioned in the saint's *Tripartite Life*.¹¹ From the sequel, however, it must appear that this is quite an improbable supposition. Perhaps he belonged to the family of St. Maccarthenn, one of St. Patrick's disciples. An Irish poem has been ascribed, although with some diffidence, to this saint. It has been cited by O'Flaherty, but the subject proves it to be quite apocryphal in character,¹² and undeserving of serious notice.¹³ It was Manchán of Leath that composed the charming poem, which begins in this manner:—

"Would that, O Son of the living God,¹⁴
O eternal ancient King," &c.

We have no means left for ascertaining whether St. Manchan had been the first founder of a monastery at Leth, now Lemanaghan,¹⁵ but it seems not

of Endeus Bogain, son of Conall Gulban, &c.; 2. St. Manchin, son of Coelius, son to Kenannan, son of Aenguss, son to Alid, son of Euchad Maimbedon, &c.; 3. Manchan, bishop, son of Muredac, son to Fortchern, son of Dichull, son to Crimthann, son of Armedac, son to Senac, son of Aedlog, son to Oscuon, belonging to the race of Fiach Suighde; 4. Manchin Limericensis, son of Sedna, son to Cass, son of Conall, descended from the race of Cormac Cass. 5. Manchin, son of Moenach, son of Carill or Carol, son to Fiach, son of Ross, son to Erc, son of Trien, belonging to the race of Macon. Besides, three others may be added:—1. St. Manchan, son of Daga; 2. St. Manchan, son of Collan; 3. St. Manchan, son of Erc. See Colgan's *Acta Sanctorum Hiberniæ*, xiv. Februarii, n. 4, p. 332.

⁸ A different pedigree for our saint is given in the translation of the *Annals of Clonmacnoise*, at A.D. 661. There we read:—"And because the coworbes of Saint Manchan says that he was a Welshman, and came to this kingdome at once with [i.e., along with] St. Patrick, I thought good here to set down his pedigree, to disprove their allegations. Manchan was son of Failve, who was son of Angine, who was son of Bogany, who was son of Conall Golban, the ancestor of O'Donnell, as is confidently laid down among the *'Genealogies of the Saints of Ireland.'*" On this passage, Mr. O'Donovan remarks: "In the *'Genealogies of the Irish Saints,'* compiled by the O'Clerys, there is given the pedigree of a St. Manchan, of the race of Conall Gulban, the ancestor of O'Donnell; but he was not Manchan of Leath-Manchain, for the pedigree of the

latter is traced to Macleroich, son of Rudhraighe Mór of Ulster." See *"Annals of the Four Masters,"* vol. i., n. (u), p. 276.

⁹ "Letters containing Information relative to the Antiquities of the King's County, collected during the progress of the Ordnance Survey in 1837," vol. i., p. 221. Quite a different version of this saint's pedigree is found in the *Leabhar Breac*. It may be well to compare, with what has been stated regarding an Ulster St. Fursey, in the *Life of St. Fursey*, Abbot of Perrone, at the 16th of January, the following translated extract, furnished by Professor O'Looney, regarding the family of Manchan-Leith: "Fursa, son of Fintan, and Mochoe Noendromma, and Colman Muland, and Bishop Mac Erc of Domnach mor Muighe Coba, and Colman Comraire in Meath and Manchan Leith, were five brothers, and Damnat was their sister."

¹⁰ As stated in the O'Clery's Calendar.

¹¹ See *"Trias Thaumaturga,"* Septima Vita S. Patricii, lib. iii., cap. xviij., p. 169, and n. 128, p. 188.

¹² In this we are told, that St. James the Apostle did not leave his own country to preach the Gospel in other lands, as had been generally believed.

¹³ The title of the poem is *Uaighe go h-áspéiríom*. O'Flaherty calls the reputed author, "Manchenus, noster Lethensis." See *"Ogygia,"* pars iii., cap. xlvij., p. 286. It is most probable, he was the first St. Manchan of Leth. O'Flaherty, however, only adds, in a marginal note, that he flourished in the seventh century.

¹⁴ According to the O'Clery's Calendar.

¹⁵ A portion of Killebeghan parish is situated in the barony of O'Looney, and it

improbable. We read that after Carn Conaill battle, in which Diarmaid, son of Aedh Slaine, gained a victory over Guaire, A.D. 642,¹⁶—or, according to other accounts, A.D. 648¹⁷—the conqueror, on returning, granted Tuaimn Eire,¹⁸ *i.e.*, Liath-Manchain,¹⁹ with its sub-divisions of land, as “altar-sod”²⁰ to God and to St. Kieran. He also pronounced three maledictions on that king, whose people should take even a drink of water there,²¹ and ordered his burial-place to be at Clonmacnois.²² In consequence of this donation of Tuaimn Eire to Clonmacnois Monastery, it seems probable, some monks of that house were established there, and that these formed a cell or dependent branch.²³ Over these monks St. Manchan may have been their first abbot or prior.²⁴ Such an opinion appears the more probable, from the circumstance, that the death of our saint occurred at no very remote period from the foundation of his monastery. The name Liath-Manchain, now Lemanaghan, signifies “Manchan’s grey land,” according to Dr. O’Donovan. There is a church, called Liath-Mancháin, or Leth-Mancháin, in Dealbh-na-Mheec Cochlain, and here he was venerated.²⁵ The old church of Lemanaghan had been situated in the middle of a bog, about the year 1615.²⁶ At that time its position rendered it nearly inaccessible, although such is not the case at present.²⁷ St. Manchan’s well, bearing the name of Tobar-Manchain, existed in Liath-Manchan townland, in the year 1838.²⁸ We are informed by Mr. O’Donovan that in the Book of Fenagh it is stated that St. Manchan had been an intimate friend of St. Caillin. Manchan is said to have been the executor of his will and his successor in the abbacy of Fenagh.²⁹ A

is shown on the “Ordnance Survey Townland Maps for the County of Westmeath,” Sheets 30, 31, 36; while a portion of it is in Kilcoursey barony, and this is shown on the “Ordnance Survey Townland Maps for the King’s County.” Sheets 1, 2, 7, 8. On the latter Sheets, 1, 2, 8, Kilmanaghan townland is to be seen. On Sheet 2, the old church and graveyard may be traced.

¹⁶ According to the Annals of Clonmacnois, this battle was fought A.D. 642, and Dermot, “giving the foyle to his enemies, returned to Clonvicknose again, to congratulate the clergy, by whose intercession he gained that victory, and bestowed on them for ever Toymenerke, with the appurtenances, now called Lyavanchan, in honour of God and St. Keyran, to be held free, without any charge in the world, insomuch that the King of Meath might not thenceforth challenge a draught of water thereout by way of any charge.”

¹⁷ The Annals of Ulster place, under A.D. 648, this entry:—“Bellum Cairne Conaill, ubi Guaire fugit, et Diarmait mac Aeda Slaine victor erat.” Mr. O’Donovan, however, appears to refer this battle to A.D. 649, by his emendation, when quoting an extract from the “Annals of Clonmacnois.” See his “Annals of the Four Masters,” vol. i., n. (x), pp. 260, 261.

¹⁸ This is translated “Ere’s mound,” or “tumulus,” by Dr. O’Donovan. We are told, it “was the original name of the place, where the old church of Lemanaghan, in the barony of Garrycastle, and King’s County, now stands in ruins.”—*Ibid.*, n. (a), p. 261.

¹⁹ A more complete account of this place will be found in “Letters containing Information relative to the Antiquities of the King’s County, collected during the progress of the Ordnance Survey in 1837,” vol. i., pp. 218 to 221.

²⁰ The term “altar-sod” means literally, “land on the altar, *i.e.*, land belonging to the altar, *i.e.*, church land.”

²¹ We may assume the meaning to be, without permission of the owners, to whom he consigned it.

²² O’Donovan’s “Annals of the Four Masters,” vol. i., pp. 260, 261, 262, 263.

²³ According to Lewis, this parish of Lemanaghan is also called Kilnegarenagh. See “Topographical Dictionary of Ireland,” vol. ii., p. 257.

²⁴ See “The Exhibition Expositor,” No. xii., p. 5, col. 1. The article in question is entitled, the “Shrine of St. Manchan,” pp. 3, 4, 5.

²⁵ So state the O’Clerys.

²⁶ According to the “Liber Viridis Mirdensis.”

²⁷ O’Donovan’s “Annals of the Four Masters,” vol. v., n. (n), pp. 1402, 1403.

²⁸ “King’s County Letters, Irish Ord. Survey,” vol. i., p. 221.—Mr. O’Donovan’s letter, dated Banagher, January 18th, 1838.

²⁹ I am, however, inclined to think, as Fenagh was situated in the county of Leitrim, this account—if it deserves credit—must have reference rather to St. Manchan, Abbot of Mohill, in that county. The acts of this abbot will be found at the 14th of February.

very old vellum book, in which are found the Martyrology of Tamlacht-Maiolruain, and the saints of the same name, with an account of many among the mothers of the saints, &c., states, that Manchán of Liath, in habits and life, was like unto Hieronimus, who was very learned. Liath is compounded with the denomination of various places in Ireland, but it is easy to determine the locality of the present saint, which was Liath-Manchain, now known as Kilmanaghan, a parish, partly in the barony of Clonlonan, county of Westmeath, but chiefly in that of Kilcoursey, King's County. The old church was uprooted, and a Protestant church, now deserted, was erected on its site. St. Manchan died in 661, according to the Annals of Clonmacnoise, or in the year 664,³¹ according to the Annals of the Four Masters. He was one of many who had been carried off by that great plague, known as the Buidhe Connail.³² He appears to have died on the 24th of January,³³ on which day his feast was annually celebrated in Lemanaghan.³⁴ A shrine, supposed to have contained the relics of this saint, was long kept on the altar at the place of his deposition.³⁵ This is covered with boards on the inside, and with bronze outside them. It is very beautifully carved.³⁶ It had been preserved, for twelve or thirteen years previous to the great Dublin Exhibition of 1853,³⁷ in charge of the Rev. Christopher O'Reilly, C.C., of Lemanaghan.³⁸ On the altar of the Catholic Church belonging to Meeláane, in this parish, St. Manchan's shrine was erected.³⁹ Four accurate and beautiful wood engravings, representing various sections of this antique reliquary, are published.⁴⁰ Dr. O'Donovan had been informed, that Dr. Petrie had taken a drawing of it, previous to 1838. This information, however, seems to have been incorrect. In several written passages,⁴¹ Dr. Petrie has particularly spoken of the skill and taste displayed by ancient Irish artists in the construction of shrines. He enumerates many such instances. Some sacred objects of this description were in his own possession. Yet he does not appear to have known that this shrine of St. Manchan was in existence. He quotes at length from Ward, and Colgan, a Latin litany in which a St. Manchan is mentioned. Had he known anything about this shrine, at that period, he would undoubtedly have mentioned it.⁴² A very interesting description of

³⁰ To this day, the saint's relics are preserved in a triangular shrine, in the parish of Lemanaghan, diocese of Ardagh. See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xix., p. 539 and n.

³¹ "At the year 664, the Four Masters record the death of St. Manchan of *Liath*, but the Annals of Clonmacnoise, which are generally two and three years, and sometimes five, earlier in their dates, place his death in 661."—King's County Letters of Irish Ord. Survey, vol. i., p. 220.—Mr. O'Donovan's Letter, dated Banagher, January 18th, 1838.

³² See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 274 to 277.

³³ At this day (ix. of the calends of February) his feast occurs in the Irish Calendar, *Manchán leit mac ionnain*.—Ordnance Survey copy, now preserved in the R. I. A. Common Place Book, F, p. 14.

³⁴ O'Donovan's "Annals of the Four Masters," vol. v., n. (k), pp. 1402, 1403.

³⁵ See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 257.

³⁶ According to the O'Clerys.

³⁷ This ancient reliquary had been obtained by John Lentaigue, Esq., for the purpose of being exhibited in that great emporium of industrial productions and the fine arts. Here the writer of this work had the pleasure of examining minutely so fine a specimen of curious and beautiful workmanship. Our feelings of deeper veneration must be excited by a recollection that it has been a depository—and one among the very few remaining—for the relics of a saint belonging to our own country.

³⁸ "The Exhibition Expositor," No. xii., p. 5.

³⁹ See "King's County Letters of Irish Ord. Survey," vol. i., p. 221.—Mr. O'Donovan's letter, dated Banagher, January 18th, 1838.

⁴⁰ See "Exhibition Expositor," No. vi., containing an admirable descriptive article from the pen of Robert Travers, M.D.

⁴¹ Especially of his celebrated work, "The Ecclesiastical Architecture of Ireland, anterior to the Anglo-Norman Invasion." This work was published in 1845.

⁴² Nor does Dr. Petrie allude to that interesting article published in the "Dublin

St. Manchan's shrine has been given in a serial to which allusion has been already made.⁴³ It is a wooden chest or a case of a cruciform figure—that is, of a wedge resting on its base, with the edge uppermost.⁴⁴ The two principal sides slope upwards after the manner of a double reading-desk, overlapping both the base and the triangular ends or gables. Each of these principal sides is ornamented by a very conspicuously-figured cross. Each of its four extremities, as also the intersection of the arms, is marked by a hemisphere. This and the connecting portions are exquisitely wrought in brass, with the peculiar interlaced Irish tracery, enriched in some parts with enamel work in red and white. On one of those sides, there are ten bronze figures in relief. Five are on each side of the cross, just reaching to its horizontal arm—and there are evident traces of many more figures.⁴⁵ It is interesting to consider, whether those deficient parts may not be traced out, and perhaps be discovered.⁴⁶ Now St. Manchan's shrine⁴⁷ retains but ten of those figures, but it had originally fifty-two. Two engravings in the "Dublin Penny Journal" are, in one instance, that of a warrior, while the other represents an ecclesiastic.⁴⁸ These are very similar to the figures on St. Manchan's shrine; and one of them had been in the possession of a Mr. Maguire.⁴⁹ The Lemanaghan shrine is supported on four small quadrilateral legs of bronze. At each angle of the base, there was formerly a large bronze ring, through which the bearers might pass their staves, when the shrine was borne in procession. Three of those rings still remain.⁵⁰ There are curious human figures in relief. Ten remain complete, and the fragment of an eleventh; these are attached to the shrine by rivets or pins of the same metal.⁵¹ From the position of several pins which now remain without figures, and numerous perforations in the wood, which indicate the former

Penny Journal," nor to the shrine there said to be preserved in the county of Westmeath. See vol. i., No. 13, Sept. 22, 1832, p. 97.

⁴³ "The Exhibition Expositor," No. xii., p. 4.

⁴⁴ The wood, of which the shrine is constructed, is that of the yew-tree. The base, however, consists of a more recent and a greatly inferior quality of timber.

⁴⁵ Considerable portions of an ornamental brass border remain on both those sides, and the triangular ends are completely covered with their original decorated bronze.

⁴⁶ A clue to the restoration of, at least, two missing figures may be supplied by the "Historic Sketch of the Past and Present State of the Fine Arts in Ireland," published in the "Dublin Penny Journal," vol. i., p. 97, of Sept., 1832, where two forms are engraved of the same style and size with those remaining on the shrine. The writer of the article, having stated, that most of the small bronze figures found in Ireland, and considered to be idols, were unquestionably of Christian origin, goes on to say:—"This fact is proved from an ancient shrine still preserved in the county of Westmeath, which is covered over with figures of this description." It seems probable, this is meant for St. Manchan's shrine.

⁴⁷ Although not brought from Westmeath, it is from a place in an adjoining county,

and not very far from the boundary. Dr. Travers adds:—"Could then these two figures have been extracted from the shrine described as being in the county of Westmeath? If it be not identical with St. Manchan's, its ornaments were very similar. Some account of that Westmeath shrine—some more precise information as to its locality, is now greatly to be desired."

⁴⁸ The writer of the historic sketch, after telling us, that "these bronze are of great interest and value," adds as to one of them—"The original bronze is in the valuable Museum of Irish Antiquities of Mr. Maguire, to whom we are indebted for the drawing." He does not tell where the other figure was, nor whence he had it.

⁴⁹ He was either sexton or verger of St. Patrick's cathedral. He is many years dead. He was a collector of antiquities, but his entire collection has been sold.

⁵⁰ On careful examination, the walls of the shrine are found to be double, probably from an older shrine being enclosed, or newly covered in the present one, which is evidently very ancient. A very perfect *fac-simile* in plaster, and coloured according to the original, is now to be seen in the Museum of the Royal Irish Academy.

⁵¹ The shrine itself was originally covered with thin plates of polished silver, upon which the figures and other ornaments of gilt bronze were laid down; so that they

insertion of others, we can ascertain, that there were originally in the shrine no less than fifty-two such figures. These were disposed in two rows, on each of the principal sides, so as completely to occupy those spaces left free by the crosses. The upper row consists of twelve, the lower of fourteen figures, from the entire of which only ten now remain in their original position.⁵² Before the exhibition of this venerable antiquarian relic,⁵³ it was delivered in the first instance, to the Most Reverend Paul Cullen, afterwards Cardinal Archbishop of Dublin, in whose presence it was opened. The relics were removed, as it was intended to return them with this shrine, to their proper locality, after the exhibition had closed. In supposing this shrine to be that of St. Manchan, surnamed of Leath, we are chiefly influenced by Dr. O'Donovan's high authority,⁵⁴ corroborated by local traditions, and supported by the fact of its having been for several years past preserved at Lemanaghan.⁵⁵ The Martyrology of Tallagh assigns the festival of St. Manchan to the 24th of January, corresponding with ix. of the Kalends of February.⁵⁶ The Kalendar of Drummond also calls him a most wise man, when setting down his festival at this same date.⁵⁷ On this day, in the Martyrology of Donegal,⁵⁸ is recorded Manchán of Liath, son of Indagh. Under the head of Cill Mainchin, Duald Mac Firis records Bishop Manchan, or Mainchin, in Cill Manchan.⁵⁹ It would seem, that long after the time of its founder a monastery continued at Lemanaghan. One of its abbots departed this life, after the beginning of the thirteenth century.⁶⁰ Afterwards the monastic establishment disappeared, and it became converted into a vicarage, with a parish church.⁶¹ It seems to have been a dependency on the Priory of Gailinn, now Gillen,⁶² an old church giving name to a parish, in the barony of Garrycastle, and in the northern part of the King's County. The site of St. Manchan's former monastery looks desolate, and it is now little frequented by visitors.

ARTICLE II.—ST. CADOC, ABBOT OF LANNCARVAN, IN WALES. [*Sixth Century.*] Romance, poetry, and mistakes, as to persons,¹ dates, and localities, are strangely blended in this holy man's Acts. Among the most celebrated of British worthies, the Blessed Abbot Cadoc holds a highly-

showed, however the heralds might dislike it, upon a field of argent. Of this silver covering or ground, but a few fragments are preserved. If, as is probable, the upper edge, where the sloping sides meet, was ornamented with acroteria, they have completely disappeared.

⁵² Dr. Travers adds: "Whether these figures were intended to represent saints and apostles, with the bishop, prince, brehons, and warriors of the region to which the shrine belonged, and whether there was not amongst them some representation of St. Manchan himself, we shall not now, in the absence of so many of them, enquire."

⁵³ In 1853.

⁵⁴ See Dr. Travers' article in "The Exhibition Expositor."

⁵⁵ This writer, adds: "We doubt, however, whether a claim might not be sustained on behalf of the celebrated St. Manchan of Mohill, which is in the same ancient diocese of Ardagh, and who flourished early in the eleventh century."

⁵⁶ "Manchan leith mac in Daglae." See Rev. Dr. Kelly's "Calendar of Irish Saints," etc., p. xiii. The Franciscan copy enters, manchan leith m in daigbe.

⁵⁷ "In Hibernia natale Sancti Manchani viri sapientissimi." See Bishop Forbes' "Kalendars of Scottish Saints," p. 3.

⁵⁸ Edited by Drs. Todd and Reeves, pp. 26, 27.

⁵⁹ See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i, part i., pp. 96, 97.

⁶⁰ See Archdall's "Monasticon Hibernicum," p. 401.

⁶¹ See Dr. O'Donovan's "Annals of the Four Masters," vol. v., pp. 1402, 1403.

⁶² The ruins of this church are to be seen in Mr. Armstrong's demesne, adjoining the village of Farbane. See *ibid.*, n. (1).

ARTICLE II.—The present Cadoc seems to have been more intimately connected with Wales and Ireland; while another, also called Sophias, is thought to have suffered martyrdom.

distinguished rank. In early ages his acts had been written.² It is doubtful, however, that we possess the most ancient. Several mediæval hagiographers and chronicles have recorded this saint.³ Among the more modern writers, are Colgan,⁴ Bishop Challoner,⁵ the Rev. Alban Butler,⁶ the extractor from his work of the Irish Saints' Lives,⁷ the Rev. W. J. Rees,⁸ the Vicomte Hersart de la Villemarqué,⁹ Le Comte de Montalembert,¹⁰ and the Rev. S. Baring-Gould.¹¹ History and legend are strangely combined in accounts left us regarding this saint. The facts of his life are thus obscured, and even the period when he lived is variously computed to have been the beginning or the latter part of the sixth century. It must be noted, that there is considerable doubt respecting the dates for his transactions.¹² Harpsfield gives his death epoch at 570,¹³ and this is reconcilable with Cadoc having been a contemporary of the renowned King Arthur and with his successor Mailgun.

There is a certain Catanus, or Cadan,¹⁴ a priest, who is ranked among the ministers and domestics of St. Patrick.¹⁵ Colgan seems to be under an impression that this is only another name for Cadocus or Mochatocus,¹⁶ the son of Gundleus, and the grandson of Breacan, in South Wales. But it is quite irreconcilable with the probabilities of epochs and persons to place the present saint among those who served St. Patrick; for the Irish Apostle had probably departed to bliss many years before the birth of St. Cadoc.

The master, the maternal ancestors, and several of this saint's uncles, had their nativity in or a close connexion with Ireland.¹⁷ As a missionary, likewise, the present holy man lived for a considerable time in our country.

² The following Manuscript Acts of St. Cadoc are extant. *Vita S. Cadoci (sive) Sophie, Episcopi et Martyris Beneventanæ civitatis; cum Indice Terrarum ad Ecclesiam quam ille fundavit pro Canonicis Regularibus Spectantium, ad an. 570.* MS. Cott. Vespas. A. xiv., ff. 17, 33, vell. 4to, xii. cent. *Passio Ejusdem, ibid.*, ff. 33—42 b. *Vita et Passio S. Cadoci.* MS. Cott. Titus D. xxii., ff. 51—107, vell. 8vo, xiii. cent. *Passio Ejusdem, ibid.* ff. 107—134. *Vita Sancti Cadoci, Episcopi Beneventani,* MS. Ashmole, 794, ff. 231—247, paper, xv. cent. *Vita S. Cadoci Episcopi et Martyris Beneventanæ civitatis.* MS. Ashmole, 1289, ff. 75—79 b., vell., large 4to, xiv. cent. *De Sancto Cadoco.* MS. Cott. Tiber, E. i. f. 29, b. vell. folio. *Vita S. Cadoci,* MS. Bodl. Tanner, 15, ff. 91—94, b. vell. folio, xv. cent. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., pp. 146 to 151.

³ It is to be feared, however, that the acts of two—if not of more—Saints Cadoc have been confused in bardic, historic, and popular traditions.

⁴ See "Acta Sanctorum Hiberniæ," *Vita S. Cadoci*, xxiv. Januarii, pp. 158 to 161.

⁵ See "Britannia Sancta," part i., pp. 72 to 74.

⁶ "Lives of the Fathers, Martyrs, and other Principal Saints," vol. i. January xxiv.

⁷ See at the 24th of January, the "Lives of the Irish Saints," by a Cistercian Monk, who records St. Cadocus or Cadoc, abbot in Wales, pp. 106, 107.

⁸ In "The Lives of the Cambro-British Saints," we find a "Vita Sancti Cadoci," ix. Kal., Feb., pp. 22 to 96, and Appendix iii., "The Life of St. Cadoc," pp. 309 to 395.

⁹ "La Légende Celtique et la Poesie des Cloîtres en Irlande, en Cambrie, et en Bretagne." Deuxième Partie, La Légende de Saint Kadok, instituteur des Bretons-Cambriens, pp. 127 to 227.

¹⁰ See "Les Moines d'Occident," tome iii., liv. x., chap. ii., pp. 55 to 74.

¹¹ "Lives of the Saints," vol. i., January xxiv., pp. 363 to 369.

¹² See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., p. 149.

¹³ "Historia Anglicana Ecclesiastica."

¹⁴ This name is also written Keadanus.

¹⁵ See Colgan's "Trias Thaumaturga," Septima *Vita S. Patricii*, lib. iii., cap. xcviii., p. 167.

¹⁶ There too his feast is assigned to the 24th of January. See *ibid.*, n. 125, p. 188. Elsewhere he remarks on the resolution of *oc* and *an*, as being frequent in the terminations of Irish proper names. See "Acta Sanctorum Hiberniæ," xxiv. Januarii, n. i., p. 159.

¹⁷ See Colgan's "Acta Sanctorum Hiberniæ," xxiv. *Vita Prima S. Cadoci*, cap. i., ii., n. 1, pp. 158, 159. And again the Second Life, published by Colgan, and extracted from Albert le Grande, "De Sanctis Britannicæ Armoricæ." See cap. i., p. 160.

Of old he had been very illustrious and popular among the ancient Britons. He and the members of his family have become a frequent theme of the Breton bards and chroniclers. Cadoc or Kadok,¹⁸ was son to Gundleus,¹⁹ called also Gwynlliw Filwr,²⁰ or Gundlou, the Warrior, by his lady, Gladusa,²¹ who was one of a most numerous family of holy brothers and sisters,²² several of whom are enumerated among the saints of Ireland, and many are even connected by missionary life with our island. She was the daughter or granddaughter²³ of Braghan,²⁴ or Braccan,²⁵ who gave name to a province now known as Brecknockshire.²⁶ Cadoc was the eldest son, and he was baptized by the name of Cathmail.²⁷ A holy Irish hermit was the minister of baptism,²⁸ and he was called St. Tathai, Tathæus, or Thaddeus.²⁹ The parents of our saint, after they had embraced Christianity, were not less ennobled by their virtues than by their blood.³⁰ His father, the son of an Irishman, if not an Irishman by birth, after some years retired from the world, and led an eremitical life.³¹

At the age of seven years, Cadoc obtained permission from his parents to place himself under the tuition of his baptizer, who taught him grammatical learning.³² During the period of his scholarship he is said to have wrought miracles.³³ Resigning his temporal principality for an eternal kingdom, this prince likewise embraced a religious life. At that time, the holy Tathai, a learned doctor, had retired into the mountains of South Wales. He had lately been called out of his solitude, by Caradoc, son to Inirius, a British king. Thaddeus had opened a famous school of learning and piety in the city, known as Gwent,³⁴ in Monmouthshire. With this great master the young disciple remained for twelve years. Under his discipline, Cadoc was prone to obedience, and he served at menial offices. He had

¹⁸ The Welsh generally call him Cattwg.

¹⁹ He was king over South Wales.

²⁰ After the death of his father, and from his own name, the country he governed was called Gwynlliw, generally termed the Hundred of Gwynllwg or Wentloog in Monmouthshire. See Rev. W. J. Rees' "Lives of the Cambro-British Saints," p. 310, and n. 2.

²¹ She is also called Gwladys, and is venerated as a saint.

²² The circumstances attending the marriage of St. Cadoc's parents are related with no slight savour of romance, in the old acts published in Rev. W. J. Rees' "Lives of the Cambro-British Saints," pp. 311 to 313.

²³ As Braccan died about the year 450, this statement seems more accordant with chronology. See Professor Rees' "Welsh Saints," p. 146.

²⁴ Sometimes called Brychan.

²⁵ See notices of himself and his family under the Acts of St. Beoc or Dabeoc, at the 1st of January.

²⁶ "This district, anciently called Garth Mathdrym or Fox Hill, is said to have received the name of Breckinog from Braccan, the son of Awlach Mac Gormoc, an Irish prince, by Marchell, daughter of Tydor, chief of Garth Mathrym. Such is the fabulous tradition. The truth, however, is, that Brecheinog in the Irish, or ancient language

of Cambria, signifies 'a hilly country.'" See "The History of Wales," by John Jones, LL.D., chap. xi., p. 307.

²⁷ It is regarded as a singular circumstance, we are not told why or when this name had been changed into Cadoc. Ilancarvan is called Cadmael in the "Liber Landavensis," p. 372.

²⁸ A miracle took place at the well in which the infant had been baptized. See Rev. W. J. Rees' "Lives of the Cambro-British Saints," p. 317.

²⁹ See some notices regarding him at the 26th of December. He is also called Meuthin, by the Welsh.

³⁰ See Bishop Challoner's "Britannia Sancta," part i., p. 72.

³¹ See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other Principal Saints," vol. i., January xxiv.

³² From Donatus and Priscian—celebrated and learned grammatical writers—as stated in the Life published by Rev. W. J. Rees.

³³ From a circumstance related regarding one of these miracles, Thomas Wakeman, Esq., has proved, that the written legend must have been composed a long time after the death of Howel ap Owen, King of Glamorgan, who died A.D. 1012.

³⁴ This city was some time a Bishop's See, but it is long since quite ruined. It was called by the Romans, Venta Silurum.

thus made such progress in the sciences, but more especially in true holy science, so as to be advised by Tathai to become a master in turn. Afterwards he was obliged with sorrow to leave his kindly instructor. A guide and teacher of many others in the ways of Christian perfection,³⁵ the humble young man went on his mission, and miracles attested his holiness.³⁶ Soon did his renown spread abroad, so that many of the western British clergy flocked to place themselves under his direction, and to receive instruction from his teaching and example. He especially loved to labour with his own hands, and as we are informed, he undertook to raise up a large mound of earth, and to make therein a handsome cemetery, where the bodies of the faithful might be buried near to a church dedicated to God. After this had been accomplished, he constructed through almost impassable places four large foot-paths, across four declivities of the rising grounds, which surrounded his residence. He chose likewise for himself another place, and caused another earthen mound in the form of a round city to be erected. In the language of the Britons, this was called *Kastell Cadoc*, or "the Castle of Cadoc." Although the proprietor of much land, he was accustomed to sow his corn only in one fertile acre, called *Erwgwen*, or "the white acre."³⁷

After a long time, on a certain day, it happened that the Blessed Cadoc spoke to his disciples, "My most dear brethren, I have a great desire to sail to Ireland, for the sake of teaching." They answered, "We know, indeed, kind master, that thou formest such designs as are pleasing to God, and according to the will of God, for whatever thou dost ask of Him, thou dost immediately obtain, and thou dost not contemplate anything that is wicked or perverse, for thou knowest that it is better to be constantly meditating on the Holy Scriptures, according to the proverbs of the Wise Man, 'Son, acquire learning in thy youth, and thou wilt find wisdom with thy gray hairs, and it will be to thee as a father and a mother.'" Afterwards he ordered a strong bark, besmeared with pitch, to be prepared for him in the harbour of the sea, that he might safely sail therein to Ireland. Some of his disciples expressed a desire to accompany their master, when he said, "Some of you shall go with me, but others shall here remain, to keep faithfully my monastery and town, until I come back." Cadoc had a prosperous voyage across the Irish sea. Landing in good time, he made inquiry regarding the most excellent masters in Ireland, that he might be more perfectly instructed in the seven liberal arts. Thirsting eagerly for improvement in learning, at length he came to a chief city in the country known as *Lismore Muchutu*.³⁸ He was graciously received by the most learned master of that town and by all the resident clergy. On account of his sanctity and humility, he got the surname of *Muchutu*, the principal saint. With this chief doctor,³⁹ Cadoc remained three years, until he succeeded in

³⁵ See Bishop Challoner's "*Britannia Sancta*," part i., p. 72.

³⁶ See Rev. W. J. Rees' "*Lives of the Cambro-British Saints*," pp. 320 to 324.

³⁷ This was afterwards called from the venerable man's name. See Rev. W. J. Rees' "*Lives of the Cambro-British Saints*," pp. 324, 325.

³⁸ In Ireland, "*dépôt de toute la science, de l'Occident au cinquième siècle*," observes *Le Vicomte Hersart de la Villemarqué*, Cadoc chose the great Abbey of *Lismore* to complete his course of studies. There he could satisfy his thirst for knowledge, in taking large draughts of the seven circles of

knowledge classed among the liberal sciences, and which embraced grammar, rhetoric, dialectics, arithmetic, geometry, astronomy, and music. See "*La Légende Celtique et la Poesie des Cloîtres en Irlande, en Cambrie, et en Bretagne*." *St. Kadok*, sec. ii., p. 138.

³⁹ Such statement seems fairly agreeable to chronology, for Dr. Lanigan states, that *St. Carthage the Elder* lived until 580, in all probability; and that he ordained *St. Carthage, Junior*, the present *Muchutu* or *Mochuda*, possibly about A.D. 577. The latter lived until the year 637. See "*Ecclesiastical History of Ireland*," vol. ii.,

gaining perfection in the learning of the West.⁴⁰ Three years having passed, he returned from Ireland with a large company of Irish and British clergy. Among these were the religious and learned men Finian, Macmoil, and Gnavan, said to have been the most celebrated and skilful of all his British disciples. When he reached the British shore, Cadoc with his dependants withdrew into the district of Brecknock. He heard that a celebrated rhetorician, named Bachan, had come from Italy to that country. The Blessed Cadoc learned much regarding his proficiency in letters, and he wished to be taught Latin by that master after the Roman method. But, at this time a famine oppressed the district. While Cadoc was before a table, he observed a mouse coming out of a hole, and carrying a grain of corn. This action was repeated several times. Cadoc at last caught the mouse, and to search into the mystery, he tied a long thread to its foot and then let it loose. He followed to observe its motions, when the little animal came to a certain mound, under which there was a very beautiful subterranean house.⁴¹ This had been built of old. The mouse went in through a dark hole, and soon returned bringing in its mouth another grain of corn. This incident was regarded as a most providential discovery; for a granary was found concealed, and the corn it contained served not only to feed God's servants, but it was distributed in a just measure so as to relieve all the poor in that district. The place where this corn had been found was called LlanSpyddid,⁴² and Brychan, the grandfather of Blessed Cadoc, bestowed it on him. Here the holy man built a monastery. After a sufficient course of instruction from Bachan, he left the oratory to this doctor and to some of his attendants. Cadoc then returned to his dear Llancarvan, but only to find his principal monastery destroyed, with the rafters of its roofs and the rubbish of its buildings scattered over the cemetery.⁴³

Not far from the Severn, at the sea, and three miles off Cowbridge,⁴⁴ he now rebuilt that church and monastery, called in the British tongue,⁴⁵ Llancarvan, or the "Church of the Stags." Legends relate, it was thus designated, because in the building of it, these animals, forgetting their natural wildness, were obsequious to the servant of God.⁴⁶ In this place, St. Cadoc opened a school, which was one of the most celebrated in all Britain.⁴⁷ There numerous monks, subject to a very severe rule, bowed their bodies under the yoke of continual fatigue. They cleared the forests and cultivated the fields.⁴⁸

chap. xi., sec. v., p. 99, and n. 52, p. 102.

⁴⁰ Le Comte de Montalembert's "Les Moines d'Occident," tome iii., liv. x., chap. ii., p. 58.

⁴¹ By Rev. S. Baring-Gould, it is styled one of those cellars or "old Keltic subterranean granaries, remains of which are found to this day in Wales and Cornwall." See "Lives of the Saints," vol. i., xxiv. January, p. 365. These "earth-caves," as they have been called, are very numerous, and often of considerable size, in Ireland. In many instances, they are interiorly walled and flagged over in a very remarkable manner.

⁴² This lies about two miles eastward from Brecknock, where the church was dedicated to St. Cadoc. This saint is thought, however, by Professor Rees, to have been the son of Brychan. See "Essay on the Welsh Saints," p. 143.

⁴³ See Rev. W. J. Rees' "Lives of the

Cambro-British Saints," pp. 325 to 329.

⁴⁴ See Bishop Challoner's "Britannia Sancta," part i., pp. 72.

⁴⁵ Others call it Nancarvan, or the "Vale of the Stags."

⁴⁶ It is stated, that Finian and Macmoil on this occasion left a book open under the rain, to assist hastily in the erection, and that the book remained uninjured. It was afterwards designated in the British language *Cov. Cattwg*, or "The Memory of Cadoc." A chapel dedicated to St. Finian was built in this place, as was reported. See Rev. W. J. Rees' "Lives of the Cambro-British Saints," pp. 329, 330.

⁴⁷ See Bishop Challoner's "Britannia Sancta," part i., pp. 72, 73.

⁴⁸ Le Comte de Montalembert's "Les Moines d'Occident," tome iii., liv. x., chap. ii., p. 59.

In a barbarous age, the Welsh monasteries were often invaded by dissolute and rapacious hordes. One Savil organized an expedition for the purpose of committing such a robbery.⁴⁹ When this chieftain, at the head of a band of mounted robbers, came to pillage Llancarvan, St. Cadoc went against him with his monks, armed with their harps, chanting and striking the strings. Then that chief recoiled and left them unmolested. Another dynast, enraged because St. Cadoc had received his son into the monastery, came with a force to reclaim the youth, and to destroy the cloister. Bathed in sunshine, Cadoc met him, and found the chief and his men groping in darkness. He gave them light, and they returned ashamed to their homes. The holy Cadoc had the great happiness of assisting in the conversion and sanctification of his parents.⁵⁰ In the depths of his cloister, he groaned over the rapines and sins of him from whom he had derived life. Accordingly Cadoc sent to his father's house three of his monks, to preach repentance. His mother, the beautiful Gwladys, was the first to be touched, and it was not long before she persuaded her husband to agree with her. They called their son, wishing to make a public confession of their sins.⁵¹ Then both father and son chanted together the psalm, "Exaudiat te Dominus."⁵² When this was ended, the king and queen retired into solitude. These royal personages established themselves in two cabins on the bank of a river. There they worked for a livelihood, and they were often visited by their son.⁵³ St. Cadocus, the holy abbot, was continually engaged in promoting piety and learning. In his schools he taught the monks a knowledge of the Sacred Scriptures, with literature and religion. He had many eminent disciples. He also obliged his disciples to labour in the fields and woods, while at home they transcribed the Holy Scriptures, with other works of ancient writers.⁵⁴ He hospitably entertained all such as resorted to him. It is said, he afterwards travelled to Greece and to Jerusalem, and many strange adventures are related in his acts.⁵⁵ Thence he returned to Llancarvan. His father, Gundliou, is said to have resigned his principality to Cadoc. That part of his estate, which the latter had reserved for use, enabled him to supply no less than a hundred clerics, one hundred soldiers, one hundred workmen, a hundred other poor men, and as many widows, with their daily food. Besides, he maintained a great number of guests and visitors.⁵⁶ He frequently visited his father in his solitude, and encouraged him to persevere in the way he had happily begun. He often reminded him the crown was not promised to those that began, but to those that continued in good to the end.⁵⁷ Among the disciples of St. Cadoc, John of Tinmouth

⁴⁹ This adventure is very agreeably related in Le Vicomte Hiersart de la Ville-marque's "La Légende Celtique." St. Kadok, § vii., pp. 165 to 169.

⁵⁰ See Montalembert's "Moines d'Occident," tome iii., liv. x., chap. ii., pp. 63, 64.

⁵¹ After this occurrence, his father said, "May all my race obey Cadoc with a true devotion, and after their death may kings, nobles and chiefs, with the servants of those kings, be buried in his cemetery." During the time of independent Wales, Llancarvan was the great necropolis for its kings and nobles. Yet, strange to relate, Guenliou was not here interred. See *ibid.*, and n. 1.

⁵² In English, "The Lord hear thee in the day of trouble."

⁵³ See Rev. S. Baring-Gould's "Lives of the Saints," vol. i., xxiv. January, pp. 366, 367.

⁵⁴ See Le Comte de Montalembert's "Les Moines d'Occident," tome iii., liv. x., chap. ii., pp. 59, 60.

⁵⁵ See Rev. W. J. Rees' "Lives of the Cambro-British Saints," pp. 331 to 333.

⁵⁶ The extent of his possessions, both as a prince and an abbot, is said to have been from Fynnon Hen, supposed to have been near the River Usk, as far as the mouth of the River Rhymny, and from the Rivers Gulich or Golych to the River Nadanan, Dawon, or Daw in Glamorganshire. His lands also reached from Penttyrch direct to the valley of Nantcarvan, and from that valley to the Gurimi—probably the stream which runs into the Bristol Channel near Barry Island—and on to the sea. See Rev. W. J. Rees' "Lives of the Cambro-British Saints," p. 236.

⁵⁷ See Bishop Challoner's "Britannia Sancta," part i., p. 73.

numbered the great St. Illutus.⁵³ Owing to the persuasions of our saint, he renounced the court and the world. He became first a monk, and afterwards abbot over the monastery, called from him Llan-Illut,⁵⁴ in the province of Glamorgan. Other writers reckon St. Gildas⁵⁵ as a disciple of this saint. But Gildas seems to have been rather a professor and teacher in his college or monastery. Cadoc loved to sum up, chiefly under the guise of pithy sentences in verse and poetical aphorisms, those instructions given to his pupils in Llancarvan cloisters. A great number of such utterances have been preserved by the people in Wales. We can only instance a few:—"Truth is the elder daughter of God. Without light nothing is good. Without light there is no piety. Without light there is no religion. Without light there is no faith. The sight of God, that is light." Here are some few other maxims:—"Without knowledge, no power. Without knowledge, no wisdom. Without knowledge, no freedom. Without knowledge, no beauty. Without knowledge, no nobility. Without knowledge, no victory. Without knowledge, no honour. Without knowledge, no God." Again does he preach:—"The best of attitudes is humility. The best of occupations is work. The best of sentiments is piety. The best of cares is justice. The best of pains is peace-making. The best of sorrows is contrition. The best of characters is to be generous." When one of his disciples asked him to define love, he answered, "Love; it is heaven." "And hate?" asked his disciple. "Hate is hell." "And conscience?" "It is the eye of God in the soul of man."⁵⁶ The holy monk had also the feeling and sound sense of a good citizen, when he uttered these words⁵⁷:—"The best of patriots," said St. Cadoc, "is he who tills the soil."⁵⁸ The accounts of his intellectual tastes in literature show most clearly, that he had the lively and instinctive soul of a poet, and he very justly considered that without the glow of poeie, science must be deprived of a considerable share of value.⁵⁹

After his return from Ireland, at the desire of St. Cadocus, in Llancarvan, for one year Gildas taught all that resorted to him.⁶⁰ He desired nothing as stipend but the prayers of his scholars. The two celebrated sages of the Britons were most intimate friends at Llancarvan. There, likewise, Gildas copied out with his own hand a book of the Gospels. Afterwards this was carefully preserved in the church of St. Cadoc. In succeeding ages this copy was highly revered by the Welsh. They used it, in all their most solemn oaths and covenants,⁶¹ according to a manner practised, likewise, by the ancient Irish. Caradoc of Lannancarvan tells us, that after one year, both Cadoc and Gildas left Llancarvan, by reason of the great confluence of people thither, and they retired into the solitude of the islands of Ronech and Echni,⁶² there to employ themselves in prayer and contemplation. During a period of Saxon invasion, the idolaters spread havoc and profanation throughout the Welsh dominions. St. Cadoc was obliged to fly for refuge to French Armorica, and there he founded a new monastery on a small deserted island

⁵³ This saint's festival is celebrated on the 6th of November.

⁵⁴ Near the sea-coast, and not far from Llancarvan.

⁵⁵ See his life at the 29th of January.

⁵⁶ See "Myvyrian Archæology of Wales," vol. iii., p. 28.

⁵⁷ See Le Vicomte de la Villemarqué's "La Légende Celtique." St. Kadoc, § vii., p. 165.

⁵⁸ "The Myvyrian Archæology of Wales," vol. iii., p. 28.

⁵⁹ See "La Légende Celtique." St. Kadoc, § vii., p. 164.

⁶⁰ This we learn from Caradoc of Llancarvan.

⁶¹ See Bishop Challoner's "Britannia Sancta," part i., p. 73.

⁶² Elsewhere, we find these islands called Barren or Barry Island and Echni or the Flat Holmes in the Bristol's channel. Thither especially during the days of Lent, St. Cadoc resorted. Rev. W. J. Rees' "Lives of the Cambro-British Saints," p. 336, and n. 1.

of the Morbihan Archipelago. Here, at first, the only access scholars from the mainland had to his school was through means of boats. But Cadoc built a stone bridge four hundred and fifty feet long across the strait. Here in his modest retreat, he practised monastic austerities, and taught his scholars to commit Virgil to memory. The famous historian Gildas was his companion. One day, while with the holy abbot Cadoc, he discussed the probable state in which Virgil's soul was in that life beyond the grave.⁶⁸ The volume containing the works of that poet fell from Cadoc's hand into the sea. For the loss of this prized copy, he greatly grieved; but during sleep he experienced a consoling vision. The codex was miraculously preserved and restored to him on the following day.⁶⁹ After a sojourn of many years in Armorica, leaving a new and flourishing community there, under the guidance of another shepherd, named Katgwalader,⁷⁰ Cadoc resolved on returning to Britain. He often said to his disciples, "Do you wish for glory? March to the tomb!"⁷¹ To this goal his own steps were fast hastening.

As regards the subsequent place of St. Cadoc's course, some writers state, that he visited Italy, some again that he returned to Wales, while others assert, that he resolved on making a pilgrimage to the church of St. Andrew in Scotland. It is even reported, that he wished to search in this latter country for a Cambrian poet, the friend of Taliésin and of Aneurin. The Saxon invasions had driven this celebrated bard into the wilds of Caledonia for refuge, and here he lived in a state of great poverty and only half clad. The ruder sort of people called him Merzin the Fool, and persecuted him; frequently casting stones after him. He is said to have been discovered by St. Cadoc, finally, but in a wretched condition. From Cadoc he obtained every religious consolation, and after a blessing received, the bard on the summit of a hill sang with a loud voice, "I shall pour forth a joyous cry in honour of my King, both God and Man. I shall sing His mercies from age to age, and even beyond ages." Kadoc replied, "May the Almighty hear you! May the Angel of God wait upon you." That evening, when Faith under the guise of a saint had embraced him, his lifeless body lay on the border of a river, for the Pictish shepherds had stoned to death the noble Cambrian minstrel they thought to have been a fool. So fare the just too frequently in a contest with the world. It is the prolonged struggle between brute force and the spirit, the superior and brighter gift of heaven, and which ought there seek its home.⁷²

The happy death of St. Cadoc soon followed. Authors are not agreed, however, for some suppose him to have laid down the burden of his flesh, by a natural death, in his own monastery of Llanancarvan.⁷³ Others state that he went abroad, and to Beneventum.⁷⁴ They make him a bishop there, and affirm, that he ended his days by martyrdom. Others again, distinguished two saints, bearing the name of Cadocus. One of these was abbot of Llanancarvan; the other, whom they also call Sophias, is said to have been Bishop

⁶⁸ This too will naturally suggest Dante's Vision of Virgil, who lived at Rome under the good Augustus,

"During the time of false and lying gods."—Longfellow's translation of Dante's "Divina Commedia." Inferno, canto i., 71, 72.

⁶⁹ This legend is very beautifully narrated in Le Vicomte de la Villemarqué's "La Légende Celtique." St. Kadok, § xiv., pp. 201 to 204.

⁷⁰ In English, "the king of battles."

⁷¹ See Le Comte de Montalembert's "Les

Moines d'Occident." Tome iii., liv. x., chap. ii., pp. 71, 72.

⁷² See Le Vicomte de la Villemarqué's "La Légende Celtique." Saint Kadok, § xv., pp. 206 to 210. Also Pièces Justificatives, No. iv., pp. 311, 312, *ibid*.

⁷³ See Bishop Challoner's "Britannia Sancta," part i., p. 73.

⁷⁴ Some moderns take this to be Benevento, in Italy. See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other Principal Saints," vol. i., January xxiv.

of Beneventum and a martyr.⁷⁵ An ancient life of St. Caidoc, however, states, that he died at Bennevenna, which was the former Roman name for a place, now known as Wedon in Northamptonshire.⁷⁶ His last prayer is said to have been offered for his well-beloved Britons.⁷⁷ "Saviour all powerful, invisible King, Jesus Christ my Saviour, grant me one favour: protect the Christians of my country! May their trees always bear fruit, may their lands always produce grain. Shower down on them all manner of blessings; but above all be merciful to them, that having honoured me on earth, they may glorify Thee eternally in heaven!" Then was heard a voice from an azure cloud, "Kadok, good servant, ascend to the kingdom of My Father: I joyfully grant thy request. In truth, I tell thee, whoever shall be in sorrow, and shall invoke My name, remembering thee, shall be delivered from his sufferings."⁷⁸

He was succeeded at Llancarvan by his disciple, Ellenius. He was one that in no way degenerated from the virtues of his master. He was truly an excellent disciple of an excellent master:⁷⁹ and he brought to its full perfection that famous college,⁸⁰ so much renowned of old among the Britons.⁸¹ Cadoc is thought to have been honoured at Rennes, in France.⁸² The particular year of his death is not known. The English Martyrology and Ferrarius⁸³ state that he suffered martyrdom on the 24th of January, about A.D. 490 or 500; while Pitseus⁸⁴ and Harpsfeld bring his term of life down to the year 570.⁸⁵ This latter date seems more in accordance with historic coincidences and the greatest weight of authority. In Armoric Britain he seems to have been commemorated on the 21st of September; and to that day the reader is referred for further notices in reference to this holy abbot.

In Scotland it is said that Cambuslang is dedicated to St. Cadoc,⁸⁶ and through the adjoining parish of Carmunnock runs a range of the Cathkin hills.⁸⁷ These separate Strathclyde from Ayrshire; while they terminate in Renfrewshire or Strathgray.⁸⁸ While he lived, this holy man caused social security and religious peace to prevail around his monastery and throughout his domains; while this happy state of being passed into a popular Welsh sentiment.⁸⁹ With energy and success, he accomplished that noble mission

⁷⁵ See Bishop Challoner's "Britannia Sancta," part i., p. 73.

⁷⁶ It seems in France, a tradition has long prevailed, that St. Cadoc was martyred by the Saxons. This subject is represented on an ancient picture in the church of the Island of St. Cado, in the Commune of Bel, Morbihan. See Le Vicomte Hersart de la Villemarqué's "La Légende Celtique." St. Kadok, § xvi., n. 1., p. 215.

⁷⁷ See *ibid.*, p. 216.

⁷⁸ Exquisitely does the good Catholic Count de la Villemarqué conclude this account in the following poetical language: "Vœu touchant d'un cœur dont le dernier battement fut pour son pays! Des fruits et du blé pour le corps; de l'indulgence pour les âmes, et, par surcroît la joie, toujours la joie au lieu des pleurs, pour prix du souvenir fidèle!"

⁷⁹ According to Leland.

⁸⁰ In divers ancient synods of Llandaff, there is mention of the monasteries of St. Cadocus, St. Illutus, and St. Documus, and of their abbots. Those three religious houses were the most celebrated of that diocese. See Bishop Challoner's "Britannia Sancta,"

part i., p. 74. Spelman's "Concilia."

⁸¹ See John Leland.

⁸² Under the name of Cado or Caduad. From this saint, a small island on the coast of Vennes is called Enes-Caduad, according to Chatelain.

⁸³ "Catalogus Generalis Sanctorum qui in Martyrologio Romano non sunt," p. 43.

⁸⁴ In his account of the English writers, num. 75.

⁸⁵ See Colgan's "Acta Sanctorum Hibernie," xxiv. Januarii. First Life of St. Cadoc, cap. v. and n. 9, p. 159. Second Life of St. Cadoc, cap. x. and nn. 2, 13, pp. 160, 161.

⁸⁶ Rees' "Essay on the Welsh Saints," p. 177.

⁸⁷ Bishop Forbes' "Kalendars of the Scottish Saints," pp. 292, 293.

⁸⁸ These must constitute the "montem Bannaue," and B passing into M in Welsh when in combination, the name is preserved in Carmunnock. See Skene's "Four Ancient Books of Wales," vol. i., p. 174.

⁸⁹ See Le Comte de Montalembert's "Les Moines d'Occident," tome iii., liv. vi., chap. ii., pp. 65, 66.

which constituted the glory of his life. An abbot and a prince, he was a man held in great honour and reverence. A quasi-feudal chief and an austere solitary, his personal character was both courageous and compassionate. He became the protector and client of his vassals, the guardian of the poor and oppressed, the shield of female virtue, at a time when pillage, tyranny and violence so greatly prevailed. The noble elevation of his thoughts is best expressed in the aphorisms, so full of practical wisdom and happy conception, which have come down to our times. Those are wild flowers, full of freshness and of sweet odour, all the more graceful, because they are simple and natural; and among the jewels of Celtic literature, they deserve to be set and preserved, giving with the "flash of the gem" its true solidity and priceless worth.

ARTICLE III.—THE BLESSED FELIX O'DULANUS, OR O'DULLANY, BISHOP OF OSSORY. [*Twelfth and Thirteenth Centuries.*] The pastors of the fold are the faithful stewards of God's house, which is the Church. These are to distribute spiritual food, which is the word of God, to the people, whether it be contained in the Scripture, or be learned from tradition.¹ From certain manuscript annals of Kilkenny, the Cistercians² have placed this holy man among their beatified, as it is related he was distinguished by the gift of miracles.³ He was born sometime during the twelfth century, and he is said to have become a Cistercian monk. The monastery to which he belonged is not clearly known; yet, most probably, it lay within the bounds of Ossory diocese.⁴ Perhaps it was at Jerpoint, in the county of Kilkenny, and where his remains were afterwards entombed.⁵ He is called Abbot of Ossory,⁶ and this appears to have been the only established house of the order in that diocese, during the present distinguished prelate's lifetime.⁷ It would seem, that he exercised conjointly—at least for some time—the offices of bishop and abbot in Ossory. To this see he succeeded in 1178.⁸ It is stated, that he lived at Aghaboe, whence he removed the episcopal seat to Kilkenny. Here he is thought by some to have laid the foundations of the existing magnificent cathedral of St. Canice's;⁹ the greatest attraction in that fine old City of the Confederation. According to one account, the present bishop lived to dedicate this noble cathedral to St. Canice.¹⁰ However, it is supposed, that such transfer and dedication, could not have taken place during the lifetime

ARTICLE III.—¹ See Rev. Joseph Dixon's "General Introduction to the Sacred Scriptures," vol. i. Dissertation x., p. 240.

² See Chrysostom Henrique's "Mene-logium Cisterciensium," at the 24th day of January.

³ See the Bollandists' "Acta Sanctorum Januarii," tomus ii., xxiv. Januarii. Prætermissi et in alios dies rejecti, p. 562.

⁴ From the foundation of Mellifont Abbey, A.D. 1142 to A.D. 1160, no less than thirty-two noble Cistercian abbeys were founded in Ireland. See an account of those several erections in Sir James Ware's treatise, "Archiepiscoporum Casseliensium et Tu-amensium Vitæ duobus expressæ Commentariolis. Quibus adjicitur Historia Cænobiorum Cisterciensium Hiberniæ," pp. 60 to 81.

This house was founded A.D. 1180, by

Donat O'Donaghoe. See Jacobi Grace, Kilkenniensis, "Annales Hiberniæ." Edited by Rev. Richard Butler, M.R.I.A., p. 17. Also "Annales Breves Hiberniæ," auctore Thaddæo Dowling. Edited by Rev. Richard Butler, M.R.I.A., p. 13.

⁶ See "Harris' Ware," vol. i., Bishops of Ossory, p. 403.

⁷ Ledwich gives Delany as another form of his name. See "Antiquities of Ireland," p. 329.

⁸ On the death, this year, of Donald O'Fogarty.

⁹ The Life of St. Canice will be found at the 11th of October.

¹⁰ Harris cites a manuscript treatise, "Synopsis de Viris illustribus Cistercentium Hibernorum," by John Hartrey, a Cistercian monk of Holy Cross Abbey, for this statement.

of Bishop O'Dullany. St. Canice's cathedral, for the most part, was built early in the thirteenth century. It is thought, in the time of Bishop O'Dullany, a parish church of considerable importance occupied its site. That church may have owed its erection to the blessed prelate Felix.¹¹ Three great changes, at irregular intervals, were made in the original plan of the cathedral now remaining. The round tower, adjoining the present cathedral, is of a period long anterior : its supposed erection lies between the sixth and the ninth century.¹²



Cathedral Church of St. Canice, Kilkenny.

Its architectural features are doubtless very ancient looking.¹³ The whole group of buildings is on a commanding site, and within the enclosure of an extensive old burial-ground.¹⁴ It is probable, the building of St. Canice's cathedral had been commenced during the episcopacy of Hugh Rufus or de Rous ;¹⁵ nor does the see appear to have been changed from Aghaboe, until after the death of Blessed Felix O'Dullany.¹⁶ Aghaboe was formerly a rural

¹¹ See that invaluable work, "The History, Architecture and Antiquities of the Cathedral Church of St. Canice, Kilkenny," by the Rev. James Graves, A.B., and John G. Augustus Prim, sect. i., chap. i., pp. 29 to 32, and nn. (c, d, a), *ibid.*

¹² See "The History, Architecture, and Antiquities of the Cathedral Church of St. Canice, Kilkenny," sect. i., chap. iv., p. 124.

¹³ Several most beautiful wood engravings of its details are in the work already quoted.

¹⁴ The accompanying view was drawn on the spot by William F. Wakeman, and afterwards on wood, for the engravers, William and Alfred Oldham, of No. 8 Lower Gloucester-street, Dublin.

¹⁵ A most learned and exhaustive account of this fine structure will be found in "The History, Architecture, and Antiquities of the Cathedral Church of St. Canice, Kilkenny," sect. i., chap. ii.

¹⁶ See Dr. Langan's "Ecclesiastical History of Ireland," vol. iv., chap.

see or deanery,¹⁷ having twelve surrounding rectories and vicarages subject to its inspection. Within an irregular figure, these contained about 60,000 acres.¹⁸

The first great change in the cathedral building took place within little more than a century from the foundation having been laid. The annalist Clyn, living at the time, records, that in the year 1332, on Friday, the 11th Kalends of June, the belfry of St. Canice at Kilkenny fell, and great part of the choir. The ruins broke down the vestibule of the chapels and the bells, so that it was a horrid and pitiful spectacle to the beholders.¹⁹ Bishop De Ledred, who filled the see at this time, and who continued to occupy it till 1360, re-erected the tower and repaired the general damage done by this catastrophe. The original choir-plan consisted of arches between the side chapels, with a row of clerestory windows above, and on either side.²⁰ Only those arches nearest the tower had fallen, and had been built up in a solid, but in an unsightly manner, by Bishop Ledred.²¹ Arches are found to have existed, till the same calamity destroyed them, between the choir aisles and transepts. These aisles had originally formed continuations of the northern and southern lateral aisles of the nave.²² After the ancient cathedral passed out of the hands of the Catholic bishops, John Bale, when appointed to this see, in 1552, broke down the statues and effigies of the saints there, sparing, however, the painted windows put up by Bishop De Ledrede.²³

Never were the holy sacrifices and ceremonies of the Catholic Church effected with greater magnificence and impressiveness, than during that time, when the Parliament and administrative affairs of the Irish Confederate Catholics had been located in Kilkenny.²⁴ David Roth, the learned Bishop of Ossory, presided over the see. The Protestant Bishop Griffith Williams, who had been advanced to his dignity, in July, 1641, in three months afterwards fled from Kilkenny. In 1650, the soldiers of Cromwell took possession of this city. The new Cromwellian raiders made sad havoc in the cathedral, during the period of their occupation. Bishop Williams returned to the diocese of Ossory, after the Restoration of Charles II. to the English throne.²⁵

xxix., sec. xiv., p. 237, and n. 92, pp. 239, 240.

¹⁷ According to a Manuscript "Visitation Book of Bishop Otway," preserved in the episcopal palace, Kilkenny.

¹⁸ See Rev. Edward Ledwich's "Antiquities of Ireland," p. 397.

¹⁹ See Fratrís Joannis Clyn, "Annales Hiberniæ," p. 24. Edition of the Irish Archaeological Society by Very Rev. Richard Butler, M.R.I.A.

²⁰ This was a late discovery, but previously anticipated by the accomplished writers of "The History, Architecture, and Antiquities of the Cathedral Church of St. Canice," published in 1857, who had speculated that, the choir fittings being removed, and the various layers of plaster and dashing being hacked off the walls, those ancient architectural features must come to light.

²¹ He had so great a fear of the tower falling again, that he constructed solid walls, as a support, where arches previously had been, and thus he changed in a considerable degree the plan of the internal church arrangements.

²² The recesses of the ancient *sedilia* in the south and of an aumbrey in the north wall

of the choir became apparent, as also a niche in the latter wall. This evidently had once formed portion of a sepulchral monument. The *sedilia* and aumbrey have since been very beautifully restored.

²³ See "The History, Architecture and Antiquities of the Cathedral Church of St. Canice, Kilkenny," sect. i., chap. ii., p. 37.

²⁴ The fullest general account of these transactions will be found in Rev. Charles P. Meehan's "History of the Confederation of Kilkenny."

²⁵ He inveighs most bitterly against those "fanatic Limbs of the Beast," as he styled the Cromwellians, for having "beheaded" most of his churches. Respecting the principal one he writes—"The great, and famous, most beautiful Cathedral Church of St. Keney they have utterly defaced and ruined, thrown down all the Roof of it, taken away five great and goodly Bells, broken down all the Windows, and carried away every bit of the Glass that they say was worth a great deal; and all the doors of it, that Hogs might come, and root, and the Dogs gnaw the Bones of the dead; and they brake down a most exquisite Marble Font (wherein the Christians' Children were re-

But he exhibited more munificence than taste in the proceedings which he at once entered on with a view of repairing the injuries of this Cromwellian visitation. He repaired the roofs and doors, but stopped up several windows, to save the expense of re-glazing, and made several other disfiguring changes, which want of means, perhaps, as much as lack of taste, may have suggested. The monuments in particular appear to have been treated as mere rubbish. About a century ago, Bishop Pococke entered on a further work of "Restoration." But his very fine internal choir-fittings of carved oak, in the Corinthian style, were terribly incongruous. His colonnade, built against the gable of the north transept, in the Ionic order—in itself a very handsome structure—formed a glaring excrescence, till it was removed within the past few years. He showed most commendable care for the ancient monuments, which he caused to be collected and arranged in the nave. However, he built up, or allowed to remain built up, considerable portions of nearly all the windows, which continued thus dwarfed of their fair proportions. He expended a considerable sum of money in effecting these objectionable and un-architectural arrangements.

Latterly, however, a great improvement has been accomplished. To remove the unsightly additions of those three periods of change, and to bring the old cathedral back as nearly as possible to its original purity of design, was the object of those works which the dean and chapter of St. Canice contemplated, and which were actually commenced in the month of November, 1864. In the form of a Latin cross and as a specimen of Irish architecture, being thirteenth century, or, "Early English Gothic" in style, the simple elegance of the plan and the harmony of its proportions, are features which strike the visitor. The structure affords a good and chaste example of a pure and correct period.²⁶ The late restorations²⁷ have been generally executed with taste and judgment.²⁸ What has been done doubtless is not wholly faultless, and many important details are still left unfinished.

The Blessed Felix O'Dullany was a great benefactor to Jerpoint Abbey,²⁹ on which he bestowed the town and lands of Kell-Rudi.³⁰ He is said to have been the first abbot over Jerpoint.³¹ Whether he lived there, and how

generated) all to pieces, and threw down the many *many* goodly Marble Monuments that were within."—"Seven Treatises very necessary to be observed in these very bad Days," &c. Prefatory Remonstrance. London, 1661.

²⁶ For a full description, with numberless elegantly engraved plans, views and details, the reader is referred to "The History, Architecture, and Antiquities of the Cathedral Church of St. Canice, Kilkenny," sect. i., chap. iii. "The Architecture of the Cathedral," pp. 65 to 107.

²⁷ Effected under the direction of T. N. Deane, Esq., architect.

²⁸ That eminent archaeologist and accomplished ecclesiologist, the Rev. James Graves, to whose presence in the chapter the success of the late restorations owes so much, ably directed the decisions of the chapter in the plans and style to be adopted. He was zealously seconded by the Dean, Very Rev. Charles Vignoles. See "The Kilkenny Moderator," of October 15th, 1870.

²⁹ Among the many illustrations contained in the "Survey of Tullaroan or Grace's parish, in the Cantred of Grace's Country, and County of Kilkenny," mainly written by Sheffield Grace, Esq., there is a fine copper-plate engraving, which represents a N.E. view of the Mitred Abbey of Jerpoint. It is seen at p. 52, in the copy presented to the Irish poet, Thomas Moore, and now preserved in the library of the R.I.A., Dublin, 1810, 8vo. This book is a reprint from William Shaw Mason's "Statistical Account or Parochial Survey of Ireland," vol. iii., No. xxv., pp. 498 to 710.

³⁰ According to a recital in King John's charter to Jerpoint. See "Harris' Ware," vol. i., Bishops of Ossory, p. 403.

³¹ In a series of poetical and beautifulanzas, intitled, "Lines written at Jerpoint Abbey," by Mr. S. C. Hall, and addressed to Sheffield Grace, Esq., some interesting vicissitudes of this old establishment are conveyed in stately and harmonious measure. This poem was printed for private circulation in 1820, but it deserves the most exten-

long, seem alike unknown. This holy prelate died A.D. 1202;³² having ruled over the see of Ossory about twenty-four years. The 24th of January appears to have been the date of his departure. He was buried in St. Mary's Abbey, at Jerpoint. His tomb lay on the north side of the high altar, and there it is reported, that many miracles were formerly wrought.³³

ARTICLE IV.—ST. GUASACHT, BISHOP, SON OF MAELCHU, IN GRANARD, COUNTY OF LONGFORD. [*Fifth Century.*] This holy man seems to have been born towards the close of the fourth century, or early in the fifth.¹ He became one of St. Patrick's earliest companions, for he was a son of Maelchu, or Milcho, with whom the future Apostle of Ireland spent the years of his captivity in Ireland. During this term of servitude, the young Guasacht and his two sisters—both named Emeria²—were most affable and kind to the gentle boy, to whom they felt greatly attached. In return for this childlike solicitude, St. Patrick taught them the elements of the Christian doctrine. He greatly edified them by the purity of his morals, and by his holy advice, so that they were early disposed, through Divine grace, to receive the precious gift of faith. Their pagan father had a remarkable vision or dream, and he asked the slave-boy to solve its meaning. St. Patrick declared that the flame which he seemed to light in that house signified faith in the Most Holy Trinity; while the burning of the house, with its inmates, meant the future illumination and great sanctity of Milcho's three children, whose relics should cure diseases wherever they were borne throughout Ireland; yet Milcho himself must die a miserable death by fire, and in a state of impenitence. In due course, St. Guasacht became one of St. Patrick's disciples³ and converts.⁴ He renounced the world's inheritance, and after the necessary preparation for orders, he was promoted to the office of bishop for Granard, in the country of Treffia. With this distinction, in the Martyrology of Donegal,⁵ on this day, his festival has been placed upon record. Guasacht's promotion seems to have taken place when St. Patrick had returned to Dalaradia, after his missionary tour through Meath, Connaught, and the north-western districts of Ireland. The present holy prelate is entered in the Martyrology of Tallagh,⁶ in a nearly similar manner, on the 24th of January, as Bishop Guasacht of Granaritt, now Granard, a town in the county of Longford.⁷ Marianus O'Gorman has an account of this saint and his festival, for the same date. Duald Mac Firbis notices Guasacht, Bishop of Granard, at the 24th of January.⁸ A great effort is made by Colgan to show that this holy

sive publicity. Mr. Hall afterwards became the distinguished editor of "The Art Journal," and his amiable and talented wife is highly esteemed as a writer of various popular works.

³² See Ussher's "De Primordiis Britannicarum Ecclesiarum," p. 957. By mistake, the date is printed MCII. in both the Dublin and London edition, as also in Dr. Elrington's collected edition of Ussher's "Works," vol. iv., p. 526.

³³ See "Harris' Ware," vol. i., Bishop of Ossory, p. 403.

ARTICLE IV.—¹ See Colgan's "Trias Thaumaturga," Septima Vita S. Patricii, pars. i., cap. xx., p. 120, and pars. ii., cap. xxx., cxxxvii., pp. 133, 148, with nn. 9, 65, 66, 230, pp. 170, 171, 176, 183.

² See further notices of these holy sisters,

at the 11th of December, the day assigned for their festival.

³ See Quinta Appendix ad Acta S. Patrici, cap. xxiii., p. 266. "Trias Thaumaturga."

⁴ See "Harris Ware," vol. i. Archbishops of Armagh, p. 13.

⁵ Edited by Drs. Todd and Reeves, pp. 26, 27.

⁶ Edited by Rev. Dr. Kelly, p. xiii. The Franciscan copy has *epi Guasacht o Spanaritt*.

⁷ The parish of Granard is situated in the baronies of Ardagh and Granard. It is represented on the "Ordnance Survey Townland Maps for the County of Longford." Sheets 6, 7, 10, 11, 15, 16. Granard town and townland will be found on Sheet 10.

⁸ See "Proceedings of the Royal Irish

bishop lived on to the time of St. Evin, the reputed author of the Tripartite Life of St. Patrick. Wherefore a conjecture is offered, that St. Guasacht may have attained the very advanced age of 130 or 140 years, and that he may have survived to A.D. 520 or 530. This calculation, however, is based on the mistaken interpretation of a passage, in which it is stated, that during the writer's time Guasacht was at Granard—the meaning is, that his remains were there buried.⁹ Near Granard there is a very remarkable fort.¹⁰

ARTICLE V.—FEAST OF ST. FLORENTIN, CONFESSOR. The festival of St. Florentin is kept on this day, according to Dempster.¹ His acts will be found at the 18th of April.

ARTICLE VI.—ST. BATAN OR BUATAN OF METHUIS TRUIM OR EATHAIS-CRUIMM. We read, in the Martyrology of Tallaght,¹ that veneration was paid to Batan Methais Truim on the 24th of January. But there may have been some mistake in the foregoing entry: it differs materially from that of Buatan,² of Eathais-Cruimm, as recorded in the Martyrology of Donegal,³ on this day. There are many legends referring to St. Patrick in Jocelyn's life of him, and which seem to be strung together with little regard even to chronological order. It is probable, the following has been intended to refer to the apostolic man's first visit to the western province:—St. Patrick, being about to pass the Shannon, a deep and rapid river, that runs between Meath and Connaught, could not get a boat to ferry him over. He prayed, therefore, to God for help. The earth, it is stated, arose so high in the river, that it afforded a dry passage to the saint and to all his company. This may be accounted for, however, by his selecting a place for passage that was fordable. The saint thought it expedient for the advancement of religion to build a church on the banks of the Shannon, and where his charioteer was buried. It afterwards belonged to Armagh, says Jocelyn. But the Tripartite Life relates more fully, that this see claimed jurisdiction over the church, called Lill-Buadhmaoil, after one of St. Patrick's servants, named Buadmael, who died and was buried in that place, also near the River Shannon.⁴ He is enumerated among the disciples of St. Benignus.⁵ Nor could Colgan find anything more about him,⁶ only that in reference to a supposed saint, bearing this name, he throws out a loose conjecture.

ARTICLE VII.—SUPPOSED FEAST OF ST. ERNAN, ABBOT OF DRUIM TOMMA. [*Seventh Century.*] In his usual unsupported manner, Dempster

Academy," Irish Manuscript Series, vol. i., part i., pp. 112, 113.

⁹ This matter is rendered still more evident, from the subjoined account, that the two Emerias then were deposed at Clonbroney.

¹⁰ See O'Donovan's "Annals of the Four Masters," vol. i., n. (i), p. 112.

ARTICLE V.—¹ See "Historia Ecclesiastica Gentis Scotorum," lib. vi., num. 509.

ARTICLE VI.—¹ Edited by Rev. Dr. Kelly, p. xiii. After the entry of twenty-three foreign saints at the 24th of January, the first entry of an Irish saint is Beathan Mechuir Epium.

² A MS. in T.C.D., classed E. 3.11, con-

tains "Vita S. Buadani" at fol. 53. But we cannot state whether or not it has reference to this saint.

³ Edited by Drs. Todd and Reeves, pp. 26, 27.

⁴ See the account of these transactions in Colgan's "Trias Thaumaturga," Sexta Vita S. Patricii, cap. civ., p. 89, and n. 118, p. 113. Septima Vita S. Patricii, lib. ii., cap. xxxiii., p. 134.

⁵ A MS., Vita S. Benigni, cap. xi., is here alluded to.

⁶ See a note, 68, p. 170. He adds: "nisi in festilogiis sub nomine Buadani ponatur 14 vel. 24, Januarii, vel 23 Martii." "Trias Thaumaturga."

states that St. Ernan was venerated on this day. The uncorroborated authority of this writer, however, is unworthy of much credit.¹ See the acts of St. Ernan, at the 23rd of December.

ARTICLE VIII.—REPUTED FESTIVAL OF ST. FORANNAN, ABBOT OF WASOR. [*Tenth Century.*] Camerarius is said to have assigned a festival for St. Forannan, whom he includes among the holy men of Scotland, at this date.¹ His acts are properly referable to the 30th of April,² where they are inserted, likewise, in this collection.

ARTICLE IX.—REPUTED FEAST OF ST. CAIDOC, APOSTLE OF THE MORINI, IN FRANCE. [*Sixth and Seventh Centuries.*] Colgan rather arbitrarily places St. Caidoc's acts at this date, without assigning any authority for such arrangement. He seems to have had no better reason for this disposition, than the occurring circumstance of the feast of a St. Cadoc,¹ who was venerated in Britain on this day, and who was altogether a different person from the present saint.² St. Caidoc's acts, with those of St. Adrien, will be found at the 1st day of April.

ARTICLE X.—FEAST OF ST. BABAILL, WITH HIS THREE COMPANIONS. The following commemoration appears in the "Feilire,"¹ at the 24th of January. The Irish stanza and its English translation are given by Professor O'Looney :—

C.IX.KL.—Dom anman dom choppan
 rop mur ar cech meiblen
 babail bruth oir orlan
 cona thriur deoblen.

C.ix.kl.—"For my soul, for my poor body,
 These shall be a rampart against all doleful evils,
 Babail, the mass of golden gold,
 With his three comrades."

This commemoration has reference to St. Babyla or Babylas, Bishop of Antioch, with the three holy boys, Urban, Prilidian, and Epolonius, who were his disciples and his companions in suffering for the Faith. From various ancient sources, the Bollandists have drawn up suitable acts, which are inserted in their great collection at the 24th of January.² These are preceded by various critical observations, regarding their personality and era. As those martyrs had no other connexion with Ireland, save that of having been venerated here from an early period, we must rest satisfied with referring the reader, desiring further information regarding them, to the sources indicated.

ARTICLE VII.—¹ See Colgan's "Acta Sanctorum Hiberniæ," i. Januarii, Vita S. Ernani, n. 11, p. 9.

ARTICLE VIII.—¹ This, however, I cannot find among the "Scottish Entries in the Kalendar of David Camerarius," as given in Bishop Forbes' "Kalendars of Scottish Saints," p. 234, where it ought to be found.

² See the Bollandists' "Acta Sanctorum Januarii," tomus ii., xxiv. Januarii. Prætermissi et in alios dies reiecti, p. 562.

ARTICLE IX.—¹ See "Circle of the Seasons," p. 24.

² See Bishop Forbes' "Kalendar of the Scottish Saints," p. 292.

ARTICLE X.—¹ "Leabhar Breac" copy.

² See "Acta Sanctorum," tomus ii., xxiv. Januarii. De Sanctis Martyribus Babyla Episc. Antiocheno, Urbano, Prilidiano, Epolonio, Pueris, ejus Discipulis, pp. 569 to 581.

ARTICLE XI.—REPUTED FESTIVAL OF ST. ETHERNANUS, OR IHERNANUS, BISHOP AND ABBOT IN SCOTLAND, AND OF CLANE, COUNTY OF KILDARE. Ferrarius and Dempster¹ have assigned the festival of this saint to the 24th of January: while Camerarius places it at the 21st of December, but most other calendarists at the ensuing day.² By Camerarius, he is said to have been an abbot and confessor, as also a nephew of St. Columba on the father's side.³ If so, it would be easy to determine that he must have flourished in the sixth or seventh century. It is quite in accordance with possibility that a Kildare saint, from Clane,⁴ should be found in the church of Lathrise, in Fife, that of Kenneth Macalpin.⁵ There a church had been dedicated to St. John the Evangelist, and to Blessed Ithernase in 1243.⁶ For further notices, however, the reader is referred to his chief festival, at the 22nd of December.⁷

Twenty-fifth Day of January.

ARTICLE I.—ST. EOCHOD, APOSTLE AMONG THE PICTS.

[SIXTH CENTURY.]

THIS zealous and self-denying missionary had share in the glorious work of the great St. Columkille, on his Scottish mission. Until better certified regarding St. Eochod, Euchod, or St. Eoglod's Natalis, the Bollandists, at this date, signify their intention of deferring further notices regarding this Pictish Apostle.¹ Eochod seems to have been the correct manner for spelling this holy man's name; yet Hector Boetius, Lesley, Camerarius, the English Martyrology, and other authorities, by putting *g*/^l or *cl* for *ch*, falsely call this saint Eoglodius or Eoclodius. Among ancient or modern Irish appellatives, we do not find these latter forms of the name, but very frequently Eochodius² occurs. Colgan has given us the Acts of this saint, at the 25th of January.³ St. Eochod⁴ was a native of Ireland. To what part of the island he belonged is not stated, but we are told he was of

ARTICLE XI.—¹ At the 24th of January, we read:—In Iona, Ithernan, abbot and bishop. See in Bishop Forbes' "Kalendar of Scottish Saints." Dempster's "Menologium Scoticum," p. 191.

² See the Bollandists' "Acta Sanctorum Januarii," tomus ii., xxiv. Januarii. Prætermisisti et in alios dies rejecci, p. 562.

³ See Scottish entries in the Kalendar of David Camerarius. Bishop Forbes' "Kalendars of Scottish Saints," p. 243.

⁴ The parish of Clane, situated in a barony of the same name, is to be found represented on the "Ordnance Survey Townland Maps for the County of Kildare." Sheets 9, 10, 13, 14. The town and townland are represented on Sheet 14.

⁵ See Grub's "Ecclesiastical History of

Scotland," vol. i., p. 168.

⁶ By David de Burnham, on the v. of the Kalends of August.—"Registrum Prioratus S. Andreæ," 348. "Statistical Account of Scotland," vol. vi., p. 15.

⁷ See Bishop Forbes' "Kalendars of Scottish Saints," p. 334.

ARTICLE I.—¹ See "Acta Sanctorum," tomus ii., xxv. Januarii. Prætermisisti et in alios dies rejecci, p. 610.

² So the present saint is called by St. Adamnan, by Ussher, and by other Irish writers.

³ See "Acta Sanctorum Hiberniæ," xxv. Januarii. Vita S. Eochodæ, pp. 103, 104.

⁴ The Scotch writers usually call this saint Eoglod, Euchod, and Eochod.

a noble family.⁵ There were four saints bearing this name, and these were cotemporaneous with the illustrious St. Columkille.⁶ These persons are homonymous. I. St. Echodius, surnamed Dallan, or the Blind, son to Colla.⁷ II. St. Eochodius, son to Cathan, son to Nathy, belonging to the race of Leinster Kings.⁸ Both of these lived in the time of St. Columkille. III. Eochodius, son to Diernit, Abbot and Bishop of Armagh, who died A.D. 597.⁹ IV. Eochadius, Abbot of Lismore,¹⁰ who died A.D. 634.¹¹ And, although any one of the foregoing could have been a companion or disciple of St. Columba, Colgan thinks,¹² that the present holy man might more probably be regarded as the first Echodius, because he was on very familiar terms with, and because it has been stated, he wrote a panegyric on, St. Columba.¹³ Eochod was among those twelve companions,¹⁴ who accompanied St. Columkille, when the latter left our island to propagate Christianity among the people of North Britain.¹⁵ Our saint contributed his full share of apostolic labours in effecting conversions among the Picts. All authorities are agreed, that in his first voyage, which is here alluded to, St. Columba sailed from Ireland to that part of Britain, now called Scotland, and which was formerly named Albania. It cannot be said, that St. Columba passed from Scotia or Albania to Britain, as Scotie Albania forms a part of Britain, from the southern portion of which, there is no sea to separate it. Again, we do not read about St. Columba having visited the southern part of Britain, at any time.¹⁶

The labours of St. Eochod appear, most generally, to have been confined to that part of Scotland, now called Galloway. There his virtues and miracles were afterwards held in honoured commemoration.¹⁷ The English Martyrology states that Eochod departed this life about A.D. 487, but this is a century too early.¹⁸ His feast has been assigned to the 25th of January; although the 20th of this month is likewise named.¹⁹ It seems more than probable, this saint survived his master St. Columkille, who died A.D. 597.²⁰ To his disciple Eochod is attributed a life of St. Columba.²¹ This must have

⁵ So states the English Martyrology, at the 25th of January.

⁶ Not to mention many other holy bishops and abbots, who died after A.D. 700. Thus we read in the "Annals of the Four Masters," at the respective years, 725, 726, 754, 780, 807, 820, etc., regarding various distinguished men so called.

⁷ His life is given at the 29th of January, the day for his festival.

⁸ According to the "Menologic Genealogy," chap. xx.

⁹ According to Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 222, 223.

¹⁰ His feast occurs on the 17th of April.

¹¹ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 252, 253.

¹² See "Acta Sanctorum Hiberniæ," xxv. Januarii, n. 1, p. 163.

¹³ Dempster has the latter assertion, in reference to our saint.

¹⁴ See Rev. Dr. Reeves' Adamnan's "Life of St. Columba." Additional Notes, A, pp. 245 to 247.

¹⁵ In the Appendix to the Third Book of St. Columba's Acts, by Adamnan, as found in a Cottonian MS., it is said, that in his first passage from Scotia to Britain, St. Columba was attended by twelve com-

panions. Among these, our saint is called Eochod.

¹⁶ Such are the observations of Colgan, who seems to be labouring to sustain an argument regarding St. Columba and his companions having been Irish—facts not all doubted at the present time. See "Acta Sanctorum Hiberniæ," xxv. Januarii, n. 3, pp. 163, 164.

¹⁷ Camerarius in his Menology, at the 25th of January, states these particulars. As additional authorities he refers to John Lesley, Hector Boëtius, Brunus, and Sinclair.

¹⁸ At the 25th of January.

¹⁹ In the new edition of the English Martyrology, his feast is set down at the 20th of January. See "Acta Sanctorum Januarii," tomus ii., xxv. Januarii. Prætermissi et in alios dies rejecti, p. 610.

²⁰ It is certain, this saint did not die about A.D. 487, as the English Martyrology states; for he was a companion of St. Columba's voyage, on the latter setting out for Britain. This took place in the year 565. See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. iv., p. 168.

²¹ See "Memoir of the City and North Western Liberties of Londonderry," part ii., § 2, p. 27.

been written, most probably after the death of the great Pictish Apostle.²² Dempster says, that this saint flourished in the year 606, and that he wrote "*Columbæ magistri vita*,"²³ and also his "*Epistola ad Hibernos*."²⁴ Camerarius tells us, that the festival of this saint is placed at the 13th of October, according to some authorities. This holy missionary's feast is set down most usually at the present date, and he is noticed in the English Martyrology, by Ferrarius, by David Camerarius, by John Lesley,²⁵ and by Hector Boetius.²⁶ As an *addendum* to his notices of St. Euchadius or Echoid, at the 25th of January, Bishop Forbes²⁷ refers to the "*New Statistical Account of Scotland*,"²⁸ which states, that the principal fairs in Old Deer²⁹ are Aikey, which was held on the Wednesday after the second Tuesday of July, O.S., and Dustan, on St. Dustan. However it may be that Aikie refers to no saint, but to the oaks which give the name to Deer. This parish is diversified by irregular ridges, covered with heath or plantations, while many of them are cultivated.

ARTICLE II.—ST. AEDH, BISHOP OF LIS-GABHAIL, NOW LISGOOL ON LOUGH ERNE, COUNTY OF FERMANAGH. The heart is penetrated with the very intensity of sadness, when touched by scenes of desolation in many a spot where once voices of praise ascended to God. On this day, we find entered in the Martyrology of Donegal,¹ Aedh, bishop, of the now deserted Lisgabhair, on Loch Erne. This place is Anglicized Lisgool, "the fort of the fork." It is situated on the west bank of Lough Erne, a short distance to the south of Enniskillen.² Only S. Aedha, Epis., without any further distinction, occurs in the Martyrology of Tallagh,³ on the 25th of January. A monastery is said to have been erected here in the early ages of Christianity, and a St. Aid or Hugh was here invoked.⁴ A religious establishment existed here until within a comparatively recent period. Archdall has collected many circumstances serving to elucidate the annals of Lisgool.⁵ Also under the head of Gabhuil, Duaid Mac Firbis,⁶ enters Hugh, Bishop of Lis-gabhuil, on Loch Erne, at the 25th of January. This townland of Lisgoole,⁷ is in the parish of Rossory, barony of Clanawley, and county of Fermanagh. As we have already remarked, the site of Lisgoole's ancient religious establishment must be distinguished from that of Rossory proper, where St. Fanchea founded her nunnery, at a very early period.⁸ The graveyard of Lisgoole

²² See Colgan's "*Acta Sanctorum Hiberniæ*," xxv. Januarii, n. 7, p. 164.

²³ For this statement, Dempster refers to Fordan, and the work is said to have been included in one book.

²⁴ See Dempster's "*Historia Ecclesiastica Gentis Scotorum*," lib. v., num. 491. This was included in one tract.

²⁵ "*De Gestis Scotorum*," lib. iv., p. 152.

²⁶ "*Historia Scotorum*," lib. ix., p. 167.

²⁷ See "*Kalendar of Scottish Saints*," pp. 334, 335.

²⁸ At Aberdeen, p. 164.

²⁹ See an account of this parish, situated partly in Banffshire and partly in Aberdeenshire, in Fullarton's "*Imperial Gazetteer of Scotland*," vol. i., pp. 371, 372.

ARTICLE II.—¹ Edited by Drs. Todd and Reeves, pp. 26, 27.

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² It is in the barony of Clanawley and county of Fermanagh. See Dr. O'Donovan's "*Annals of the Four Masters*," vol. iii., n. (f), p. 543.

³ Edited by Rev. Dr. Kelly, p. xiii. In the Franciscan copy the entry we find, at this date, is *Sci Aedh epi*.

⁴ See Ward's "*Vita S. Rumoldi*," p. 158.

⁵ See "*Monasticon Hibernicum*," pp. 263 to 265.

⁶ See "*Proceedings of the Royal Irish Academy*," Irish MSS. Series, vol. i., part i., pp. 112, 113.

⁷ It is marked on the "*Ordnance Survey Townland Maps for the County of Fermanagh*," Sheets 22, 27. No traces of the ruins appear on these maps.

⁸ See her life, already given at the 1st day of January, chap. ii., pp. 3, 4.

has been even swept away, having been devoted to agricultural purposes.⁹ Yet the natural beauties of the scenery around cannot be obliterated by the agency of man.¹⁰ It is probable, that after the death of our saint, several centuries had elapsed before Maguire, the chief over this district, had founded



Site of Lisgoole Abbey, on Lough Erne.

a monastery for Canons Regular of St. Augustine, A.D. 1106.¹¹ There the princes of Fermanagh were interred, and while living they were great benefactors towards that religious community. About the middle of the sixteenth century, the Augustinians appear to have been replaced by the Franciscans,¹² whose premises had been seized by the crown, early in the reign of James I.¹³ So late as 1739, however, the Franciscans seem to have resided in the neighbourhood. On the now lonely site of Lisgoole, the dust of abbots, religious, warlike chiefs, noble ladies, and thousands of the humble laity, have made that spot loamy, but no tomb remains as a memorial.

ARTICLE III.—TRANSLATION OF THE RELICS OF ST. BRIGID, PATRONESS OF IRELAND, TO LISBON, PORTUGAL. It is a matter of great interest for us in Ireland to learn, that at this present time the distant land of Portugal preserves with great respect an important and a considerable relic of the

⁹ See William F. Wakeman's "Lough Erne, Enniskillen, Belleek, Ballyshannon and Bundoran," &c.

¹⁰ The accompanying illustration of the place has been drawn on the spot by William F. Wakeman, and engraved by William Oldham of Dublin.

¹¹ See Rev. C. P. Meehan's "Rise and Fall of the Irish Franciscan Monasteries," &c., appendix, pp. 288 to 294.

¹² In Dr. O'Donovan's "Annals of the Four Masters," there are notices of Lisgoole at A.D. 1329, 1345, 1348, 1360, 1373, 1380, 1390, 1419, 1430, 1431, 1434, 1443, 1445, 1446, 1447, 1450, 1465, 1466, 1477, 1515, 1522, 1527, 1602.

¹³ At the dissolution it was granted to Sir John Davis. See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 539.

holy patroness of our island, St. Brigid. In the village of Lumiar, about six miles from Lisbon, and in the parish church of St. John the Baptist, is a chapel, dedicated to the virgin protectress of Ireland. There may be seen a beautiful statue of St. Brigid; but what is still more remarkable is the fact of her head having been preserved in it, during many a past age. That relic is supposed to have been brought from Germany, and it is held in the greatest veneration by the Portuguese.¹ That head has been in Lumiar church since the thirteenth century, which is proved by an inscription on the outside of St. Brigid's chapel.² There are three marble slabs inserted in the wall, and about four feet from the ground. These slabs are numbered respectively, 1, 2, and 3. If an inscription had been formerly on either 1 or 2, it is now completely effaced; but on number 3, there is a carving in very old Portuguese.³ In his very short notice regarding St. Bridget's head, and which the Rev. Alban Butler⁴ seems to have taken from the Bollandists, we are informed by the Rev. Mr. Caffrey, he is quite wrong in stating that precious relic had been kept at the Jesuits' church in Lisbon. However this may be, we feel obliged to reproduce the Bollandists' own statement. We are told, that in the month of October, A.D. 1587, the head of St. Brigid, with the relics of many other celebrated saints, had been obtained with great zeal and exertion by John Borgia and by his pious consort, Frances of Arragon, from the Emperor Rudolph II.⁵ and his mother Maria. These he presented to the Church of St. Roch, belonging to the Jesuits at Lisbon. The approbation of the archbishop, Michael de Castro, was obtained, to have this commemoration held on the 25th of January, the following year. The Austrian Albert, who was then governor of Portugal for Philip II., ordained by decree a splendid and solemn celebration for those enshrined relics.⁶ These were borne in procession, with singular pomp and honour, in twelve distinct shrines or cases. On account of the heads of St. Brigid⁷ and of St. Gregory Thaumaturgus⁸ having been among them, Pope Sixtus V. granted a perpetual jubilee⁹ in that church.¹⁰ Some of those saints, venerated there, have festivals known and noted by the Bollandists; but the feasts of some, whose relics were religiously preserved, seem to have escaped their researches.¹¹ At Lumiar there is a grand ceremony on St. Brigid's

ARTICLE III.—¹ For information contained in the text, the writer has to express his obligations to the Rev. Edward Caffrey, pastor of Widnes, England, in a letter dated No. 154 Mount Pleasant, Liverpool, July 15th, 1874. The Rev. Mr. Caffrey, whose impaired health obliged him to spend nine months in Portugal, often had the happiness of saying Mass on St. Brigid's altar.

² Called *Sante Brigida*.

³ It runs as follows:—
3º.

"Aqui nestas tres sepulturas jaz enterados os tres Cavaleiros Ibernios q. trouxera aca-beça Da Beanaventurada S. Brigida Virge natural D. Ibernia, cuja reliquia esta nesta Capella, para memoria Do qual hos officas Da Mesa Da Beanaventurada da S. mão Darão fazer este EIN RO D 1283."

The English translation is thus supplied by the Rev. Mr. Caffrey:—

"Here in these three tombs lie interred the three Irish Knights (or gentlemen) who brought the head of the Blessed Saint Bridget, virgin, a native of Ireland, whose relic

is in this chapel, for remembrance of which the officials of the board (or confraternity) of the saint, out of their own funds, caused this to be made A.D. 1283."

⁴ See "Lives of the Fathers, Martyrs, and other Principal Saints," vol. ii., February i.

⁵ His reign began in 1576, and it continued to 1612. See Sir Harris Nicolas' "Chronology of History," p. 396.

⁶ An account of this ceremony is contained in a book, written by Manuel de Campos, which Alvarus de Vancov translated from the Portuguese into the Spanish language.

⁷ See her Life at the 1st day of February.

⁸ His feast occurs at the 17th of November. At this date, or on the feast of St. Brigid, at the 1st of February, the Bollandists state it was possible more should be found regarding these events.

⁹ The Bollandists express it "jubileum perpetuum in ea aule concessit."

¹⁰ See the Bollandists' "Acta Sanctorum Januarii," tomus ii., xxv. Januarii. Prætermissi et in alios dies rejecti, pp. 611, 612.

¹¹ See *ibid.*, pp. 612, 613.

feast day, when the relic is exposed, as also during the octave. On St. John's day, it is likewise exposed. A fair is held on each occasion, which lasts the whole week. For miles around, peasants bring their cattle,¹² and drive them three times around the church,¹³ according to an old custom. This probably originated from a knowledge that St. Brigid in early life had been engaged at pastoral occupations.

ARTICLE IV.—ST. GUAIRE, BISHOP IN GORHAIL. We find it difficult to determine anything relating to the personal history of this holy prelate. It is possible, says Colgan, a St. Genereus, Guereus, or Guerenus, of Saxon or Anglo-Saxon race, and a monk at Iona, was identical with the saint, venerated on this day. He admits, however, that such identity may be with one similarly named and venerated on the 27th of July.¹ This holy man is classed among the disciples of St. Columkille, and he is regarded as one of those distinguished at Iona.² Both the published³ work and the unpublished⁴ Franciscan copy of the Martyrology of Tallagh register a festival, to the honour of Bishop Guaire, in Gobhail, at the 25th day of January. More than this does not seem to be left on record.

ARTICLE V.—ST. MOCHONNA OF EARNAIDHE, PROBABLY THE PARISH OF URNEY, COUNTY OF CAVAN. The Lord teaches us both by words and works, says St. Hilary,¹ while His discourse and His action equally serve to direct the faith of our hopes. According to the Martyrology of Donegal,² Mochonna, of Earnaidhe-Mochua, was venerated on this day. In the table she is called virgin, and seems to be identified with Keyna.³ We find an entry in the Martyrology of Tallagh,⁴ on the 25th of January, Mochonna Earnaidhe. The latter place is said to have been the city of a St. Findsech, a virgin, whose feast occurs at the 13th of October.⁵ It was situated in Sliabh Guaire or Gory, a mountainous district forming part of Clankee barony, in the county of Cavan.⁶ According to our opinion, however, Earnaidhe would seem more probably resolvable into Urney, the modern name of a parish, partly in the barony of Upper, but chiefly in that of Lower Loughtee,⁷ in the same county.

ARTICLE VI.—ST. MOCHUA. In the Martyrologies of Tallagh¹ and of

¹² The people believe that after such process their cattle will have no sickness or hurt during the year to come.

¹³ In St. Brigid's chapel, there are literally thousands of votive offerings in wax. These are principally figures of sheep, cows, etc. These animals she greatly protects.

ARTICLE IV.—¹ See "Trias Thaumaturga," Quarta Appendix ad Acta S. Columbæ, cap. x., p. 490.

² See *ibid.* Quinta Appendix ad Acta S. Columbæ, cap. iii., sec. v., p. 502.

³ Edited by Rev. Dr. Kelly, p. xiii.

⁴ Here the entry reads: *Ep̃i Guaire in Sobuil.*

ARTICLE V.—¹ Divi Hilarii Pictavorum Episcopi, in Evangelium Matthæi Canones seu Commentarius, Canon xvii., p. 547.

² Edited by Drs. Todd and Reeves, pp. 26, 27. We suspect here an error of con-

nexion between Earnaidhe and Mochua.

³ Mentioned by Capgrave. See *ibid.*, pp. 448, 449. Regarding her the reader is referred to the 8th of October, her chief feast-day.

⁴ Edited by the Rev. Dr. Kelly, p. xiii. Nineteen foreign saints are entered in the Franciscan copy of the Tallagh Martyrology, and then occurs this first insertion of two distinct saints, belonging to Ireland: *mochonnae ep̃m̃rohe ocup mochuae.*

⁵ See notices of St. Findsech, virgin, at that day.

⁶ See Dr. O'Donovan's "Leabhar na g-Ceart, or, Book of Rights," n. (v), p. 188.

⁷ See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 671.

ARTICLE VI.—¹ Edited by Rev. Dr. Kelly, p. xiii.

Donegal,² we read of Mochua, as having had a festival on this day. We are left in doubt regarding his locality. In the Martyrology of Tallagh, the simple name of Mochua is united with Mochonna Ernaidhe. It has been conjectured,³ that the present saint may have been the Mochua alluded to in the acts of St. Feichin, Abbot of Fore,⁴ and to whom he was united in bonds of the closest friendship.⁵ If so, this saint was Abbot of Ard-Slaine.

ARTICLE VII.—ST. FINCHEALL OF SLIABH-GUAIRE, NOW SLIEVE-GORY, COUNTY OF CAVAN. The prayer, breathed by St. Patrick for the perseverance in Ireland in the Faith he then preached, was answered by an echo from hill and dale, from camp and cottage, from plebeian and noble.¹ Finche, of Sleibh Guaire, occurs in the Martyrology of Tallagh,² at the 25th of January. Whether this name Finche is intended to correspond with Fincheall, or with the virgin, Finche, whose feast is this day commemorated, must remain undetermined. In the Martyrology of Donegal,³ we find entered, as having a festival at this date, Fincheall, of Sliabh Guaire. This is still the name of a mountainous district in the barony of Clankee, and county of Cavan.⁴ We cannot discover the place of this saint more particularly marked. To our mind, there is considerable confusion in the entries of more than one saint's name, in the Irish calendars, at this day.

ARTICLE VIII.—ST. FINCHE, VIRGIN. Without any other designation, this entry, Finche, virgin, is set down in the Martyrology of Donegal,¹ for this day. We desire the reader's attention to preceding remarks.

ARTICLE IX.—MAC H GRECCA, OF FINCHILL, OR FINDCHILL. We are at a loss to find more precise information regarding the present saint and his place, than what occurs in our most ancient calendar. Mac h Grecca I. finchill is mentioned in the published Martyrology of Tallagh,¹ as one venerated on the 25th of January. In the unpublished, and more correct Franciscan version, slight literal variations² only occur.

ARTICLE X.—REPUTED FESTIVAL OF ST. FALBEUS, ABBOT. Among the saints who have been passed over by the Bollandists at this day, is the Abbot Falbeus.¹ He was a Scot, and most probably an Irishman. We are told by Dempster² that he belonged to Argyle, that he was a friend of St.

² Edited by Drs. Todd and Reeves, pp. 26, 27.

¹ By Colgan. See "*Acta Sanctorum Hiberniæ*," xx. Januarii. *Secunda Vita S. Feichini*, n. 37, p. 142.

⁴ See his Life at the 20th of January.

⁵ See the Second Life of St. Feichin, chap. xlv., pp. 138, 139.

ARTICLE VII.—¹ See Miss Cusack's (Sister Mary Francis Clare's) "*Illustrated History of Ireland*," chap. ix., p. 135.

² Edited by Rev. Dr. Kelly, p. xiii. In the Franciscan copy we read the following insertion, *Finche u plebi Guaire*.

³ Edited by Drs. Todd and Reeves, pp. 26, 27.

⁴ See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., n. (z), p. 11, and vol. ii., n. (z), pp. 866, 867, and n. (k), p. 1036, *ibid*.

ARTICLE VIII.—¹ Edited by Drs. Todd and Reeves, pp. 26, 27.

ARTICLE IX.—¹ Edited by Rev. Dr. Kelly, p. xiii.

² It reads:—*Mac h. greccae in findchill*.

ARTICLE X.—¹ See "*Acta Sanctorum Januarii*," tomus ii., xv. Januarii. *Prætermissi et in alios dies reiecti*, p. 610.

² See his "*Menologium Scotticum*." Also Bishop Forbes' "*Kalendar of Scottish Saints*," p. 191.

Columba, and that he had been distinguished for his piety. But David Camerarius appears to have known nothing regarding this Scottish abbot. Ferrarius alludes to his festival as having been at this date, citing as authorities the English and Scottish Martyrologies. Besides St. Failbe II., venerated at the 10th of March,³ and St. Failbe I., at the 22nd,⁴ there were four other distinguished ecclesiastics bearing this name.⁵ More shall be said regarding these, in subsequent pages of this work.

ARTICLE XI.—FEAST OF ST. PAUL'S CONVERSION. This great Apostle of the Gentiles was specially a vessel of election, and in all Christian countries, from a very early period, his conversion has been commemorated. The Feliere of St. Angus contains no festival for an Irish saint at the 25th of January, as may be seen in the following Irish extract,¹ and its English translation, furnished by Professor O'Looney; but, instead, it thus alludes to the conversion of St. Paul the Apostle:—

D.iiii.kl.—ní ceobal alairh
lích fíur cunthep gnetha
Co Críste cechaing fíthe
pól a m-bairthep bñetha.

D.iiii.kl.—Not insignificant the festival,
A festival on which solemnity is made
To Christ multitudes repaired
Paul in the judgment of baptism.

ARTICLE XII.—REPUTED FESTIVAL OF BLESSED PAUL, HERMIT, AND A DISCIPLE OF ST. PATRICK. [*Fifth Century.*] Without any better warrant than the fact of St. Paul's conversion having been kept as a festival on this day, Colgan has introduced the acts of an Irish St. Paul,¹ whose period is said to lie in the fifth and sixth centuries.² This holy man is thought to have lived during the first age of Christianity in our island, and to have been a disciple of the great apostle, St. Patrick. Whether Paul accompanied this illustrious missionary to Ireland, or whether he was a native of our country, does not appear. The accounts regarding him are evidently too much confused, and too considerably intermingled with fables, to allow any very clear deductions for the composition of a correct biography. About the year 442,³ Colgan thinks he was instructed in piety and literature by St. Patrick. Whether before or after this time, the blessed Paul lived as a hermit, seems unknown. He is represented as having been among the earliest of St. Patrick's converts. But the great apostle, being obliged frequently to travel about, and finding

³ See Colgan's "Acta Sanctorum Hiberniæ," x. Martii. Vita S. Failbei sive Falvei, p. 576.

⁴ See *ibid.*, xxii. Martii. Vita S. Failbei Senioris, pp. 719, 720.

⁵ These are thus enumerated by Bishop Forbes: 1. Failbe the Little, Abbot of Clonmacnoise, who died in 711. 2. The son of Guari, successor of St. Maclrubba at Apurcrossan, who perished by shipwreck, with twenty-two companions, in 732. 3. The Abbot of Erdain, who died in 766. 4. Failbe, called the Little, who was Abbot of Hy from 747 to 754. See "Kalendars of the Scottish Saints," pp. 335, 336.

ARTICLE XI.—¹ Taken from the Leabhar Breac, R.I.A.

ARTICLE XII.—¹ So is he called in "Codex Insulensis," by John Capgrave, and by others who have written the acts of St. Brendan, the Voyager.

² See "Acta Sanctorum Hiberniæ," xxv. Januarii. De B. Paulo, Eremita, pp. 166 to 168, and n. 1.

³ This, however, is only an inference of Colgan, who places the death of St. Patrick at A.D. 592. Then, it being supposed Paul lived under him for fifty years, the present date is assumed to be correct. See *ibid.*, n. 2, p. 167.

that Paul, with some of his fellow-disciples,⁴ evinced a pious disposition, he was committed to the charge of St. Fiac,⁵ of Domnach-Fiec, still better known as Abbot and Bishop of Sletty,⁶ on the banks of the River Barrow,⁷ near Carlow, but in the Queen's County, and province of Leinster. Here, no doubt, the humble disciple became a proficient in monastic obedience and sacred learning; however, he did not long remain⁸ under the care of Fiac, having entertained a fixed resolve to join his great master, St. Patrick. With him, according to a very doubtful story, Paul afterwards lived several years in the monastery of Downpatrick.⁹ There he had charge of the cemetery, and he interred the departed faithful. His course of life was spent in great humility and piety. It is said, that Paul spent altogether fifty years under the guardianship of St. Patrick, whom he survived. The illustrious apostle of Ireland appeared on the second day after his death to this humble disciple, and admonished him to seek a desert island far out in the ocean, and apart from all human intercourse. There, it is stated, he spent thirty additional years of his life, miraculously supported, yet living in the most austere manner.¹⁰ According to some accounts, he was found in that remote haunt by St. Brendan,¹¹ while engaged on his memorable and miraculous voyage of adventure, when he passed seven years on the Atlantic ocean.¹² Besides the legendary cast of this narrative, and a want of apparent connection between the Paul there named with the holy hermit who lived so long as a companion of St. Patrick; the period for extension of his life must preclude all reasonable probability, that the great apostle's disciple could have survived and have borne the rigours of his isolated position until the time of St. Brendan's supposed visit to him.¹³ Most likely, however, if Paul survived his great master, St. Patrick, and lived a hermit in some island off the shore, only a few years elapsed until he was called away to join him in bliss, as a reward for his exemplary fidelity and piety during life.

ARTICLE XIII.—ST. POPPO, ST. PAPPAN, OR POPPON, ABBOT OF

⁴ Among these are noted, with him, the following six:—Mo-chatoc of Inis-Fail, Augustin of Inis-beg, Tegan, Diernit, Nennid, and Fedhelim. See Colgan's "*Trias Thaumaturga*," *Septima Vita S. Patricii*, lib. iii., cap. xxii., p. 155.

⁵ See his life, at the 12th of October.

⁶ Originally written Sliebhte or Sliebtach, "the house near the mountains," i.e., of Slieve Margy. See Dr. P. W. Joyce's "*Origin and History of Irish Names of Places*," part iv., chap. i., p. 367.

⁷ An ancient tumulus, containing cinery urns, was opened here several years ago. In the year 1834 two stone crosses were in this churchyard, and apparently erected in the ninth century. See an article and an engraving—the subject being "*Ruins of Sletty Church, Queen's County*"—in the "*Dublin Penny Journal*," vol. iii., No. 118, p. 112, Oct. 4th, 1834. At present only one of those stone crosses is to be found.

⁸ So Colgan assumes, as otherwise it must prove difficult to account for his spending fifty years under the guidance of St. Patrick.

⁹ Such is the account Paul himself is represented as giving, when, after the lapse of

a great cycle of years, St. Brendan is stated to have found him in a distant island of the ocean.

¹⁰ There is a St. Polan—also called St. Paul—of Cill-mona, and whose feast occurs at the 21st of May. Although Colgan does not consider, from the name of his place, he could have been identical with the St. Paul visited on the remote island by St. Brendan the Navigator, yet there are apparently still fewer incidents to be reconciled in this latter case than in the accounts left us regarding the present St. Paul.

¹¹ See his life, at the 10th of May.

¹² Dr. Lanigan very curtly dismisses this story as being "a corrupt and ridiculous imitation of the history of St. Paul of Egypt, the first hermit; with this difference, that instead of a continental desert, the Irish Paul is made to pass his lonely days in a desert island." See "*Ecclesiastical History of Ireland*," vol. i., chap. ix., § xiii., n. 186, p. 495.

¹³ Colgan's *Chronological Index* to the "*Acta Sanctorum Hiberniæ*," assigns the death of St. Paul to A.D. 522.

STABULETUM. [*Eleventh Century.*] This holy man, who is held by some to have been a native of our island, was in great repute for sanctity. His acts have been collected and repeatedly published. Thus one of the earliest printed accounts of the saints—that work by Lippeloo¹—has biographical notices concerning him. The acts of this saint, in thirty paragraphs, have been inserted by Serius in his collection, at this date.² Miræus³ and Martene⁴ have also notices of him for the 25th of January. Molanus, in like manner, has not failed to include St. Poppo in his catalogue.⁵ Again, the acts of St. Poppan, Abbot of Stabuletum, and of his mother, St. Adelwiva, are to be found in the Bollandist collection.⁶ Baillet⁷ and Butler⁸ both include him. The Rev. S. Baring-Gould has stated, that this saint's name is not to be found in the old Martyrologies,⁹ and that to Baronius is owing his insertion in the Roman Martyrology. There can be no doubt, that great confusion has arisen regarding the Irish relationship of this celebrated abbot; for while some writers ascribe his birth to our island, others again more correctly assign the nativity of Poppan, Abbot of Stabuletum, to Flanders. According to Dr. Meredith Hanmer, St. Pappan was a native of Santry,¹⁰ a small village in the neighbourhood of our Irish metropolis. This statement, likewise, appears to rest on mediæval tradition. To our concluding remarks, we request the reader's attention. The chief ancient biographers of Poppan, and of his blessed mother, Adelwiva,¹¹ were Everhelmus, Abbot of Altmont, in Hannonia, and Onulphus, a monk, who contributed a preface. But indeed it seems rather difficult to assign his exact share of the composition to each writer of this very interesting and authentic memoir. According to it, the father of our saint was Tizekinus, and his mother was Adelwiif. The saint himself was a seven months' child. He was born A.D. 978,¹² in the district of Listrogaugirem, in Flanders, through which the River Lisa flows, until it joins the Schelt at Gand.¹³ He was nurtured with great care, while an infant, his constitution being weak. During youth he served in the army; yet loving spiritual exercises, he soon renounced the world, to embrace a religious life.¹⁴ This was owing to a special intervention of Providence, for he had been engaged to marry the daughter of his friend Frumhold. But as the time appointed drew nigh, Poppo mounted his horse and proceeded with some retainers to fetch home his intended bride. He had not gone far

ARTICLE XIII.—¹ See "*Vitæ Sanctorum*," tomos i., xxv. Januarii, at pp. 454 to 463.

² See "*De Probatis Sanctorum Vitis*," vol. i., xxv. Januarii, pp. 420 to 431.

³ See "*Fasti Belgici et Burganici*," xxv. Januarii.

⁴ See "*Amplissima Collectio*," tomos ii. Præfatio, p. 17.

⁵ In the "*Natales Sanctorum Belgii*," at the 25th of January, St. Poppo is recorded in a single paragraph, at p. 15.

⁶ These are contained in sixteen chapters, and seventy paragraphs. See "*Acta Sanctorum*," tomos ii., xxv. Januarii, pp. 637 to 652, according to the old edition. Tomus iii., pp. 251 to 266 in the new edition.

⁷ See "*Les Vies des Saints*." At the 25th of January, there are notices of St. Poppon, Abbot of Stavelo or Stabelo.

⁸ See "*Lives of the Fathers, Martyrs and other Principal Saints*," vol. i., xxv. January. Again Butler's Abbreviator, the Irish Cistercian Monk, at p. 111, has a notice of St.

Poppo, Abbot of Stavelo, as an Irish saint.

⁹ See "*Lives of the Saints*," vol. i., p. 375.

¹⁰ See his "*Chronicle of Ireland*," p. 185.

¹¹ She is variously named Adalunif, Adunaluva, Adunaliva, Adelwis, Adalwyf by Surius, Saussay, Menard and in certain Codices. In the Flemish, or Teutonic dialects, her name is variously interpreted as compounded with nobility, in character and degree.

¹² Rev. S. Baring-Gould's "*Lives of the Saints*," vol. i., xxv. January, p. 375.

¹³ The Bollandists note "*Agrum illum Liscæ vicinum Buzelinus noster lib. i. Galloflandriæ, Legiensem, Lætigum, Lætientensem pagum, ant regionem, vocari in veteribus monumentis testatur*." Note (a) to cap. i., p. 253.

¹⁴ See Rev. Alban Butler's "*Lives of the Fathers, Martyrs and other Principal Saints*," vol. i., xxv. January.

before a dazzling flash of light illuminated his soul, while his body was environed with a blaze of glory. As this faded away, he spurred on his horse, and then he noticed that a flame burnt on the point of his spear. He thought a tall church taper was in his hand. Afterwards, turning to his companions, he cried out, "God calls me to another life."¹⁵

St. Poppo made pilgrimages to Jerusalem and to Rome. Afterwards he assumed the monastic habit at St. Thierry's, near Rheims. He was successively made prior over St. Vedast's, provost of Vennes, and abbot of Beaulieu. This latter house he rebuilt. Subsequently he was chosen abbot over St. Vedast. He is said to have travelled into France, where he founded or governed many religious houses, over which he placed superiors, who were distinguished for zeal and piety. St. Poppo arrived there, it has been reported, during the reign of Henry the Emperor, to whom he had an introduction, and by whom he was most courteously and magnificently entertained. The emperor conceived a great veneration and esteem for him; while, on account of his many shining virtues and sterling qualities, this saint obtained a high place in his favour and confidence. On a certain occasion, at court, the monarch, wishing to entertain himself and his nobles by an unworthy action, and one unbecoming the dignity and character of a monarch, was severely reproved by this saint. According to the practices of low buffoonery, then common at courts, the emperor had a certain person smeared over with honey. In this condition he was exposed to some domesticated bears. These at once set upon the man, and after feasting upon the honey that covered all parts of his body, the unfortunate wretch was with difficulty rescued from their rough embraces, and he had a narrow escape from a miserable death. The emperor was so diverted with such a degrading spectacle, that he did not at first advert to the man's danger. But the reproof of Pappan was justly severe and effective; it was especially high-minded and courageous, when directed against an arbitrary exercise of power. These ignoble and dangerous sports were abandoned by the emperor and his courtiers.¹⁶ Henry, moreover, so much admired the Christian feeling and candour of Pappan, that he was rewarded with the abbacy of Stabuletum,¹⁷ much against his own expectation, and without his wishes being consulted. His elevation to this dignity took place, it is supposed, about the year 1014.¹⁸ He was also abbot over Malmedy, about one league apart. Both houses were in the diocese of Liege. After the election of Conrad as Emperor of Germany, in 1024, Pappan was the mediator of peace between himself and the French king. He also effected union between the emperor and the other German princes.¹⁹ The holy abbot was called upon to govern the abbey of St. Maximin at Triers, and again the houses of Arras and Marchiennes were committed to his charge. In all, he established a most exact and beneficial religious discipline.

In the year 1048,²⁰ St. Pappan is said to have departed this life, in his

¹⁵ See Rev. S. Baring-Gould's "Lives of the Saints," vol. i., xxv. January, p. 376.

¹⁶ See Everhelmus, "Vita S. Popponis Abbatis," cap. vi.—"Acta Sanctorum," tomus iii. xxv. Januarii, § 23, p. 257.

¹⁷ Also called Stabulaus, or Stavelo. It was situated in the Ardennes. The monastery there was founded by St. Remacle, Bishop of Maestricht, under the auspices of St. Sigebert, King of Austrasia. St. Remacle's feast falls on the 3rd of September. See

"Acta Sanctorum," tomus iii., xxv. Januarii. Previous observations to the acts of St. Poppon, § i., p. 251. New edition.

¹⁸ See Surius' "De Probatis Sanctorum Vitis," tom. i., xxv. Januarii.

¹⁹ Baronius, "Annales Ecclesiastici," ad Ann. 1024, § xiv.

²⁰ This appears to be the date given for his death by Constantius Felicitus and Sigebert of Gemblour. See "Acta Sanctorum," tomus iii., xxv. Januarii. De S. Poppone,

seventieth year, and to have been interred at Stabuletum.²¹ Although revered as a saint, he was never canonized, "mine author noteth," is the remark of Dr. Hammer.²² A yearly commemoration of the saint took place in his native village, up to the time when Hammer wrote his Chronicle of Ireland, about the year 1600.²³ The present holy man is named Poppan, by Molanus. Until of late years, "the Poppan tree" stood in the village of Santry, and its site is still pointed out by the older inhabitants. Under it the villagers were accustomed to meet, on the festival day, and on other joyous occasions.²⁴ In the twelfth century, one of Hugh De Lacy's barons had a grant of some lands in Meath, with Santry,²⁵ near Dublin.²⁶ Now it might have happened, that this Baron Adam de Felpo, or one of his successors, introduced the veneration of the Gallo-Belgic Saint Pappan into Santry; yet, to the writer, it would seem, that the Papan there commemorated was quite a different saint, and that he lived at a much earlier period, than the holy Abbot of Stavelot. The concordance of name probably caused two distinct persons to be confounded in traditional and documentary accounts. Besides, in the Martyrology of Tallagh, there is a festival set down at the 31st of July, which appears to have been a day dedicated to the memory of St. Papan, at Santry.²⁷ Hammer neglects telling us the day, when the holy man's festival had been there celebrated,²⁸ nor has local tradition preserved a recollection to our times. Unless the entry of Saint Papan's name, in Dr. Kelly's published copy of the Martyrology of Tallagh, be the addition of some comparatively modern hand, it will be found a difficult matter to identify him with the saint, whose acts are connected with those foregoing public events. Such transactions occurred during the eleventh century; whereas, our best Irish critics pronounce, that no native saint, who lived after the ninth century, has place in that Martyrology, composed by St. Melruan and by St. Aengus the Culdee.

ARTICLE XIV.—ST. HIA. HYA, IIA OR IIES, VIRGIN, AT ST. IIES, IN CORNWALL, ENGLAND. [*Fifth Century.*] On a different soil, the blood of many noble martyrs from Ireland flowed, and during the very first age of our country's conversion. The present holy virgin was the companion of martyrs, but it does not seem clear that she suffered with them. At the 25th of

Abbate, et B. Adelwiva ejus matre in Gallia Belgica. Prænotationes, §§ i., 6, p. 251. New edition.

²¹ A monastery at Stabuletum was reduced to ashes by the Northmen, in the year 882, according to Baronius. "Annales Ecclesiastici," ad annum, sec. xvi.

²² See "Chronicle of Ireland," p. 186.

²³ See *ibid.*, p. 185.

²⁴ When in happy rustic innocence,

"all the village train, from labour free,
Led up their sports beneath the spreading tree.

While many a pastime circled in the shade,

The young contending as the old survey'd."

—Goldsmith's "Deserted Village."

²⁵ See "Registrum Prioratus Omnium Sanctorum juxta Dublin," edited by the Rev. Richard Butler, M.R.I.A. for the Irish Archaeological Society in 1845. LIII.,

p. 53, and Notes, p. 129.

²⁶ See *ibid.*, for further particulars regarding the early lords of Santry; as also for the curious account of Simon de Montfort's birth, taken from the "Miracula Simonis de Montfort," p. 73—printed by the Camden Society.

²⁷ "Papan i Sentreibh, ocus Follomon meic Nathfriach. See Dr. Kelly's "Calendar of Irish Saints," p. xxx. In the Franciscan copy, this entry, with the whole of July, is wanting. Perhaps this missing leaf in "the Book of Leinster" may be among the Burgundian Manuscripts, in Bruxelles.

²⁸ It is remarkable, that neither the names of Poppan, or of his blessed mother, Adelwiva, can be found in Anthony Sander's Hagiology of Flanders. See the Bollandists' "Acta Sanctorum," tomus iii., xxv. Januarii. Prænotationes, sec. p. 252. New edition.

January, Colgan has inserted the acts of St. Hia or Iia.¹ By some writers, this holy woman is called St. Ita, while the Bollandists² seem to have thought she was identical with the holy virgin St. Ita or Mida, Abbess of Killeedy.³ This, however, is quite a mistake. By Fitzsimon, she is called St. Iia, virgin, and he adds that after her, St. Ivesbay in Cornwall has been named.⁴ According to an universally-received tradition, this holy maiden flourished in Ireland, when the illustrious St. Patrick reaped an abundant harvest there, and gathered numberless souls into the true fold.⁵ St. Hia was among the earliest of his converts.⁶ No sooner had she been regenerated by the waters of baptism, than she prepared to devote herself wholly to become the spouse of Christ. For the sake of greater perfection, it is stated, she resolved to leave her friends and native country, together with St. Fingar, or Guigner, and his numerous band⁷ of companions and martyrs.⁸ But she found that these had already embarked, and then filled with sorrow because of her disappointment, she fell on her knees. Raising her eyes towards heaven, says St. Anselm, she poured forth most fervent prayers. Suddenly a small leaf, floating on the waves, having been touched by a wand she carried, began to grow, until it had attained an immense size. With the faith of St. Peter on the sea,⁹ and of Elias passing the waters of Jordan,¹⁰ the holy virgin Hya placed her feet upon it, and then wafted miraculously over the Irish Sea, she arrived at the port of Heul, in Cornwall, before the other voyagers had reached it in their vessel.¹¹ Here St. Hya lived a retired life and wrought many miracles. When this holy virgin arrived in Cornubia or Cornwall,¹² she resided at a place called Pendinas,¹³ situated on the northern part of the Belerian promontory,¹⁴ and near a bay, into which the little river of Haile flows. Large banks of sand obstruct the entrance to this little town, and it is known as Iie's Bay by mariners.¹⁵ The soul of St. Hya, called St. Itha, by Wilson,¹⁶ departed happily to our Lord, on the 25th day

ARTICLE XIV.—¹ See "Acta Sanctorum Hiberniæ," xxv. Januarii. De S. Hia, Virgine, pp. 164 to 166.

² See "Acta Sanctorum," tomus ii., xxv. Januarii. Prætermissi et in alios dies re-
jecti, p. 610. There they cite "Martyro-
logium Anglicanum novum," as an authority.

³ Her life has been already written at the
15th of January.

⁴ See "Catalogus aliquorum Sanctorum
Ibèrniæ," in O'Sullivan's "Historiæ Ca-
tholicæ Ibèrniæ Compendium," tomus i.,
lib. iv., cap. xii., p. 55.

⁵ This is intimated in the account left us
by St. Anselm, Archbishop of Canterbury.

⁶ In the "Trias Thaumaturga," Quinta
Appendix ad Acta S. Patricii, cap. xxiii.,
p. 270, Colgan seems to confound St. Hia
with St. Phiala, the sister of St. Fingar,
and who is said to have received the veil
from St. Patrick. The feast of St. Phiala
he places incorrectly at the 25th of January,
rather than at the 23rd of February.

⁷ In all, it is stated, they numbered 777
men, together with St. Phiala. It does not
seem certain, that St. Hia shared in their
martyrdom.

⁸ See the Acts of these holy martyrs at
the 23rd of February. Including the pre-
sent St. Hya, St. Anselm, Archbishop of

Canterbury, has elegantly composed a Latin
panegyric on them.

⁹ See Matt. xiv., 29.

¹⁰ See iv. Kings, ii., 8.

¹¹ Dr. Lanigan is of opinion, that this story
of the exile and the subsequent martyrdom
of St. Fingar or Guigner, may have had its
origin in the raid of Coroticus on the coast
of Ireland. See "Ecclesiastical History of
Ireland," vol. i., chap. vi., sec. v., p. 297,
and nn. 107, 108, 109, pp. 301, 302.

¹² An interesting account of this the ex-
treme south-western part of England, will
be found in Borlase's "Natural History of
Cornwall, with the Constitution of the Stan-
neries, the Inhabitants, their Manners,
Customs, Plays or Interludes, Exercises,
and Festivals, the Cornish Language,
Tenures," etc., with a map and numerous
plates. Folio, A.D. 1758.

¹³ See William Camden in his "Britan-
nia." Article Danmonia and Cornwall, p.
140. Ed. Londini, fol. A.D. 1607.

¹⁴ Its situation is marked on the map ac-
companying this article, p. 133.

¹⁵ See Moll's large folio Map of Cornwall.
Also Warner's "Tour in Cornwall," 8vo,
A.D. 1809.

¹⁶ In "Martyrologium Anglicanum," xxv.
Januarii.

of January.¹⁷ Many centuries afterwards, several churches and other sacred memorials throughout Cornwall remained to mark that honour, in which she had formerly been held.

Twenty-sixth Day of January.

ARTICLE I.—ST. NOTBURGA, WIDOW, AND HER EIGHT BEATIFIED CHILDREN, IN GERMANY.

[ABOUT THE NINTH AND TENTH CENTURIES.]

A HOLY mother greatly contributes to effect the salvation of her children, as we find shown in the history of that high-souled Jewish matron, who exhorted her seven martyr sons to live and die for God, and who last of all joyfully welcomed death, even in its most cruel shape,¹ for she desired not to be separated from their companionship and their crown. The Bollandists give us some particulars regarding the pious widow Notburga and her offspring.² These are acknowledged, as having been received from one of the Jesuit fathers, named Daniel Felder.³ They were furnished by the parish clergy of Kleggovia, who were pious and erudite men. From them it would appear, that Saint Notburga flourished about the ninth or tenth century; and that she was a native of Scotia—most probably Scotia Major or Ireland—although such supposition is not satisfactorily established.⁴ She was of royal descent. Being of age, she contracted marriage with a man of her own country, and who died, shortly subsequent to its celebration. After her husband's death, she suffered persecution, at the instance of some wicked

¹⁷ In allusion to the companions, who left Ireland, St. Anselm informs us, they were all martyred on one day, "sacræ mortis compendio, perennis vitæ bravium perceperunt." Yet in no other account does it seem to be intimated St. Hilda was a martyr, for she is invariably styled a virgin in the Calendars. Besides, her feast is assigned to this day, while that of St. Fingar, of St. Phiala, and of their other 777 companions, was kept on the 23rd of February.

ARTICLE I.—¹ See ii. Machabees, vii.

² These acts of St. Notburga, widow, of St. Hilda, virgin, and of seven other children of St. Notburga are inserted in the "Acta Sanctorum," tomus ii., xxvi. Januarii. De S. Notburga Vidua, S. Hilda Virgine, et aliis vii. ejus liberis Novem-Geminis, in Diocesi Constantiensi, pp. 750, 751.

³ Colgan has republished these acts, at the 26th of January—the day on which they are given by the Bollandists. But, he says, as he found nothing regarding St. Notburga and her children, from other sources, that he did not think it necessary to illustrate

these acts at any length. See "Acta Sanctorum Hiberniæ," xxvi. Januarii, n. 1, p. 169.

⁴ Colgan confesses, that he could not discover the Scotia of which St. Notburga was a native, viz., whether Ireland or Albania. But, at the period of time in which she is said to have flourished—that is to say, about eight hundred years before her acts were published by Bollandus—our annals relate, that many Scots from Ireland, who were distinguished for piety and learning, flourished both in Gaul and Germany. Amongst these are found Saints Fintan and Eusebius, anchorets, Ioannes Erigena, Dungal, Helias, Marcus, Marcellus, and many others. Eric of Auxerre, a grave author of the period, in his preface to the Life of St. Germanus, addressed to Charles the Bald, indicates what has been advanced in the following terms: "Quid Hiberniam memorem, contempta pelagi discrimine pæne totam cum grege Philosophorum ad littora nostra migrantem." See *ibid.*, n. 2, p. 169.

persons. In consequence of this, she was obliged to relinquish her native country. She undertook a long and painful journey, and that too, while in a state of pregnancy. She travelled through Germany, to the village of Buel, near the right bank of the Rhine.⁵ Here, she is said to have given birth, at the same time,⁶ to the extraordinary number of nine children.⁷ One of her offspring did not live to receive baptism; but the remaining eight were said to have been baptized at a fountain which issued from a certain rock.⁸ This water was miraculously produced by St. Notburga, who ordered her attendant maid to strike the spot with a walking staff, used by her mistress during her journey. Her children were brought up in the practice of every Christian virtue, by their devout mother; and they obtained a reputation of being considered patron saints, in various places throughout Kleggovia. Many chapels were afterwards erected in their honour. These were destroyed during the religious troubles of the sixteenth century. We are informed, regarding those children, that some were sons and others were daughters; but of the latter, St. Hixta or Yxta, virgin, is best known. Her memory has been revered, in the village of Iestellen, where she is said to have been buried, and under the altar of a chapel, specially dedicated to her honour. Before the Reformation, in the sixteenth century, many devout persons were accustomed to visit this tomb and chapel of St. Hixta; and through her intercession, those clients were relieved from disease and various adversities.⁹

The pious Notburga was devoted to prayer, and in all adversities her firm trust was placed in God. She consecrated her numerous children to His service; and she had the great happiness of seeing them all increase those virtues she had planted in their infant minds. After a life piously spent, she was removed from this world, to receive in the next rewards for her virtue. St. Notburga's body was buried near that place, where she had procured the fountain of water for her children's baptism. After some time,

⁵ The acts of our saint state, moreover, that it was in Shleggonia, "Landgraviatu, ut appellant, Sulzentium comitum situs."

⁶ The compiler of her acts contends for the credibility of this narrative against objectors, in these words: "Atque ut illa omittamus nimium portentosa, comitissam Hollandiæ, 365, peperisse, Henenbergicam quamdam etiam plures (quæ non sine insolito Dei numine evenere) novem, duodecim, triginta sex genitos, gravium Scriptorum fide constat. S. Quiteriam aliasque novem ejus sanctas sorores uno partu natas, suo loco daturi sumus. Ipsi ex Leonardo Paludano V. Cl. dicimus, duas nunc in honorario servitio Ducissæ Bulloniensis versari puellas, quarum parens unus fuisse fertur e 33, quos mater triplici partu edidit, his undenos, semet denos."

⁷ Incredible as this statement may appear, we find an account, contained in an American paper of a rather late date, in which a parallel case is recorded, at least as nearly regards the number of St. Notburga's children surviving their birth. The *New York Tribune* published the following extraordinary announcement. "It is dated Johnson, Trumbull county, O., Aug. 4, 1859:—On the 2nd of August Mrs. Timothy Brad-

ley gave birth to eight children—three boys and five girls. They are all living, and are healthy, but quite small. Mr. Bradley was married six years ago to Eunice Mowbry. She has given birth to two pairs of twins, and now eight more, making twelve children in six years."

⁸ We are told, in the acts of the saint, that afterwards crowds of people were accustomed to resort to this fountain, and many miracles were there wrought. The inhabitants of the place, however, were unwilling strangers should drink at this fountain; but they were admonished by St. Notburga that they should feel grateful to God for favours granted them, without seeking to deprive others of like benefits. Finding her admonitions were disregarded, she directed the waters of this fountain to an adjoining wood. Shortly before and even at the time the Bollandists wrote, the well was to be seen in this place. It is remarked in their work, that its waters brought benefits to many, not so much from their abundance, as from their salubrity.

⁹ Colgan's "Acta Sanctorum Hiberniæ," xxi. Januarii. Vita S. Notburgæ, cap. i., ii., iii., viii., pp. 168, 169.

an elegant chapel was erected there, to which, in after years, many pious pilgrims resorted. During periods of public calamity, the Catholics of Kleggovia flocked thither in great numbers to implore her intercession. Numerous testimonials, hung up in the church, and indicating rewards or benefits obtained after those pious pilgrimages, proved the efficacy of our saint's prayers. The memory of St. Notburga was held in special veneration by the people of Buel, who esteemed her as patron of this place. They celebrated her festival with great solemnity, each 26th of January. On this day, all public business was there suspended; pleadings being even interdicted within the law courts. In some ancient pictures our saint was represented carrying eight infants in her arms; the ninth child, who had died without receiving baptism, being placed at her feet.¹⁰ This holy parent of a numerous and happy offspring, who had endured much persecution in her native country, and many inconveniences during her exile, was destined to attain the crown of eternal glory, and to rejoice for ever with her children.¹¹

The Bollandists relate some miracles, which took place a short time before they wrote. In the year 1639, a noble matron, who was afflicted with dropsy, vowed that she would make a pilgrimage to St. Notburga's Church. Having fulfilled this promise, and offered up her prayers, she was relieved from her malady. Full of joy and gratitude for this result, she suspended in the church a token, commemorative of such event. A certain man, who lived in the village of Griessen, had received a severe hurt, which could neither be cured by medical aid nor by use of baths. His wife resolved upon a visit to our saint's chapel, there to entreat intercession on behalf of her infirm husband. This woman returned from her pilgrimage, and full confident that her petitions should be granted. To the admiration of many, her husband was instantly restored to health. During this same year, the Rev. Christopher Wideman, Parish Priest of Buel, saw a Protestant woman, from the adjoining village of Wilchlingen, in St. Notburga's Church. She was engaged pouring forth prayers, and giving as her offering a pound of wax. Having asked for what purpose these religious practices—so contrary to those of persons belonging to her persuasion—were intended, the woman replied, she had a daughter, who was subject to epileptic fits. She had learned from experience, that if annual gifts and prayers were offered to St. Notburga, her daughter should be free from any recurrence of these fits, for a whole year; but if the mother neglected this practice, her child might be seized with horrible convulsions, nor would the daughter suffer any person to assist during her attacks, while the whole house was disturbed by fearful outcries. Thus, it appeared, that persons without the Church's pale did not cease, on that account, to derive benefits from St. Notburga's merits.¹² As this holy woman had lived only for God, so in death He was not unmindful of her. All the consolations that our holy and beautiful religion affords were hers during the entire period of her life, and during her last illness. While on this earth, she had a foretaste of the happiness reserved for the elect. Her death was happy as her life had been holy; she passed away with a smile upon her lips, and her face still bright with the reflection of the vision, which shone upon her last moments.

ARTICLE II.—ST. CONON OR CONAN, BISHOP OF SODOR AND THE

¹⁰ See Very Rev. F. C. Husenbeth's "Emblems of Saints," p. 125.

¹¹ See Colgan's "*Acta Sanctorum Hiberniæ*," xxvi. Januarii. Vita S. Notburgæ, &c., cap. iv., ix., pp. 168, 169.

¹² See "*Acta Sanctorum*," tomus ii., xxvi. Januarii, pp. 750, 751. Also Colgan's "*Acta Sanctorum Hiberniæ*," xxvi. Januarii. Vita S. Notburgæ, cap. v., vi., vii., p. 169.

ISLE OF MAN. [*Sixth and Seventh Centuries.*] The Bollandists¹ pass over the notices of St. Conan, Bishop of Sodor, at this date, because they discovered that the statements of Lesley,² of George Conæus, and of Camerarius,³ asserting that this holy prelate was the master of Fiacre, did not agree with accounts in the life of this latter saint.⁴ Boece mentions a Connane—probably this saint—among the distinguished persons who lived in Scotland.⁵ Our own Colgan seems to have mistaken the present saint's identity and festival,⁶ as has been shown already, when treating on St. Mochonna, Doconna, or Connan, Bishop of Inis-Patrick, county of Dublin.⁷ Owing to the following circumstances, it is said, the denomination of Inis-Patrick was given to the Isle of Man,⁸ while the coincidences of proper names, of persons and places, obviously caused the mistake. It is stated, that St. Patrick had returned from Ireland to Britain, for the purpose of obtaining more missionaries to aid on his Irish mission.⁹ Making a second voyage to Ireland, with thirty religious persons, he was driven by a storm to the Isle of Eubonia¹⁰ or Man, about the year 444. Finding the people much addicted to magic practices and Druidism,¹¹ he stayed there three years, and he was instrumental in converting them to the true faith. The holy Apostle of Ireland soon afterwards placed a bishop over them; and a succession of holy pastors can be named as his successors.¹² Many of these were from Ireland, and it is supposed the present pious prelate was a native of our country. Whether or not the Archbishop of Armagh, as successor of St. Patrick, was acknowledged as Metropolitan over Eubonia or Inis-Patrick, at an early period, is uncertain. Originally the diocese was restricted to the Isle of Man; afterwards, it is said, some of the Southern Hebrides, called the Sudereys or Southern Islands, gave the name Sodor to the group of thirty, constituting this diocese. The terms, Bishop of the Sudoer, and Bishop of the Isles, were convertible. In 838, Pope Gregory IV.,¹³ instituted this see. In 1098, Magnus,¹⁴ King of Norway,¹⁵ having conquered, not only the Western Isles but Man, the bishoprics of Sodor and Man were united.¹⁶ They continued thus, until the close of the fourteenth century.¹⁷ On the death of John Duncan, A.D. 1380,

ARTICLE II.—¹ See "Acta Sanctorum," tomus ii., xxvi. Januarii. Prætermissi et in alios dies reiecti, p. 690.

² "De Gestis Scotorum," lib. iv.

³ See the account of this saint, in "De Statu Hominis, Veteris simul ac Novæ Ecclesiæ, et Sanctis Regni Scotiæ," lib. i., cap. iii., sec. 2, p. 135.

⁴ See his Life at the 30th of August.

⁵ See "History of Scotland," book ix., chap. 21, Bollanden's translation, tomus ii., p. 108. Ed. 1821.

⁶ See "Acta Sanctorum Hiberniæ," xiii. Januarii. De S. Connano Episcop. Manniæ, pp. 59, 60.

⁷ At the 13th of January. Article ix.

⁸ See in Chambers' "Encyclopædia," an instructive article, on the Isle of Man, vol. vi., pp. 295, 296.

⁹ See Rev. Joseph George Cumming's "Isle of Man; its History, Physical, Ecclesiastical, Civil, and Legendary." Appendix P., pp. 341, 342.

¹⁰ See the account of this transaction recorded by Jocelyn in Colgan's "Trias Thaumaturga." Sexta Vita S. Patricii, cap. xcii., p. 86.

¹¹ See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," at the 26th of January, where there is a notice of St. Conon, Bishop of the Isle of Man.

¹² Yet the "Chronicon Manniæ," states, that the names of the earliest bishops were neither recorded in writing, or known from tradition. See Johnstone's "Antiquitates Celto-Normaniciæ," p. 44.

¹³ He sat in the Papal chair from A.D. 827 to 843. See Sir Harris Nicolas' "Chronology of History," p. 391.

¹⁴ See H. A. Bullock's "History of the Isle of Man," chap. i., pp. 8, 9.

¹⁵ See an account of his exploits in Johnstone's "Antiquitates Celto-Normaniciæ." Chronicon Manniæ, pp. 10 to 12.

¹⁶ It is not improbable, that during the period when the authority of the Welsh princes was acknowledged in the Isle of Man, there might have been a close connexion between the Manx Church and the ancient British Church in Wales.

¹⁷ Then the English had possession of the Isle of Man. See Chambers' "Encyclopædia," vol. vi., art., Isle of Man, p. 296.

the clergy of Man elected Robert Waldby, for their prelate;¹⁸ at the same time, the bishops of Man still retained their title, bishops of Sodor; giving the name of Sodor to a little island near Peel, in which the cathedral of St. German was built.¹⁹

St. Conon appears to have been born during the latter part of the sixth century. Although no record regarding this matter is known to remain, it is probable he left Ireland to join the religious community at Iona, where his education may have been received, and where his talents and virtues, no doubt, caused him to attain distinction. His youth was devoted to prayer and to penitential exercises: he entertained likewise a great devotion towards the holy Mother of God.²⁰ These youthful practices grew with his years;²¹ and the greatest purity characterized his every thought, word and act. In time, Conanus was appointed tutor to the three sons²² of Eugenius the Fourth, King of Scotland.²³ These young princes are described as having made great progress in learning and good morals. Afterwards Conon sat as bishop in the Isle of Man, it is said, about the year 600. These, at least, are the only tangible accounts we can glean from writers who have alluded to him. From the tuition of Bishop Conon, Doneualdus was called away by the universal suffrages of the Scottish people, to take on himself the direction of their affairs.²⁴

This is probably the St. Conan who is placed among the southern Pictish bishops, in that magnificent and learned work of Dr. Gordon,²⁵ and whose period is assigned to A.D. 648.²⁶ It is the date to which his death is generally referred.²⁷ In placing his festival at the 26th day of January—to which Colgan demurs²⁸—Camerarius appears to be more correct than his learned criticiser.

This Conan was greatly venerated in Scotland. He was remembered at Kilconan in Fortingal, and at the well of St. Conan, near Dalmally.²⁹ Conan's fair is held on the third Wednesday in March, in Glenorchy;³⁰ but,

¹⁸ The civil government of the Manx is altogether independent of the Imperial Parliament. The islanders make their own laws, and appoint their own authorities, judges and law officers. Their parliament is styled the Court of Tynwald. It is composed of the Lieutenant-Governor, and the Council, and the House of Keys. The Council is made up of the Bishop, the Attorney-General, two judges, the Clerk of the Rolls, the Water Bailiff, the Archdeacon, and the Vicar-General. The House of Keys is formed of the twenty-four legal representatives of the people. A new measure is introduced into the House of Keys and debated upon: it is then sent to the Council, and finally to the Queen of England for her assent. It becomes law by promulgation from the Tynwald Hill in English and in Manx—a dialect of the latter closely allied to Irish.

¹⁹ See Rev. Joseph George Cumming's "Isle of Man," &c., Appendix P., pp. 338 to 343.

²⁰ According to Camerarius, at the 26th of January.

²¹ According to the "Breviarium Lemouicensis," Limoges, at the 30th of August.

²² These are called St. Fiacre, Ferquhard,

and Donualdus, according to some of the Scotch writers. See Boethius' "Scotorum Historiæ a Prima Gentis Origine," etc., lib. ix., fol. 173.

²³ See an account of him in George Buchanan's "Rerum Scoticarum Historia," lib. v., pp. 144, 145.

²⁴ See Hector Boetius, "Scotorum Historiæ a Prima Gentis Originæ," etc., lib. ix., p. 174.

²⁵ See Rev. J. F. S. Gordon's "Scotichronicon," vol. i., Episcopal Succession in the Church of Scotland, p. 26.

²⁶ This is the year of his death, according to Camerarius' "De Statu Hominis veteris simul ac Novæ Ecclesiæ et Sanctis Regni Scotiæ," lib. i., cap. iii., sec. 2, p. 136.

²⁷ See Keith's "Calendar of Scottish Bishops," p. 296. Russel Ed.

²⁸ See "Acta Sanctorum Hiberniæ," De S. Connano Episcop. Manniæ, cap. iv., p. 60.

²⁹ See the old "Statistical Account of Scotland," vol. ii., p. 449, and vol. viii., p. 351. Also "Origines Parochiales Scotiæ," part ii., p. 135.

³⁰ See "New Statistical Account of Scotland," Perthshire, p. 103. At the 20th of March, there is a Conan, son of Corré,

it seems doubtful, if Conan of Glenorchy were identical with the Bishop of Sodor.³¹ There was likewise an old parish church called Kilchonon, on the north side of Loch Rannoch, and it is now united to Fortingal.³² As in many other instances, the name of St. Conon—even although he might be claimed as connected with our island—has not been inserted in our Irish Calendars.

ARTICLE III.—FESTIVAL OF ST. POLYCARP, BISHOP OF SMYRNA, MARTYR. This noble champion of the Faith is thought to have received instruction from the Apostles themselves, during the first age of Christianity. The Feilire of St. Aengus contains no Irish saint's festival at the 26th of January. The following, however, is the Irish stanza for this date, with its English translation, as furnished by Professor O'Looney:—

e. iii. kl. 1r bpiḡach allochet
 la piḡ do totḡaipei
 . sluaḡ opta rap n-ḡopta
 la paip policappēi.¹

e. iii. kl. They are a powerful torch
 For the king to whom they came
 The host who were killed after privation
 With the passion of Polycarp.

The Acts of St. Polycarp were written immediately after his glorious martyrdom, and this most illustrious father of the Church suffered for the Faith at an extreme old age, and after the middle of the second century.² It must be of interest for us to know, that his festival appears to have been religiously observed in the early ages of Christian fervour in the Irish Church, as in her Mass and offices, even at the present time.

ARTICLE IV.—ST. CALB, OR CALBH, OF TULACH CARPAIT, NOW TULLYCORBET, IN MENNA TIRE, IN UI-MEITH-MACHA, COUNTY OF MONAGHAN. It is to be regretted, we cannot find the period when this holy saint graced our ecclesiastical annals. However, we find that the Martyrology of Donegal³ records a festival on this day, for a priest (Cruimther) Calbh, of Tulach Carpait, in Ui-Meith-Macha. In the table subjoined to this Martyrology, it is erroneously stated, that this place was situated in O'Meith, in Orior-O'Hanlon, diocese of Ardmagh.² This saint is entered in the published Martyr-

mentioned in the "Martyrology of Donegal." He probably differs from the present saint.

³¹ The original chapel and hermitage of St. Fechin or Vigean were at Grange of Conan. There are to be found a small grove and the foundations of a chapel, as likewise a most copious fountain, which preserves his name. See "New Statistical Account of Scotland." Forfar, p. 490.

³² "The honorific name of Conon was Mochonog, in which form his name appears as the patron of Inverkeillor in Angus."—Bishop Forbes' "Kalendars of Scottish Saints," p. 308.

ARTICLE III.—'Leabhar Breac copy, R.I.A.

² See Rev. Alban Butler's "Lives of the VOL. I.—NO. 8.

Fathers, Martyrs, and other Principal Saints," xxv. January.

ARTICLE IV.—¹ Edited by Drs. Todd and Reeves, pp. 26, 27.

² The whole paragraph there is erroneous, arising from the confusion between Ui Meith Macha and Ui Meith Mura. The former territory formed a district in the county and barony of Monaghan, and diocese of Clogher, in which the above-named parish of Tulach-charpait, now Tullycorbet, is situated; while the latter lies far away on the eastern verge of Armagh and Louth counties. See *ibid.*, pp. 306, 307. We are told by William M. Hennessy, that Tebelin was likewise situated in the territory of Ui Meith Macha.

ology of Tallagh,³ at the 26th of January, under the designation of Bishop Calb, of Thilaigh Cairpat, in Menna Tiri, in h. Meith. This place is identical with the present Tullycorbet,⁴ a parish, chiefly in the barony and county of Monaghan, but a part of this parish lies within the barony of Cremorne.⁵ In the Franciscan copy of the Tallagh Martyrology, after the entry of thirteen foreign saints, the name of Bishop Calb first occurs, at this date.⁶ Likewise, under the head of Tulagh Carbuid,⁷ Duaid Mac Fírbis enters, Bishop Calbh, from Tulach-Carbaid, in Menna-tire, in Uí Meith, at January the 26th.⁸ This is all that seems to be known regarding him.

ARTICLE V.—ST. ERNEN OR ERNIN, BISHOP. We have no means left for discovering the time when or the place where this holy prelate lived. But we may rest assured he was a man who had been elevated, not as the result of any selfish ambition, but by the sheer force of an innocent and a holy life, of a great and mighty mind, and of immeasurable devotedness to the cause of our glorious Church. In the Franciscan copy of the Martyrology of Tallagh,¹ the name of Ernen, bishop, is to be found in the entries for this particular date.² In the Martyrology of Donegal,³ on this day, occurs the name of Ernin, bishop. No further light is thrown on his acts.

Twenty-seventh Day of January.

ARTICLE I.—ST. NATALIS OR NAAL, ABBOT AND PATRON OF INVERNAILE, COUNTY OF DONEGAL, AND OF KINNAWLY, COUNTY OF FERMANAGH.

[SIXTH CENTURY.]

THE study of holy men's lives promotes solid instruction and kindly feeling; it disarms rancour and dispels evil temper; it exercises the mind in a love and reverence for religion; it preserves the fear of God in our souls; while it puts man in sweet relationship with himself and with mankind. Colgan professed to give the acts of this saint at the 27th of January. Yet, he appears to have been under some mistake, by confounding this saint with a St. Natalis or Naal, Abbot of Kilmanagh, in the county of Kilkenny.¹ But the present holy man, similarly named, and whose locality was in the northern parts of Ireland, most probably had been quite a distinct person.²

³ Edited by Rev. Dr. Kelly, p. xiii.

⁴ This parish is represented on the "Ordnance Survey Townland Maps for the County of Monaghan." Sheets 13, 14, 18, 19.

⁵ See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 658.

⁶ The reading is *ep̃r Calb o thulaig cairpat in menna tiri in h. meith.*

⁷ Tullycorbet in the county of Monaghan is identified with this place in William M. Hennessy's note.

⁸ See "Proceedings of the Royal Irish Academy," Irish MSS. Series, vol. i., part

i., pp. 132, 133.

ARTICLE V.—¹ We there read *ep̃nem ep̃i.*

² It is remarkable, that at this date, the present bishop's festival is omitted from the "Calendar of Irish Saints," published by Rev. Matthew Kelly, D.D. See p. xiii.

³ Edited by Drs. Todd and Reeves, pp. 26, 27.

ARTICLE I.—¹ The Life of St. Natalis or Naal, Abbot of Kilmanagh, will be found at the 31st of July.

² See Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part ii., chap. iii., p. 140.

According to some accounts, he was connected with Inver, to which the denomination Naile, from his name, was afterwards added,³ and with Damhinis, or Devenish, on Lough Erne, and in the county of Fermanagh.⁴ Another conjecture has been offered, that even here, it is possible, two different saints, bearing the name of Natalis or Naal, may have been confounded.⁵ There is an Irish life of St. Naulus, transcribed by Michael O'Clery. It is yet preserved among the MSS. in the Burgundian Library at Bruxelles.⁶ The acts of St. Natalis were in Colgan's possession, but he did not judge it necessary to present any portion of these, because they contained some things that were doubtful, with fabulous circumstances, and some things that were manifestly false. However, a part of what they contained was true. It is a loss, notwithstanding, that more liberal use had not been made of the document; for possibly it would clear up points, that without its publication are very obscure. The present holy man is said to have been the son of Ænghus, son to Nadfraech, son to Corc, son to Lughaidh, who was King of Munster. Eithne, daughter of Crimhthann Crosgrach, was his mother, according to his own life.⁷ His acts state, likewise, that he was a brother to St. Molaisse, Abbot of Devenish.⁸ This is manifestly incorrect. In the opinion of Dr. Lanigan, if any Abbot Naal be the son of Ængus, it must have been St. Natalis of Kilmanagh, who flourished about the year 520.⁹ He says the former supposition would be inconsistent with the fact of the present saint's father having been killed in 490, and the son having succeeded St. Molassius, Abbot of Devenish,¹⁰ who did not depart this life until 564.¹¹ Again, Naal is made a contemporary with St. Maidoc of Ferns, who belonged to a late part of the sixth century.¹²

The life of Colum Cille¹³ states, that Náile came into the presence of Colum Cille for the first time at the Inbher, and that Colum Cille and Náile blessed the place. Thenceforward, it was from Náile this church has been named. It seems possible, too, that the present saint was identical with a Naal mentioned in the acts of St. Columba,¹⁴ and to whose church, it is said, a certain holy smith, named Senach,¹⁵ presented a bell. The Martyr-

³ See *ibid.*, p. 139.

⁴ See Archdall's "Monasticon Hibernicum," pp. 100, 259.

⁵ "Perhaps," says Dr. Lanigan, "Naal of Devenish was a different person from the one of Invernaal. Yet, they are usually spoken of as one and the same." See "Ecclesiastical History of Ireland," vol. i., chap. ix., § iv., n. 53, p. 447.

⁶ This is classed Vol. xi., Nos. 4190-4200. It is at fol. 124.

⁷ They also relate, that when a young man, he was a disciple of St. Columba. These statements are contradictory and incredible, in the opinion of Colgan; for he remarks, that Ængus, his father, fell in battle A.D. 515 or 516, some years before the birth of St. Columba. See "Acta Sanctorum Hiberniæ," xxvii. Januarii, n. 14, p. 174.

⁸ Perhaps these were intended to have been the acts of St. Natalis, Abbot of Kilmanagh, whose life will be found at the 31st of July, and that certain particulars, connected with this saint, had been mixed up with them, through ignorance on the part of their original compiler or of a copyist,

who possibly confounded two distinct saints, bearing the same name.

⁹ He adds:—"The times agree, and the place of his residence answers very well, as it was not many miles from Cashel."—Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., § iv., n. 51, p. 446.

¹⁰ The parish of Devenish is shown in the barony of Magheraboy, on the "Ordnance Survey Townland Maps for the County of Fermanagh." Sheets 13, 14, 15, 16, 19, 20, 21, 22. The island and ruins of Devenish are marked on Sheet 22.

¹¹ Yet, to the writer, there seems to be nothing incredible in the supposition, for the difference in dates need only be seventy-four years; and surely he might have been Abbot of Devenish after having attained such an age.

¹² See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., § iv., n. 51, p. 446.

¹³ Chapter xc. is quoted.

¹⁴ See Colgan's "Triax Thymaturgy," Quinta Vita S. Columbae, lib. iii., cap. iii., p. 431.

¹⁵ His feast seems to have been held on

ology of Donegal states, likewise, that it was to St. Naal God gave water from the hard, stony rock, when great thirst had seized upon him and St. Maedhog of Ferns,¹⁶ with their monks. He made a distant cast of his crozier at it, so that a stream of pure spring water gushed therefrom, just as this spring is now to be seen at Cill Náile.¹⁷ Here, it is possible his first establishment had place.¹⁸ Not unlike many other ecclesiastical edifices scattered over Ireland, and which owe their erection to the piety and good



Ruins at Inver Naile, Co. Donegal.

taste of the monks of old, this little ruined church of St. Natalis is not exceptional, as regards its pretty and picturesque situation. It stands on the banks of the Eidyneach or Eany (the ivy-producing river) as it empties its placid waters into the Bay of Inver. A belt of stately elms throws shadow upon its shattered walls, and around it are conical mountains of yellow sand, sparkling in the summer's sunshine. When the tide is at its full, the old ruin, with its quiet cemetery, is almost encircled with the briny water.¹⁹ This church of St. Natalis consists merely of the nave, which measures 61 feet in length by 21 feet 6 inches in its extreme width. Now nothing is left of its former carving and tracery save a few elaborately-cut jambs in the east window. The people around retain but very few legendary tales or old folk-lore connected with this interesting building.

The very extensive parish of Inver²⁰ is situated in the barony of Banagh, and in the west of Donegal County. The church ruins there are not far

the 11th of May, at which date some notices of him will be found.

¹⁶ His life will be met with at the 31st of January.

¹⁷ This statement is found in St. Naile's own life, chap. x.

¹⁸ The accompanying illustration of Inver-Naile old church, and of its surroundings, was engraved by William Oldham, from an

elegant sketch, furnished by Mrs. Barrett, of Bruckless, in June, 1874.

¹⁹ Salmon is taken near it by the fishermen.

²⁰ It is represented on Sheets 75, 83, 84, 92, 93, 98, 99, of the "Ordnance Survey Townland Maps for the County of Donegal." The denomination "Inver Glebe" is on Sheets 92, 98.

from the mail-car road, leading from Donegal to Killybegs and the Wilds.²¹ The bay of Inver is a magnificent fishing bay,²² with Doorin and St. John's Point, stretching out on either side.²³ The ancient cemetery²⁴ here has been recently enclosed by a good boundary wall. It contains very few memorials of the past, with the exception of a small stone cross, covered over with moss and lichen.²⁵ Near the old ruined church²⁶ is the Holy Well of St. Natalis, or Nathal, and not far distant are places associated with his name, such as Lugnaal.²⁷ Among the popular traditions,²⁸ still preserved by the peasantry, is one, that the River Eany²⁹ was blessed by the saint, and that no plague was afterwards permitted to cross its waters.



The Church of Kinawley, Co. Fermanagh.

It is stated, that St. Natalis was Abbot Cill-Naile and Daimhinis, in Feara-Manach.³⁰ The present Kinawley,³¹ or Kilnawly, county of Fermanagh.

²¹ For much information contained in text and notes regarding Inver, the writer feels indebted to the Rev. James Stephens, P.P., of Killybegs, in a letter dated July 2nd, 1874.

²² Yet the fisheries are not developed for want of fishery-piers, a better description of boats, fishing gear, and nets, which the fishermen are not able to supply on account of their scanty means.

²³ Miss Frances Cobbe, in "Once-a-Week," has given from her own observation an admirable description of this locality and the productiveness of its fisheries.

²⁴ It is much used by the people of Inver parish.

²⁵ This serves as a headstone for one of the graves.

²⁶ In the "Statistical Survey of the County of Donegal," it is stated, that a small monastery was founded here in the 15th century, by Friars of the Third Order of St. Francis. And it is very probable, that this monastery was erected on the site of the ancient abbey of which St. Natalis was abbot. See p. 111.

²⁷ See Kinnfacla's "Cliff Scenery of South Western Donegal," chap. iii., p. 19.

²⁸ See Kinnfacla's "Cliff Scenery of South Western Donegal," chap. iii., p. 19.

²⁹ "At a turn in the river rise the grey, ancient-looking ruins of an old church. The walls are still standing, and the place is used as a burial-ground. This church was most probably connected with a monastery, with which the name of St. Natalis (Irish *Nithal*, pronounced *Nail*) is associated by the people of the district." See *ibid.*

³⁰ According to the "Martyrology of Donegal," edited by Drs. Todd and Reeves, 17, 28, 29.

³¹ The parish of Kinawley is situated partly in the barony of Fillymore, and this portion is represented on the "Ordnance Survey Townland Maps for the County of Cavan," Sheets 4, 6, 7, 9; and partly in the baronies of Clanawley and Keshkninny, while this portion is shown on the "Ordnance Survey Townland Maps for the County of Fermanagh," Sheets 32, 33, 34, 37, 38.

right, is the place just mentioned.³² There is a popular tradition, that Kill Naile old church, now Kinnawly,³³ in Fermanagh, was first built by St. Naile.³⁴ In 1834, the handle of an old bell, belonging to him, had been preserved by one Bartley Drum, of Shanvally, whose family possessed it from a remote period. There is a holy well in the parish called Tober Naile.³⁵ It is said, St. Naal succeeded St. Molaisse, at Devenish. This latter departed to bliss on the 12th day of September,³⁶ A.D. 563.³⁷ This year is set down for his death by Colgan;³⁸ but the date has been transferred to 564, according to a false assumption of Dr. Lanigan.³⁹ The year of our saint's death is not known, although Archdall places it at A.D. 563.⁴⁰ To the year 564, it seems to be assigned, by a more learned and critical historian, yet on no authority that the present writer can discover. It is strongly suspected⁴¹ this latter date was originally marked for Naal or Natalis of Killmanagh, and that, through a confusion of names, it was referred to another, who lived at a later period. Natalis of Kilmanagh, although well known about A.D. 520, might have lived until 564.⁴²

We only find Noell, Inbhir, without any other distinction, entered in the Martyrology of Tallagh,⁴³ on the 27th of January. We read in the Martyrology of Donegal,⁴⁴ likewise, and on this day, about Naile, of Inbher Naile,⁴⁵ in Tir-Baghuine, in Cinel Conaill.⁴⁶ This is now the barony of Banagh, in

32, 41, 42. It is of immense extent, containing over 51,000 acres. In the latter county, and in the barony of Clanawley (Sheet 33), is represented the townland of Kinawley proper. Here and in the adjoining townland of Lismonaghan are to be found St. Nawley's well, a graveyard, and an ancient fort.

³³ Thus identified in a MS. note of William M. Hennessey, M.R.I.A.

³⁴ The accompanying illustration was drawn on the spot by William F. Wakeman, and engraved by George A. Hanlon.

³⁵ Archdall calls his place Kilnaile in Bressny, while he is doubtful as to whether its position was in Leitrim or Cavan county. See "Monasticon Hibernicum," p. 410.

³⁶ See Dr. O'Donovan's letter, dated Beltrubet, November 12th, 1834, in "County Fermanagh Letters of F. O. S.," vol. i., p. 83.

³⁷ At that day his life will be found.

³⁸ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 202, 203. But in note (t), p. 204, *ibid.*, it is said, "the death of this saint is entered twice in the Annals of Ulster, first under the year 563 (æc., com. 564), and again under 570."

³⁹ At the close of St. Natalis' Acts, at the 27th of January, Colgan observes that he died A.D. 563, according to the Annals of Donegall. See "Acta Sanctorum Hiberniae," xxvii. Januarii, n. 24, p. 174. But, through some mistake in getting the work through press, this note has no particular reference to any portion of the text preceding it. If, however, the note have reference to anything, it must be to St. Molassius, the only saint who is recorded to have died in that year, or to Eochaidh or Baedan, who was slain during this year, after having been two years in the sovereignty of Ireland.

These are the sole entries of deaths, recorded at A.D. 563, according to the Irish and English text, in Dr. O'Donovan's edition of the "Annals of the Four Masters," See vol. i., pp. 202 to 205.

⁴⁰ He ridicules Archdall for an oversight, in making St. Natalis, who is thought to have died on the 27th of January, A.D. 563, succeed St. Molaisse at Devenish, who died on the 12th of September, A.D. 563. See "Monasticon Hibernicum," pp. 100, 259, 410. Dr. Lanigan himself falls into an error of date in n. 53, to his "Ecclesiastical History of Ireland," vol. i., chap. ix., sec. iv., p. 447, where we read:—"This absurdity, however, is a necessary result of a close adherence to certain old hagiologists, quoted by Colgan, whom Archdall followed implicitly, and to the date 664 of the Four Masters."

⁴¹ See Archdall's "Monasticon Hibernicum," p. 100. For this statement, Archdall cites as authority, Tr. Th. p. 169 (*recte*), 269, where allusion is made to the Abbot Natalis, mentioned in the Acts of St. Senan at the 8th of March, chap. x. See, likewise, the "Monasticon Hibernicum," p. 410.

⁴² By Dr. Lanigan.

⁴³ See "Ecclesiastical History of Ireland," vol. i., chap. ix., sec. iv., p. 444, and n. 53, pp. 447, 448.

⁴⁴ Edited by Rev. Dr. Kelly, p. xiii. In the Franciscan copy we find *noele inbhir*.

⁴⁵ Edited by Drs. Todd and Reeves, pp. 28, 29.

⁴⁶ In English "Naile's river mouth."

⁴⁷ "inbher noele i coicmch tipe chonaill agur [tipe] cozam. Leabhar Breac, 30, a. Mr. Hennessey appends to this annotation of his an additional query, "? another Natalis in Bressny O'Reilly." MS. note to

the county of Donegal. The present saint was venerated in three places,⁴⁷ where he exercised abbatial functions; having had his solemn memorial festival, and being considered local patron of Inber-naile church, in the region of Tyrconnell, of Kill-naile church, in the district of Breffney, and in the monastery of Devenish, where he is said to have succeeded St. Molaisse.⁴⁸ This latter holy man was an illustrious founder of monasticism in the northern parts of Ireland.

ARTICLE II.—ST. CROINE, VIRGIN, OF KILL-CRONY, IN THE COUNTY OF WICKLOW, OR AT INISHCRONE, COUNTY OF SLIGO. The old church of Kilcrony lies over the valley of a little mountain stream, which runs into the Bray river, about two miles from the town. The situation is a very beautiful one, just above the junction of the Cookstown and Dargle rivers, and high over the banks of the latter, within a short walk from the picturesque village of Enniskerry. Kilcrony¹ is situated in the parish of Kilmacanoge, in the barony of Rathdown. There the remains of a very ancient church may be seen, and it appears to have been a very well-jointed quadrangular building of the most primitive type. Interiorly it measures 35 feet in length, by 19 feet 4 inches in breadth. The width of the walls averages 2 feet, 8 inches. In the



Kilcrony Church, Co. Wicklow.

south side wall, there is a very perfect door, square headed, and built up with remarkably large and fine chiselled granite blocks, immediately around the jambs. This door-way measures 6 feet 6 inches in height: at the bottom, it

his copy of the "Martyrology of Donegal."

⁴⁷ According to Colgan.

⁴⁸ Colgan's "Acta Sanctorum Hibernie," xxvii. Januarii. De S. Natali, cap. iii., p. 169, and n. 18, p. 174.

ARTICLE II.—'It is shown on the "Ordnance Survey Townland Maps for the County of Wicklow," Sheet 7. This townland contains over 218 acres.

is 2 feet 7 inches wide, and it inclines upwards to 2 feet 5 inches. One massive stone crowns the upper part. In the south wall, likewise, there is a beautiful little window, elegantly chiselled, and with rounded head, as seen from the inside, where it is deeply splayed, and the stones all around are well jointed. The ope proper measures 1 foot 6 inches long, by 8 inches wide. The end gables and much of the upper part of the north wall are destroyed, but there is no ingress to the interior except through the door-way, closed by a locked half-size and iron-wrought grille. The walls are thickly mantled over with ivy and intermingled elder bushes.² The interior of the building is all carpeted over the graves with a thick interlacing of ground-ivy, presenting a beautiful and suggestive idea, in a place so lone and gloomy.³ Interments have long ceased, and the surrounding graveyard is completely obliterated. Splendid parterres, blooming with most glowing flowers and studded with rare plants, as also with finely grown and ornamental shrubs, are set out around the building. Trim gravel walks, and elegantly designed bowers rise over the ashes of forgotten generations entombed below. A festival in honour of Croni of Inuse Lochacrone⁴ is entered in the Martyrology of Tallagh,⁵ at the 27th of January. The locality named is possibly identical with the present Inisherone, near the River Moy, in Tireragh barony, county of Sligo. A strong castle of Eiscir-Abhann, stood here.⁶ Inisherone⁷ town, with the ruined church and graveyard, is in the parish of Kilglass, and near the rocky shore, at Killala Bay. Again, there was a Cill-Cruain, now Kilcrone, an old church, giving name to a townland and parish in the barony of Ballymoe, in the county of Galway.⁸ We find that Croine, virgin, of Cill Croine, is recorded, likewise, in the Martyrology of Donegal,⁹ on this day. She is of the race of Máine, son of Niall. Her place has been identified with Kill-crony,¹⁰ in the county of Wicklow,¹¹ and as giving no name to a modern parochial district, it may have been denominated from the establishment of a cell or nunnery here, by the present saint, while possibly clerical ministrations had been supplied by the religious community or pastor, living at Kilmacanoge, in remote times. More we cannot glean regarding this holy woman; yet, we may conjecture, she must have flourished at a very early period.

ARTICLE III.—ST. NOE, OF FINGLAS, COUNTY OF DUBLIN. In the Martyrologies of Tallagh¹ and Donegal,² we find entered on this day, Noe of

¹ The foregoing measurements and observations were made by the writer, who also sketched the ruin, in September, 1873. This sketch was drawn on the wood by William F. Wakeman and engraved by George A. Hanlon.

² This ruin is within the demesne of Matthew D'Arcy, Esq., and screened by some fine trees from the beautiful mansion, not far removed.

³ In the Franciscan copy of the Martyrology of Tallagh is the following insertion, at this day: *Croni mri Locha crone.*

⁴ Edited by Rev. Dr. Kelly, p. xiii.

⁵ See Dr. O'Donovan's "Annals of the Four Masters," at the year 1512, vol. v., n. (d), p. 1315.

⁶ It is represented on the "Ordnance Survey Townland Maps for the County of

Sligo." Sheet 16.

⁷ See Dr. O'Donovan's "Annals of the Four Masters," vol. v., n. (y), pp. 1398, 1399.

⁸ Edited by Drs. Todd and Reeves, pp. 28, 29.

⁹ Such is the identification of John O'Donovan in a marginal note to "The Calendar of Irish Saints," p. 15, for Croine og, at the 27th of January, copy in the R.I.A.

¹⁰ By William M. Hennessy, in a MS. note.

ARTICLE III.—¹ Edited by the Rev. Dr. Kelly, p. xiii. After the record of thirty-five foreign saints in the Franciscan copy of the Martyrology of Tallagh, the first entry of an Irish saint is *noe fínoglaírrí.*

² Edited by Drs. Todd and Reeves, pp. 28, 29.

Finnghlais. This village lies about two miles north of Dublin city. In that ancient cemetery adjoining his remains probably rest, and in some unnoted grave.

ARTICLE IV.—REPUTED FEAST OF ST. ADAMNAN, OF COLDINGHAM, IN ENGLAND. We are told by Camerarius, that the festival of St. Adamnan of Coldingham was held on this day.¹ The same writer, incorrectly states, that Adamnan had been an abbot. This St. Adamnan's biography will be found at the 31st of January.²

ARTICLE V.—ST. LUCAN, PRIEST. He is designated Luacann Sacart, intended for "soggart," on the 27th of January, in the Martyrology of Tallagh.¹ His rank in the Church is solely noted. We read of Lucan, priest, in the Martyrology of Donegal,² on this day. We know nothing concerning his era or his place of habitation.

ARTICLE VI.—ST. FINNBEHO, OF INBHER-MELGE. The name of Finnbeo, of Inbher Melge, is mentioned in the Martyrology of Tallagh,¹ at the 27th of January. Perhaps the situation of this church may be found, on either bank of the River Drowes, which flows from beautiful Lough Melvin² into the Atlantic Ocean, and which at this place separates the counties of Leitrim and Donegal. The ancient denomination is probably lost. In the Martyrology of Donegal,³ we also read about Finnbeho, of Inbher-Melghe, as having been venerated on this day.

ARTICLE VII.—ST. MUIRGEN, OR MUIRGEILT, VIRGIN, OF TEACH DABEOC, COUNTY OF DONEGAL. [*Sixth Century.*] The holy virgin Muirgein flourished at an early time—and it would seem long before the ninth century; as we find her specially commemorated, in the Féilire of St. Ængus the Culdee, at this particular date.¹ From the manner in which she is introduced to our

ARTICLE IV.—¹ See "De Statu Hominis Veteris simul ac novæ Ecclesiæ, et sanctis Regni Scotiæ," lib. i., cap. iii., sec. ii., p. 136.

² Incorrectly does Camerarius cite Matthew of Westminster, as placing his death at A.D. 701. This refers not to the date of the present saint's demise but to that of St. Adamnan, Abbot of Iona. See "Flores Historiarum," p. 255.

ARTICLE V.—¹ Edited by Rev. Dr. Kelly, p. xiii. In the Franciscan copy this entry runs Luacann sac.

² Edited by Drs. Todd and Reeves, pp. 28, 29.

ARTICLE VI.—¹ Edited by Rev. Dr. Kelly, p. xiii. In the Franciscan copy is the following insertion, Finnbeo inbep melgi.

² This lake is usually called Loch Melge, or Loch-Meilge-mhle-Cobhthaigh in our ancient annals.

³ Edited by Drs. Todd and Reeves, pp. 28, 29.

ARTICLE VII.—¹ The following Irish

stanza and its English translation were furnished by Professor O'Looney:—

p. m. kl. Capair moeda Muirgen
mipbuit gem co m-buaoib
bepe glan buao fiao pigab
agna, Conx n-uasuib.

F. vi. kl. My God loved Muirgen.
A miraculous triumphant being;
They achieved bright victories in
presence of kings
Agná and Conx, virgins.

The two latter had no special connexion with Ireland. The Bollandists enumerate, at this date, Saints Castus, Catus and Celestus, martyrs, whose names are said to be found in the Martyrologies of St. Jerome and of Donegal. By the latter we are to understand, that ancient Martyrology of Tallagh, now in the Franciscan Library Dublin, and to which the Bollandists appear to have had access at Louvain. See "Acta Sanctorum," tomus ii., xxvii. Januarii. Præ-

notice by this pious and well-informed ancient hagiographer, we may fairly infer, that the highly romantic tale regarding her, and which has come down to our times, must have been known to him, at least in substance. Her authentic acts do not appear to have been preserved. This holy woman, Liban,² is called the daughter of Eochaidh, son to Muireadh,³ or Mairid, by his first wife. Eblin was the second wife of this latter prince, called the King of Munster.⁴ So far as we can learn from existing accounts, her father fled from Irluachair in the South towards the North. Liban belonged to the northern parts of Ireland, where probably she was born and lived. A story of ancient bardic origin tells us, that Liban's family was drowned by the rising of a well, denominated Lind Muni, over a district called Liathmuine in Ulster. It is stated, that Liban was miraculously preserved, and that under the shape of a mermaid, she lived and wandered for about three hundred years along the shores and under the waters of Lough Neagh and the Irish Sea.⁵ Nothing can be imagined more fancifully poetical than the account of her sufferings and adventures, with her longing for freedom and for her obtaining of heaven.⁶ Very similar to this situation was that of Fionnuala, the daughter of Lir,⁷ who is stated to have been transformed into a swan, and to have wandered for many hundred years over certain lakes and rivers in Ireland,⁸ until the coming of Christianity, when the first sound of the Mass-bell was to be the signal for

termini et in alios dies reiecti, p. 760. Notices are omitted, however, as perchance they were identical with saints mentioned at the 21st of January. See *ibid.*, xxi. Januarii, sec. 2, pp. 341, 342, where it is stated from a "Codex Dungalensis." "Fructuosi Episcopi, Felicis, Celsionis, Ciciliani, Anguri, Martialis, Eulogiæ, *item alio* Eulogiæ, Vincentiæ, Agnæ Virginis in Roma, Repositæ, Felicis, Emerentianæ, Vincentii, Cendreni, Flori, Viti, Leotii, Puplii, Citiaci, Vincentis, Faustaci, Eustaci, Salatoris, Hermetis, Fructuosi, Angorii, Diacii, Vitalis, Patrocli, Auiti Episcopi, Saturnini, Quintini, Marini, Datii, Rutii, Gaddiani, Celiani, Seruuli, Rogati, Victoris, Primi, Lucii, Maulini, Honorati, Nascusi, Castini, Cælestini, Zarii, Hermis." These names appear to have been copied from St. Jerome's ancient Martyrology, nor do we believe that any of them are Irish. The Bollandists cannot determine their era.

² We are told by Mr. Crowe, that the translation of her real name, *Uí-bán*, is "white beauty." Her grandfather, Mairid, is said to have been king over Munster, towards the close of the first century; but neither in our Irish Annals, nor in John O'Dugan's chronological poem, "The Kings of the Race of Eibhear," edited by John O'Daly, do we find any mention of him.

³ See Drs. Todd and Reeves', "Martyrology of Donegal," pp. 28, 29.

⁴ There is a strange, incoherent fable regarding their adventures, to be found, with the original Irish and an English translation, by J. O'Beirne Crowe, A.B., in "The Journal of the Royal Historical and Archæological Association of Ireland," vol. i., part i. Fourth series. It is taken from the *Lebor na h-Uidre*, a manuscript belonging

to the R.I.A. The article in question is intitled, "Ancient Lake Legends of Ireland." — No. 1. *Ariseo Echac maic mairseo*, "The Destruction of Eochaid, Son of Mairid," pp. 94 to 112.

⁵ She is thus made pathetically to state in these stanzas:—

VII.

"While I was under full lake's flood,
I meditated on the King of noble heaven;
I beseech the father who is holy,
I ask a drop of white baptism.

VIII.

I was the likeness of mighty monsters,
I swam merry, shining sea:
Wave carried me over Letha's flood
In salmon shape, save my head."
Here the allusion to "white baptism" indicates the ancient usage of clothing its recipients in white garments.

⁶ She thus speaks:—

XVIII.

"A thought for everyone is the Son of God,
Because it is He who sways each king:
Guardian of the saints of splendid festivals,
Great God who judges everything."

⁷ The most correct and literal version of this romance—so finely shaded and so melancholy in conception—is the late Professor O'Curry's contribution to "The Atlantis," *Orohe chlonne lín Siopana*, "The Fate of the Children of Lir here." See vol. iv., pp. 114 to 157.

⁸ This story furnishes a subject for Gerald Griffin's very elegant and simple version, in his charming volume, "Tales of the Jury Room."

her release.⁹ It seems to be impossible, at the present day, to account for those curious adventures attributed to Liban or Muirgen; but, perhaps, in some way she had been saved from a watery grave, and hence the story of St. Beoan,¹⁰ son of Inli, having taken her with a net from the sea. He is said to have desired her burial in his monastery,¹¹ when the time of her death arrived. We must receive only with great diffidence the various bardic accounts regarding Muirgen.¹² Doubtless some strange, wild legends have been interlaced in popular conception with this saint.¹³ It is said, that after her capture she was taken to Teach Dabeoc, where she was baptized by Comgall,¹⁴ with the name Muirgen, *i.e.* "born of the sea," or Muirgeilt, "traverser of the sea."¹⁵ She was called by another name, Fuinchi,¹⁶ and she is said to have been taken at the mouth of the River Ollarba, now Larne, county of Antrim, A.D. 558.¹⁷ In the Scottish Kalendar of Drummond,¹⁸ the holy virgin, Murgeilt, is commemorated at the vi. of the February Kalends,¹⁹ this day. The romantic tale of her adventures concludes with a statement, that after her capture, the clerics gave her a choice to be baptized and go to heaven within an hour, or to wait three hundred years on earth, on condition of her afterwards attaining happiness. She chose to die that very hour. She seems to have been buried at Teach Dabeoc, on Lough Derg, in the county of Donegal.²⁰ Miracles and wonders were there wrought through her. There, too, as God ordained for her in heaven, like every holy virgin, she was held in honour and reverence.

ARTICLE VIII.—ST. MUIRGHEN, ABBOT OF GLEANN-UISEAN, OR KILL-ESHIN, QUEEN'S COUNTY. Few spots in Ireland have been endeared by

⁹ This beautifully imaginative legend has been immortalized in Moore's exquisite Irish melody, "Silent, O Moyle," &c., which concludes with these lines:—

"When will that day-star, mildly springing,
Warm our isle with peace and love?

When will heaven, its sweet bell ringing,
Call my spirit to the fields above?"

¹⁰ This holy man was not identical with the St. Beoc, Dabeoc, or Beanus, who has been treated of already, at the 1st of January, the day for his festival. Were we to credit the date for the capture of Liban, or Muirgen, he must have lived after the middle of the sixth century. There is a St. Liban commemorated at the 18th of December, and it does not seem to be very clear, that she may not be identical with the present holy woman.

¹¹ At Teach Dabeoc, on an island of Lough Derg, county of Donegal.

¹² In a comment Dr. Todd remarks that in the margin at this name the original scribe has written a note. See "Martyrology of Donegal," n. 1, p. 28.

¹³ See the curious romance contained in the "Leabhar na h-Uidhre," fol. 36, as translated in Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix and Calendar I.L., and n. (s), pp. 376 to 378. Also Appendix U, pp. 265, 266.

¹⁴ The "Martyrology of Donegal" adds, "after having told her history and adventures," p. 29.

¹⁵ In the romance of her adventures, Mr. Crowe translates *murp-gein*, "Sea-birth," and *murp-geilt*, "Sea-grazer."

¹⁶ In the song attributed to her in self-allusion she says:—

"I pray Brenand for ever and ever,
While I am beneath floods of surge,
For true assistance from black profanity:—
May he for long aid one good Funche."

¹⁷ Mr. Crowe observes on this stanza:—"This is the name for the fish called 'whiting,' conveying the same idea as *U-bán*, as in the above quatrain ix., where the writer takes *U* to mean "beauty," and consequently *ban* to mean "white;" for a compound *U-bán*, with *ban* to mean "woman" is inadmissible." See pp. 106, 107, 112. "Journal of the Royal Historical and Archaeological Association of Ireland," vol. i., part i. Fourth series.

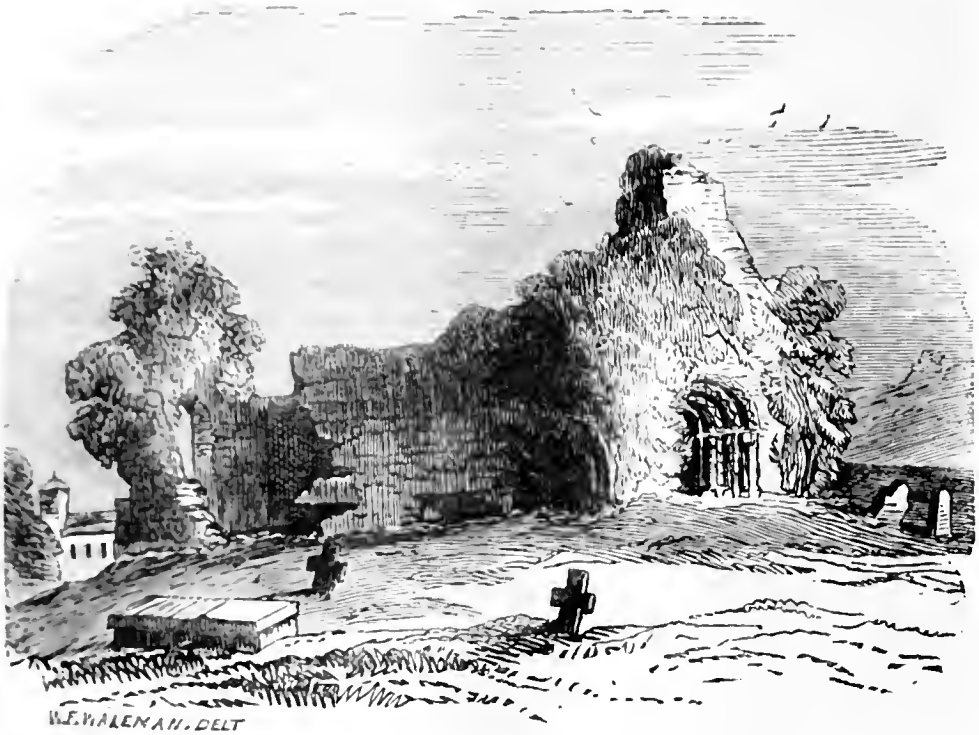
¹⁸ See O'Donovan's "Annals of the Four Masters," vol. i., pp. 200 to 203.

¹⁹ It states:—"Et apud Hiberniam sancta virgo Murgeilt hodie celebratur."

²⁰ See Bishop Forbes' "Kalendars of Scottish Saints," p. 3.

²¹ "Lough Derg, or St. Patrick's Purgatory, was at one time the most famous shrine of penance and purification in Europe."—"Dublin Penny Journal," vol. iv. No. 208, p. 414. We are told by the writer of this article, J.L.L., that the Priory of St. Fintan's, or Dabeoc, was situated in a larger island than where the cell had been built, and that

holier memories, or brighter associations,¹ than that elevated site, which the present distinguished man contributed to hallow by his rule. Muirghen, Abbot of Gleann-Uiscan, is mentioned in the Martyrologies of Tallagh² and of Donegal,³ on this day. In the table appended to this latter, the epithet (Marigena)⁴ is found after his name and place.⁵ This, however, seems rather to have reference to the virgin Muirgen, likewise venerated on this day. Gleann Uiscan has been modernized into Killeshin, a parish in the barony of Slievemarigue, in the Queen's County.⁶ Here there had been a religious establishment from a very remote period. There is a fine old ruined church,⁷



Ancient Church at Killeshin, with the Modern C. Church in the distance.

within the graveyard at Killeshin, which is situated near a mountain stream, that runs through a deep ravine.⁸ Below this spot, and on the churchyard side of this rivulet, the people have a tradition that a town formerly stood.⁹ It would seem that interments were frequent at this place, likewise,

a canon from the priory was always resident on the Island of the Purgatory to receive, direct, and exhort pilgrims. *Ibid.*, n., p. 415.

ARTICLE VIII.—¹ This is often a favourite resort of the ecclesiastical and lay students of Carlow College on the weekly "walk-day." Considerably over thirty years have elapsed since it was the writer's privilege to join in those thoroughly enjoyable excursions.

² Edited by the Rev. Dr. Kelly, p. xiii. In the Franciscan copy we find *Muirghen* ab. *Glenn u-scen*.

³ Edited by Drs. Todd and Reeves, pp. 28, 29.

⁴ This word means "born of the sea."

⁵ See *ibid.*, pp. 456, 457.

⁶ It is represented on the "Ordnance Survey Townland Maps for the Queen's

County." Sheets 31, 32, 36, 37. The townland proper of this denomination is marked on Sheets 32, 37. On the former are to be traced the ruined church and graveyard, with the immediate surroundings of chief topographical interest.

⁷ The accompanying engraving by Alfred Appleton was drawn on the spot, with his usual taste and accuracy, by William F. Wakeman.

⁸ Near this place was the celebrated narrow pass-way, known as "the cut of Killeshin," on the way from Carlow to the collieries, and described by Sir Charles Coote in his "Statistical Survey of the Queen's County," chap. xiv., sec. iv., pp. 192, 193.

⁹ Such was the information communicated in May, 1869, by a man named Timothy

as numbers of human bones had been turned from the soil. Primitive and simple in style, as appear the ruins yet existing at Killeshin; yet, the tourist and visitor of correct taste will find a symmetry and an agreement of proportions, with elegance or archaic workmanship and carving still preserved.¹² The fine up-hill walk from Carlow to this elevated site, will prove a source of healthful recreation, and the scenery spreading out beneath, especially towards the east and north, has more than once afforded delight and inspiration to poets, artists, and antiquaries.

ARTICLE IX.—REPUTED FEAST OF ST. PALLADIUS, BISHOP AND APOSTLE OF THE SCOTS. [*Fifth Century.*] According to Ferrarius and the English Martyrology, a festival of this celebrated saint was observed on to-day.¹ The more ancient and numerous class of Calendarists and Hagiographers place his feast at the 6th of July.²

Twenty-eighth Day of January.

ARTICLE I.—ST. CANNERA, CAINDER, OR KINNERA, VIRGIN.

[*SIXTH CENTURY.*]

GENIUS has the power of embellishing whatever subject it fondly treats. In the present case, it has linked with inspiring lyric metre the name of this holy virgin. Her acts, with illustrative notes and collected from various sources, have been inserted at the 28th of January, in Colgan's work.¹ She is variously called Cinnera, Cainder,² Cunnera;³ but Cannera, as found in an Irish codex, appears to be the preferable form.⁴ This holy virgin was of respectable parentage. Her father is named Cruthnechan, the son of

Hickey, who was born at Killeshin, A.D. 1812. His father James, who died about 1855, or 1856, was a good Irish scholar, and he had a number of Irish and other MSS., which were accidentally burned, when his house took fire, six or seven years before his own death. Timothy Hickey stated, that according to one of those MSS. M'Dermott was the original founder of Killeshin.

¹⁰ The gifted poet, J. J. Callanan, who spent some time as a tutor in the academy of Mr. Lynch at Everton, must often have visited Killeshin, and while there, among other compositions, was penned his lines, to "A Sprig of Mountain Heath," containing this beautiful local allusion:—

"No more the morning mist shall break,
Around Clogh-grenan's towering peak;
The stag no more with glance of pride,
Looks fearless from its hazel side;
But there thou livest lone and free
The hermit plant of Liberty."

—See "Poems," p. 67. New edition, printed at Cork, 1861. Another of our most distinguished modern poets, Samuel Ferguson, and the accomplished artist and writer, Miss Stokes, have noticed as also copied several remaining inscriptions and curious tracery of great interest at Killeshin.

ARTICLE IX.—¹ See the Dollandists' "Acta Sanctorum," tomus iii., xxvii. Januarii. Prætermissi et in alios dies rejecti, p. 761.

² At that date, notices of this saint will be found.

ARTICLE I.—¹ See "Acta Sanctorum Hiberniæ," xxvii. Januarii. De S. Cannera Virgine, pp. 174 to 176.

² See notices of another holy virgin so called at the 5th of November.

³ See notices of another holy virgin so called at the 12th of June.

⁴ See *ibid.*, n. 2, pp. 175, 176.

⁵ According to Marianus O'Gorman and the Scholast on St. Anguy's "Féire," belonging to the Franciscans.

Laighne or Lugne.⁶ Some doubt exists regarding the true name of her mother, who was probably Cumania.⁷ The infant, destined for future distinction and sanctity, on earth as in heaven, is said to have been born in the sea-washed district of Bentraighe, now represented by the barony of Bantry,⁸ a part of Carbery territory, and which is said to have its name from Beant Mac Farriola.⁹ This person, it is stated, descended from the O'Donovans and Mahonys.¹⁰ The territory lay around Bantry Bay, in the present diocese and county of Cork.¹¹ From her earliest years, St. Canera cultivated a love



Round Tower and Ruins on Iniscathy Island.

of holy purity, and dedicated her virginity to God. She retired to a solitude, near the place of her birth. Here she built a cell, and spent many years, in the exercise of prayer and heavenly contemplation. On a certain night,¹² as

⁶ According to the "Martyrology of Tal-lagh."

⁷ The ancient book on the "Mothers of Irish Saints" makes Cumania the mother of Canneria. But Colgan was unable to discover whether Cumania was mother to our saint, or to Canneria, the daughter of Foillan. See "Acta Sanctorum Hiberniæ," xxviii. Januarii, nn. 3, 4, p. 176.

⁸ It is situated in the West Riding of Cork County, and it contains over 59,216 acres. This barony is shown on the "Ordnance Survey Townland Maps for the County of Cork." Sheets 79, 80, 91, 92, 93, 104, 105, 106, 117, 118, 119.

⁹ A son of his, "called Bear Briver, possessed that small rugged tract, called by the name of Minterbairr, being now the parish of Killeagrohan. I find, in latter times, the O'Dalys had this territory, who were successively bards or poets to the O'Mahon,

and the Carew family. O'Glavin, who was also their tennon, or steward, possessed a part of it. By these names, Daly and Glavin, I design the family, and not any particular branch of it."—Smith's "History of the County and City of Cork," vol. i., book i., chap. i., pp. 31, 32.

¹⁰ Allusion to the family descendants of Conor, King of Ireland, and of his son Cairbre Músc, will be found in the Life of St. Ceara, at the 5th of January, chap. i., n. 6. According to Smith, the district of Carbery, took its name from Carbry Riada. See *ibid.*, n. 13, p. 23.

¹¹ Although Smith refers to Keating in support of various statements in his note; yet on consulting that historian, I do not find anything to warrant his assertions to their full extent.

¹² See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii, pp. 610, 525 (*recte*), 520,

related in St. Senan's metrical life,¹³ while Cannera was thus engaged, she saw in a vision all the churches of Ireland sending forth bright fiery flames, which reached the stars; and amongst others, the church and monastery on Iniscathy Island,¹⁴ where St. Senan then lived, emitted a brighter light, and a higher flame, than any of the other churches. The virgin immediately abandoned her cell, and without guide or companion travelled by day and night, following the direction of this flame, until she arrived on the Shannon's banks and opposite Iniscathy Island.¹⁵ An angel there appeared, who raising her from the earth transported her to the island of her pilgrimage. There at the present time are to be seen an interesting round tower, with venerable ruins, some of which are thought to date back to St. Cannera's time.¹⁶ She was accosted by Senan, who desired the virgin to seek his mother's house, where she would be received, and which was not far distant from Iniscathy, since the rules of his monastery did not allow the visits of woman within its enclosure. In vain did she urge a request, to be permitted to take up her abode on the island.¹⁷ Senan still persisted in his refusal: for although she was related to him on the mother's side, as also distinguished by her virtues and purity of soul, yet he told her, that to avoid all occasion for scandal, she should return to the exterior world.¹⁸

As a last favour, she desired permission to have her body deposited on the extreme verge of Iniscathy Island, after her death, and to receive communion from the hands of St. Senan. The holy abbot demurred at first, regarding the place selected for her interment, as liable to be washed away by the waves. But St. Cannera replied, this might be left to the disposition of Divine Providence; and she trusted that her remains should never be disturbed by any irruption of the sea. Her request was at length granted by St. Senan.¹⁹ Immediately after her reception of the Holy Eucharist, Cannera resigned a pure spirit to the Creator. Then her obsequies having been performed by the monastic brethren, according to her request, she was buried on the shore of Iniscathy Island. We are told, that a trench had been dug for her remains at high-water mark, and that although the place is now washed by the tide, St. Cannera's grave has not been effaced. It is pointed out traditionally, even to the present time.²⁰

About the year 530,²¹ she died in the flower of her age. The 28th of

521. *Vita Metrica S. Senani*, cap. xviii. These incidents are related more fully, in St. Senan's Second Life, as published by Colgan. See cap. xl., p. 536 (*recte*), 532.

¹³ The Life of St. Senan will be found at the 8th of March.

¹⁴ Scatterry Island, as now called, is in the parish of Kilrush and barony of Moyarta. See its situation defined on the "Ordnance Survey Townland Maps for the County of Clare." Sheet 67.

¹⁵ There is a wood-cut of Inniscattery Island, with its round tower and cells, in "The Dublin Penny Journal," vol. iv., No. 172, October 17th, 1835, p. 125. In the letterpress allusion is made to St. Cannera of Bantry.

¹⁶ The accompanying illustration of the round tower, with one of the ancient churches near it, was engraved by Messrs. Jacquet and Bisson, Paris, from a photograph taken by Frederick H. Mares of Dublin.

¹⁷ In a work, intituled, "Landscape Il-

lustrations of Moore's Irish Melodies," part i., there are some graphic descriptions of this island, with an engraving.

¹⁸ Few readers can fail to recollect that beautiful melody of our national poet, Moore, and founded on this incident. It is headed "St. Senanus and the Lady." It commences with the following verse:—

"Oh! haste and leave this sacred isle.

Unholy bark, ere morning smile;

For on thy deck, though dark it be,

A female form I see;

And I have sworn this sainted soul

Shall ne'er by woman's feet be trod."

See Moore's "Irish Melodies."

¹⁹ See Colgan's "Acta Sanctorum Hibernie," viii. Martii. *Vita S. Senani*, cap. xl., p. 536 (*recte*) 532.

²⁰ See "The Legend of Iniscathy," in Duffy's "Hibernian Magazine," vol. i., No. 1, p. 39.

²¹ Such at least is the opinion of Colgan. He supposes this may be inferred from the

January is the day assigned for her feast. The Martyrology of Tallagh,²² Marianus O'Gorman, and the scholiast on Ængus, place her festival at this day.²³ Somewhat differently noticed is Cainder, daughter of Cruithneachan, at Cill-Chuilinn, in Cairbre.²⁴ Her celebration occurs in the Martyrology of Donegal,²⁵ on this day. This place, Kilcullen,²⁶ is said to have been situated in Cairbre²⁷ of Munster. We are told, that St. Abban²⁸ erected a cell at a place called Cillcruimthir,²⁹ near the city of Culcolling or Cill Culen, in the territory of Huath Liathain.³⁰ A St. Canera, virgin, is also said to have been venerated at other places.³¹ According to the Martyrology of Tallagh, the present saint is noted to have been held in veneration at Fail Fobhar.³² There is a Kilkellane or Kilcullane, a parish in the barony of Small County, and in the county of Limerick.³³ There is a still more celebrated Kilcullen, a parish within a barony of the same name, in the county of Kildare.³⁴ The Book on the "Mothers of Irish Saints" speaks of Killchannere Church, which had been dedicated to St. Canneria. But Colgan confesses himself ignorant of its situation, if it were not some cell, which this virgin occupied in the territory of Bentraighe.³⁵ It is probable, that St. Cannera's tomb was to be seen in the island of Iniscathy, at the time when the author of St. Senan's prose life wrote;³⁶ and we learn from the same authority, that navigators were accustomed to visit it, in order to procure favourable voyages, before proceeding out to sea.³⁷ Such touching and firm evidences of trust

death of St. Senan, which took place about A.D. 544, on the very day and year when St. David, Bishop of Menevia, died, according to Pitzeus and other writers. See the life of St. Senan and notes thereto at the 8th of March. Colgan says, that besides St. Senan, this virgin was a contemporary with St. Kieran of Clonmacnoise, who died A.D. 548, and of St. Brendan of Clonfert, who died A.D. 576. See "*Acta Sanctorum Hiberniæ*," xxviii. Januarii, n. 5, 176.

²² In Dr. Kelly's edition, p. xiv., we read "Cainech (Cainer) ingen Cruithnechain mic. Laighne i. Fail Fobhair." In the Franciscan copy the entry runs: *Camey ingen chruithnechain mac laighne i. fail fobhair.*

²³ See Colgan's "*Acta Sanctorum Hiberniæ*," xxviii. Januarii, n. 6, p. 176.

²⁴ In his index to the "*Acta Sanctorum Hiberniæ*," Colgan tells us, this place is in Munster.

²⁵ Edited by Drs. Todd and Reeves, pp. 28, 29.

²⁶ This is the account given by Marianus O'Gorman.

²⁷ For an account of the territory of Carberry, see Smith's "*History of the County and City of Cork*," vol. i., book i., chap. i., pp. 23 to 32, and book ii., chap. iv., pp. 250 to 283.

²⁸ See his life at the 27th of October.

²⁹ There is a parish called Kilerumper, situated in the baronies of Condons and Clangibblon and of Fermoy, in the East Riding of Cork County. It is represented on Sheets 19, 27, 28, 35, 36.

³⁰ See Colgan's "*Acta Sanctorum Hiberniæ*," xvi. Martii. Vita S. Abbani, cap. xx., p. 615, n. 20, p. 622. See his life

at the 27th of October. The "*Leabhar na g-Ceart*, or Book of Rights," edited by Dr. O'Donovan, gives the fullest notices of the Ui Liathain territory. See n. (s), pp. 72, 73. It lay within the present county of Cork.

³¹ See Colgan's "*Acta Sanctorum Hiberniæ*," xxviii. Januarii. Vita S. Cannerae, p. 175, and nn. 6, 7, p. 176.

³² Colgan alludes to this circumstance, also, of a St. Canneria, daughter to Cruithnechan, being venerated near Fobhair or Fore, in Meath. He thinks, from her parentage and race, that a Cannera, daughter of Foillan, must be recognised as that person, for her parents were natives of Meath, and that she cannot (be the St. Cannera revered at the 28th of January. See n. 6, p. 176, *ibid.*

³³ This parish and a townland bearing the same name is represented on the "Ordnance Survey Townland Maps for the County of Limerick." Sheet 32.

³⁴ The parish of Kilcullen, is shown on the "Ordnance Survey Townland Maps for the County of Kildare." Sheets 23, 28, 29, 32, 33. The round tower and church at Kilcullen, County Kildare, drawn by Lieutenant Daniel Grose, is engraved in Grose's "*Antiquities of Ireland*," vol. ii., pp. 27, 28.

³⁵ See "*Acta Sanctorum Hiberniæ*," xxviii. Januarii, n. 7, p. 176.

³⁶ See *ibid.*, viii. Martii. Vita S. Senani, cap. xl., p. 536 (*recte*), 532.

³⁷ Sublimely has this spirit found metrical expression in the Gaelic language, from a Fitzgerald of Queen Elizabeth's time, and who addressed a majestic ode to his ship.

and faith in God, and in the intercession of His saints, have often in past times protected pious mariners from shipwreck and disaster: even at the present time, it is the religious practice of our Irish fishermen to prepare themselves by prayer and an approach to the sacraments, before braving the perils of the deep.

ARTICLE II.—ST. MEALLAN, OF KILRUSH OR OF CLONCRAFF. [*Possibly in the Fourth and Fifth Centuries.*] It has been justly observed, that the Catholic Church loves the truth wherever it is to be found. She loved it in science; she is called specially to teach it in faith, and we find that the discoveries of science, wherever they are universally proved, are in harmony with the dictates of faith.¹ At what particular era this saint flourished is not at present discoverable; but a conjecture has been offered,² that he may have lived in the fourth and fifth centuries,³ and have been a disciple of the illustrious St. Patrick.⁴ When setting out from the Isle of Man,⁵ or according to other accounts going to or coming from Rome,⁶ for Ireland, he accosted six Irish clerical youths—one of whom was named Meldan,⁷ or Mellan⁸—desirous of visiting holy places and fired with a thirst for science, especially with that for scriptural learning.⁹ Those students fell on their knees to ask the holy pontiff's blessing, while this he bestowed most courteously and affectionately on them, predicting at the same time that all should afterwards become bishops. Noticing that the oldest of those students carried the books of all the others with great inconvenience to himself,¹⁰ St. Patrick gave them a seal-skin, on which he was accustomed to stand while celebrating Mass, so that it might be converted into a satchel for their use.¹¹ In due

This lyric may well compare with that of Horace, "Ad navem qua vehebatur Virgilius Athenas proficiscens," *Ode*, lib. i., ode iii. In almost every respect it equals the pagan poet's, and more than surpasses it, in elevation and grandeur of sentiment. Into English it has been nearly literally and most charmingly rendered by the gifted Miss Brooke. It thus opens:—

"Bless my good ship, protecting Pow'r of grace!

And o'er the winds, the waves, the destin'd coast,

Breathe, benign spirit!—Let the radiant host

Spread their angelic shields!

Before us, the bright bulwark let them place,

And fly beside us, through their azure fields!"

—See "Reliques of Irish Poetry," p. 181.

ARTICLE II.—The Right Rev. Bishop Vaughan's Sermon in the Church of the Sacred Heart, Accrington, on Sunday, September 13th, 1874.

¹ By Colgan.

² According to Ussher's "Index Chronologicus," the meeting of St. Patrick with the six Irish clerics in Italy happened A.D. 402. See "Britannicarum Ecclesiarum Antiquitates," cap. xvi., pp. 413 and 513. If this chronology be allowed, and if the

present St. Meallán of Kilrush be identical with St. Meldan or Mellan of Chuain-Creamha, it seems inferentially probable, he was born towards the close of the fourth century.

⁴ See "Trias Thaumaturga," Quinta Appendix ad Acta S. Patricii, cap. xxii., p. 266.

⁵ Such is Jocelyn's statement.

⁶ See *ibid.* Vita Tripartita S. Patricii, lib. ii., cap. ix., p. 130. The students are said to have been travelling to Rome, whence they were to receive doctrine and religion at a true source.

⁷ According to Jocelyn.

⁸ According to the Tripartite Life. Here he is said, however, to be of Chuain-creamha, now Clooneraff, Anglicized, "wild garlic meadow."

⁹ See *ibid.* Jocelyn's or Sexta Vita S. Patricii, cap. xxi., p. 86.

¹⁰ The Tripartite Life relates differently, that each one of the clerics had a boy carrying his books, which were tied together with straps.

¹¹ This seal-skin satchel was perfectly well preserved to the time of Jocelyn, and kept as a relic of St. Patrick. This writer states, also, that many miracles were wrought through it. In the Tripartite Life, we are told, that a question raised by the students regarding its absolute ownership, was solved by St. Patrick, who advised them to bring

course their studies were finished, and they returned to Ireland. According to the Irish Apostle's prediction, these holy men, Lugacius,¹² Columban, or Columba,¹³ Meldan, or Mellan,¹⁴ Lugad or Lugadius,¹⁵ Cassanus¹⁶ and Ceranus,¹⁷ when they had been promoted to the sacerdotal grade afterwards became bishops. Their respective places are to be found within the ancient territory of Delbhna-Assuil or Magh-Assuil,¹⁸ a part of the Royal Meathian province.¹⁹ Jocelyn purposely omitted to give the names of their sees; for, as he remarks, he found it frequently very difficult to render the Irish names of persons and places after a manner sufficiently euphonic in Latin.²⁰ The

it to their several cells, and that it should be left in that church, where it remained immovable and undisturbed.

¹² He belonged to Kill-airthir, and his feast is thought to have been held on the 2nd of March or on the 16th of June.

¹³ He belonged to Kill-Ernain or Cluain-Ernain. His feast was held on the 4th of June.

¹⁴ He is called of Cluain-Creamha, and Colgan assigns his feast to this day, thus apparently confounding him with St. Meallán of Kilrush. His feast is also noted at the 26th of October.

¹⁵ He is called the son of Ere, and he is said to have been of Fordhruim. His feast belongs to the 17th of April.

¹⁶ He belonged to Donoughmore in the territory of Mag-Echnach. His festival was kept on the 4th of June. The five foregoing saints are regarded as disciples of the great St. Patrick. To each of those saints, the holy Apostle presented a valuable patena, as his gift.

¹⁷ Otherwise St. Kieran, of Saigir, whose festival is celebrated on the 5th of March. This saint asked the Irish Apostle, on this occasion of their meeting, where he should settle in Ireland, and build his cell. He was told to erect his monastery near the rivulet Huar, where after a lapse of thirty years St. Patrick would visit him. See Colgan's "*Trias Thaumaturga*," *Sexta Vita S. Patricii*, n. 104, p. 113, and *Septima Vita S. Patricii*, lib. ii., cap. ix., p. 130, and nn. 29, 30, 31, 32, 33, 34, p. 174. It is much to be regretted, that in the Irish version of St. Patrick's Tripartite Life, so admirably translated by William M. Hennessy, M.R.I.A., and published in Sister Mary Francis Cusack's elegantly illustrated and very valuable "*Life of St. Patrick, Apostle of Ireland*," p. 397, we are told, that "a folio of the original MS. is missing here," and this if recoverable ought to give us an additional version of the portion of matter contained in our text, which is drawn solely from Colgan. The reader is further referred to the dates for their respective festivals in this work, when further notices will be found.

¹⁸ Colgan does not define its situation more particularly than to state it was in Meath. See n. 111 to Jocelyn's Life, cap. xcix., pp. 88, 113.

¹⁹ Dr. O'Donovan has defined the extent of the various Dealbna territories, so far as it is known, in his notes to "*The Topographical Poems of John O'Dubhagáin and Giolla na Naomh O'Huidhrin*," p. vii., nn. 26, 28, p. ix., n. 34, p. xii., n. 50. See likewise pp. 2 to 5 and 8 to 13. It would appear, that the Dealbna descended from Lughaidh Dealbhaedh, son to Cas, who was ancestor of the Dal-cais in Thomond. Beyond the limits of Thomond, Lughaidh's descendants acquired seven contiguous territories in Meath and Connaught: viz., 1. Dealbna Mor, or the Large. 2. Dealbna Beg, *i.e.*, the little. 3. Dealbna Eathra. 4. Dealbna Teannmaigh. These are all in Meath. 5. Dealbna Nuadhat. 6. Dealbna Cuilefabhair. 7. Dealbna Feadha in Connaught. Dealbna Mor or the Great Delvin is now the barony of Delvin in the eastern part of Westmeath County. Dealbna Beg or Little Delvin is thought to be the barony of Demi-Fore in East Meath. Dealbna Eathra comprised the entire of the present Garrycastle barony, except the parish of Lusmagh, in the King's County. The boundaries of Dealbna Teannmaigh or Western Dealbna have not been fixed. Dealbna Nuadhat lay between the rivers Suck and Shannon. Dealbna Cuile Fabhair, otherwise called Muintir F'athaidh was situated on the east side of Lough Corrib, and it comprised fourteen bailes or townlands, which belonged to the O'Flahertys. Dealbna Feadha comprised the present barony of Moycullen in the county of Galway; it also bore the name of Tire-da-lough from its situation between Loch Oirbsen or Corrib and Loch Lurgan, on the bay of Galway. See O'Flaherty's *Ogygia*, Pars. iii., cap. lxxxii. Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., A.D. 751, 816, vol. ii., A.D. 1142, and vol. iii., A.D. 1174. The genealogical work of Duaid Mac Fírbisigh, pp. 75, 345 (Marquis of Drogheda's copy), with "*The Tribes and Customs of Hy-Many*," edited by Dr. O'Donovan, n. (v), p. 83, as also the "*Leabhar na g-Ceart, or Book of Rights*," edited by Dr. O'Donovan, n. (n), p. 105, and n. (k), pp. 182, 183. In this latter work there are further allusions to the Dealbna or Delvins, at pp. 97, 106, 107, 111, 177.

²⁰ See the translation of Jocelyn by Ed-

pious men already named, both by word and example, greatly extended the Kingdom of Christ; and all ended their lives in the odour of sanctity.²¹ In the Franciscan copy of the Martyrology of Tallagh, there is a notice, at the 28th of January, regarding Mellian, of Cill Rois.²² In the published copy there is no notice whatever of this saint. Meallán, of Cill-Ruis, or Kilrush, is recorded in the Martyrology of Donegal²³ as being venerated on this day. There are many parishes and townlands bearing the name of Kilrush, in various parts of Ireland.²⁴ Kilreisk is Anglicized "the church of the morass;" and Kilrush is rendered, "the church of the wood," or "peninsula."²⁵ It is somewhat remarkable, that there is a Kilrush townland, divided into two denominations, lower and upper, in the parish of Killua, in the barony of Delvin.²⁶ Now it lies within the bounds of ancient Dealbna; but, I cannot trace any sign of an ancient church or burial ground within its extent. However some local tradition of one may exist. Perhaps the present saint had been connected with a Cloncruff or Cloon-craff or Clon-crave, not far distant from Kilrush. There is a parish of Clooncruff, in the barony of Roscommon,²⁷ while there is another Clooncruff townland,²⁸ in Kiltewan parish, barony of Ballintober South; both are in the county of Roscommon. But there is a Cloncruff townland²⁹ in the parish of Ardnurchar or Horseleap in the barony of Kilcoursey. There is also a Cloncruff or Bloom-hill townland,³⁰ in the parish of Clonmacnoise, and barony of Garrycastle, in the same county. Again, there is a Cloncrave townland³¹ in the parish of Killucan, and barony of Farbill. So far as we can judge, these latter three may have been severally situated in one or other of the ancient Dealbnas.

ARTICLE III.—ST. COMMAM OR COMMAN LOBHAR, SON OF LAIGHNE. Commam's name, without any other description, is found in the Martyrology of Tallagh,¹ at the 28th of January. From the compound name entered in a later calendar, *Lobhar* or "Leper," it may be assumed he had been afflicted

mund L. Swift. "The Life and Acts of St. Patrick, the Archbishop, Primate and Apostle of Ireland," chap. xciii., pp. 131, 132.

²¹ See Colgan's "Trias Thaumaturga." Sexta Vita S. Patricii, cap. xciii., p. 86.

²² It reads thus: Mellian, of Cill Rois.

²³ Edited by Drs. Todd and Reeves, pp. 28, 29.

²⁴ Among the parishes denominated Kilrush, there is one in the barony of West-Offaly, which is represented on the "Ordnance Survey Townland Maps for the County of Kildare," Sheets 27, 28, 31, 32: there is one in the barony of Decies without Drum, shown on the "Ordnance Survey Townland Maps for the County of Waterford," Sheets 30, 31; while there is one in the barony of Scarawalsh, which is noted down on the "Ordnance Survey Townland Maps for the County of Wexford," Sheets 4, 5, 9, 10, 15. There is another Kilrush, or Clonmantagh, a parish in the barony of Cranagh, and shown on the "Ordnance Survey Townland Maps for the County of Kilkenny," Sheets 8, 9, 12, 13. This is a rectory and

vicarage in the diocese of Ossory. See for a notice of all the foregoing places, Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 204 to 206.

²⁵ See Dr. Joyce's "Origin and History of the Irish Names of Places," part iv., chap. vi., p. 417, and index p. 505.

²⁶ It is shown on the "Ordnance Survey Townland Maps for the County of Westmeath," Sheet 9.

²⁷ It is shown on the "Ordnance Survey Townland Maps for the County of Roscommon," Sheets 16, 17, 18, 23. The townland is described on Sheet 17.

²⁸ See *ibid.*, Sheet 40. Neither of these however represents St. Mellan or Mellan's place.

²⁹ It is to be seen on the "Ordnance Survey Townland Maps for the King's County," Sheet 2.

³⁰ See *ibid.*, Sheet 6.

³¹ This is depicted on the "Ordnance Survey Townland Maps for the County of Westmeath," Sheets 27, 28.

ARTICLE III.—¹ Edited by Rev. Dr. Kelly, p. xiv. In the Franciscan copy it is likewise simply Commam.

with leprosy. On this day, Comman Lobhar, son of Laighne, is entered in the Martyrology of Donegal.²

ARTICLE IV.—ST. AIDHLUGH OF AIRD OR ERIDH-CASSAIN. We find registered in the published¹ and in the unpublished² Martyrology of Tallagh, as also in the Martyrology of Donegal,³ on this day, an Aedhlugh, of Aird or of Eridh Cassain.

ARTICLE V.—ST. EOCHAIÐH, BISHOP AND ABBOT OF TALLAGH. In the Martyrology of Donegal¹ we read of Eochaidh, Bishop of Tamlacht, as having been venerated on this day. It would seem he also united to the episcopal office the charge of presiding over a religious community. We find him entered in the Martyrology of Tallagh,² on the 28th of January, as Eochaidh, bishop and abbot, Tamlaghtan. There was a holy companion and disciple of St. Columkille named Eochod;³ but he seems different from the present saint. There are two parishes bearing the name of Tallagh⁴ and Tamlaght⁵ in Ireland. We are unable to assign his exact locality. At this date, under its proper topographical head, Duald Mac Fírbis enters Eochaidh, bishop and abbot of Tamlacht, at this particular date.⁶

ARTICLE VI.—REPUTED FEAST OF ST. DUNSTAN IN SCOTLAND. [*Probably in the Sixth Century.*] This holy man may have been a native of Ireland. At the 28th of January, Dempster says, that Abbot Dunstan was a confessor to the good King Aidan. This monarch was the forty-ninth in succession among the Scottish kings, and he received investiture at the hands of the great apostle, St. Columkille. He reigned thirty-four years, and died A.D. 604.¹ Dunstan is said to have been honoured in Levinia.² This romantic district lay immediately to the north of Glasgow, in Scotland.

¹ Edited by Drs. Todd and Reeves, pp. 28, 29.

ARTICLE IV.—¹ Edited by Rev. Dr. Kelly, p. xiv.

² In the Franciscan copy, after the entry of eleven foreign saints at the 28th of January, the first insertion of a native saint is *Seolug apu Chasain*.

³ Edited by Drs. Todd and Reeves, pp. 28, 29.

ARTICLE V.—¹ Edited by Drs. Todd and Reeves, pp. 28, 29.

² Edited by Rev. Dr. Kelly, p. xiv. In the Franciscan copy is the following insertion, *Eochaidh epp' ocep Abh. Tamlac*.

³ See Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. x., p. 489.

⁴ The parish of Tallagh in the barony of Upper Cross is shown on the "Ordnance Survey Townland Maps for the County of Dublin," Sheets 21, 22, 24, 25, 27. The townland proper is on Sheets 22, 23.

⁵ The parish of Tamlaght, situated partly in the barony of Loughinsholin, is shown on the "Ordnance Survey Townland Maps for the County of Londonderry," Sheets 47, 48, 49; and partly in the barony of Upper

Dungannon, is represented on the "Ordnance Survey Townland Maps for the County of Tyrone," Sheets 30, 39.

⁶ See "Proceedings of the Royal Irish Academy." Irish MSS. Series, vol. i., part i., pp. 128, 129.

ARTICLE VI.—¹ See George Buchanan's "Rerum Scoticarum Historia," lib. v., pp. 142, 144.

² See "Menologium Scoticum," p. 191, in Bishop Forbes' "Kalendars of Scottish Saints." Lennox, in Scotland, is called Levinia, from the Leven river, so celebrated in the ode of Tobias Smollett:—

"Devolving from thy parent lake,
A charming maze thy waters make;
By bow'rs of birch and groves of pine,
And hedges flower'd with eglantine."

The original name was Leven-ach, "the field of the Leven," and it was very appropriately designated the basin, not only of the River Leven, but also of Loch Lomond, anciently called Loch Leven. See Fullarton's "Imperial Gazetteer of Scotland, Topographical, Statistical, and Historical," vol. ii., p. 319.

According to the Bollandists,³ Dunstanus, Abbas Scotus, is called a saint, by Ferrarius, and by Camerarius after him at this day. The old "Martyrologium Anglicanum" has noticed him, at the 18th of June. In the new he is entirely omitted.⁴ It is probable, the present holy man had been a disciple of the illustrious Columkille.

ARTICLE VII.—ST. ACOBHAN OF KILRUSH, PROBABLY IN THE COUNTY OF CLARE. Such devotional exercises, as bring all our feelings, emotions, and sentiments into accord with the Divine will, subduing passion, removing hatred, malice, jealousy, revenge, and opening the portals of heaven to all those who seek rest, peace, and sweet repose, were practised by St. Acobhan. Without any other distinction, he is mentioned in the Martyrology of Tallagh,¹ at the 28th of January. But we are not left in doubt regarding his locality, if we depend on the succeeding statement. According to the Martyrology of Donegal,² we find Accobhran, of Cill-Ruis, in the Termon of Inis-Cathaigh,³ as having a festival celebrated on this day. In a table postfixed to this Martyrology, his place is thought to have been Kilrush, in the county of Kildare. He is said to have been otherwise called Occobhran, whence Ocobrus, Ocoras (*Desiderius*).⁴ The place usually designated for this saint is the present Kilrush, a parish in the barony of Moyarta and county of Clare.⁵ The ruins of several ancient churches, forts, and raths exist in this parish.⁶ Among these, at Mullagha are the remains of an old chapel or cell, traditionally supposed to have been built by St. Senan, who is said to have been a native of this place. Attached to it there is a burial ground still in use, and near it, also, there is a holy well.⁷ In fact, there are two old churches in this parish dedicated to St. Senan. The one is a small Damlag, and the other is an oratory of insignificant dimensions.⁸ The larger church measures in length 32 feet 3 inches, and in breadth 13 feet. Its walls are less than 3 feet in thickness. All the north wall was level with the ground, but about 14 feet of the south side wall, connected with the west gable, stood in 1839.⁹ The eastern gable was in tolerable preservation. It was 3 feet in thickness, and it contained a window, measuring on the inside

³ See "Acta Sanctorum," tomus ii., xxviii. Januarii. Prætermissi et in alios dies re-
jecti, p. 807.

⁴ Bishop Forbes omits him, in the biographical notices of his Scottish Saints.

ARTICLE VII.—¹ Edited by the Rev. Dr. Kelly, [p. xiv. In the Franciscan copy is the inscription of Accobhran simply.

² Edited by Drs. Todd and Reeves, pp. 28, 29.

³ Neither St. Mellan nor St. Occobran, venerated on this day at Kilrush, are remembered at Kilrush in the county of Clare. See Dr. O'Donovan's letter, dated Kildysart, 9th of November, 1839, in "Letters Containing Information relative to the Antiquities of the County of Clare, collected during the Progress of the Ordnance Survey in 1839," vol. ii., p. 2.

⁴ We find added: "Three miles from Cill-dara of the white bell in Ros Mucroise," pp. 354, 355, *ibid*.

⁵ The situation of this parish is noted on the "Ordnance Survey Townland Maps for

the County of Clare." Sheets 56, 57, 58, 66, 67.

⁶ See Lewis' "Topographical Dictionary of Ireland," vol. ii., pp. 204 to 206.

⁷ See Clare Townland Maps, Sheet 67, for the townland of Molougha.

⁸ See Dr. O'Donovan's letter dated Kildysart, 9th November, 1839, in "Letters Containing Information relative to the Antiquities of the County of Clare, collected during the Progress of the Ordnance Survey in 1839," vol. ii., pp. 4 to 6.

⁹ Then a considerable portion of the west gable remained, but its only distinguishing feature was destroyed, that is, a little window or belfry, which had been placed near the top. Over it was a small cross of antique form. This was broken to pieces and lying on the ground, outside the west gable. The pedestal was perfect, however, and it was the finishing stone of the gable, so that a pretty accurate idea might be formed regarding its shape and size from this part, and the other fragments then remaining.

7 feet 5 inches in height, and 3 feet 3 inches in width.¹⁰ On the outside it was 5 feet 3 inches in height, and 5 inches in width, at the top; but the south side at the bottom being destroyed, its breadth there could not be ascertained with sufficient accuracy. The west gable¹¹ is 3 feet 4 inches in thickness.¹² About nine paces from the north-east corner of this church¹³ is the ruined oratory, called *Seipeal Beag Sheanain*, "the small chapel of St. Senanus." It measures on the outside 11 feet 7 inches in length, and 9 feet



Moylogha Church, Co. Clare.

8 inches in breadth. Its little walls are 2 feet 7 inches in thickness. The east gable contains a rectangular window at top inside and outside. It measures on the inside 3 feet 10 inches in height and 1 foot 10 inches in width; on the outside it is 2 feet 11 inches in height, and 6 inches in width. It is covered on the top inside and outside with one stone.¹⁴ The present

¹⁰ The accompanying illustration of Moylogha old church was drawn by William F. Wakeman, and it is now numbered 8, among the "Clare, Cork, and Kerry Sketches," for the I.O.S., preserved among the R.I.A. Records. The engraving has been executed by Mrs. Millard.

¹¹ It exhibits at both corners the long and short style of masonry. Dr. O'Donovan remarks, that he observed this to be characteristic of the mediæval churches from the ninth to the thirteenth centuries, yet not to those belonging to the primitive ages of the Irish Church. The east gable did not show much of this style, and it looked much more ancient than any part of the western gable, excepting a few feet at the lower part.

¹² Both gables were rebuilt, from the height of 5 or 6 feet; but the western would

appear to have been rebuilt at a later period than the eastern gable.

¹³ Three paces north of the west corner of the larger church were the foundations of a house or small church, 30 feet 3 inches in length, and 16 feet 6 inches in breadth. The south wall was 2 feet 9 inches in thickness, as ascertained from a distinct part of its foundations remaining. About 5 perches, nearly due east of the larger church, there was a square pile of stones, called *Altair Sheanain*, "the altar of St. Senanus." See pp. 5, 6, *ibid.*

¹⁴ In the south wall there was a broken little window, over 4 feet in width on the outside. The doorway was in the west gable, but it was broken to the threshold, in 1839. There its breadth was ascertained to be a little over 2 feet. Dr. O'Donovan did

saint, to whatever place he belonged, appears to have lived in or before the eighth century. This is proved from the "Feilire" of St. Aengus the Culdee.¹⁵

ARTICLE VIII.—REPUTED FESTIVAL OF THE TRANSLATION OF THE HOLY MARTYRS, ST. URSULA AND HER COMPANIONS, IN GERMANY. There is said to have been a festival, having reference to a translation of the holy martyrs, St. Ursula and her companions,¹ in the Carthusian additions to Usuard, in Florarius, as also in the Cologne and German Martyrologies. However, it has been passed over by the Bollandists, in their great work,² although entering a notice of this feast at the present day.

Twenty-ninth Day of January.

ARTICLE I.—LIFE OF ST. GILDAS BADONICUS, OR ST. GILDAS THE WISE.

[FIFTH AND SIXTH CENTURIES.]

CHAPTER I.

INTRODUCTION—DIFFERENCES OF OPINION REGARDING MORE THAN ONE GILDAS—MANUSCRIPT LIVES AND AUTHORS WHO HAVE TREATED ON THE BIOGRAPHY OF ST. GILDAS—DATE OF ST. GILDAS' BIRTH—THE PLACE WHERE HE WAS BORN, AND HIS FAMILY—EDUCATED BY ST. ILIUS—HIS YOUTHFUL STUDIES AND CHARACTER.

FEW are the biographies of early British saints more difficult to treat than the Acts of St. Gildas, so diverse are the accounts now remaining, and coming to us from times very remote. Those biographies we possess seem to have been written in different countries, and therefore were they more likely to have been derived from distinct sources. A pretty general opinion has prevailed, that these acts treat about more than one saint of the

not believe this little oratory to be of St. Senan's period.

¹⁵ With its English translation, Professor O'Looney has furnished the following stanza from the Leabhar Breac copy in the R. I. A.

S. u. kl. Ia h-acobran naim,
 parr am, n-uag co n-am
 Sabrac buam co n-ogge
 Bluas mop Mísepiam.

G. u. kl. With Acobran we celebrate
 The passion of eight noble
 virgins;
 They gained a triumph of
 righteousness,
 The great Miserian host.

These latter seem to have been martyrs in

Africa, and to have been part of a band, commemorated in St. Jerome's ancient Martyrology, as indicated by the Bollandists in "Acta Sanctorum," tomus ii., xxviii. Januarii. Prætermissi et in alios dies re-
 jecti, p. 807. There we read: "*MS. Dicitur pro Censoriano Messorianum habet, atque adjungit his verbis: Messoriani et aliorum xxv. Victoris, Festi, Perpetuæ, Marini, Agnate, Telecte, Messoriani, Vincentiane Cantu et aliorum xxxv. Victoris, Epem, Gennu, Secundi, Inirmi Sacer-*

dota."

ARTICLE VIII.—¹ See notices regarding them at the 21st of October.

² See "Acta Sanctorum," tomus ii., xxviii. Januarii. Prætermissi et in alios dies re-
 jecti, p. 807.

name, although Leland,¹ Stillingfleet,² Mabillon,³ Bollandus,³ and other critical writers, do not admit of a distinction in this case.⁴ This view is likewise maintained by the learned Dr. Lanigan, and with great force of argument.⁵ Sir Thomas Duffus Hardy,⁶ the Rev. S. Baring-Gould,⁷ and several modern writers, seem to advocate such an opinion.⁸ However, others have conjectured there were two, if not three or more individuals, bearing this name of Gildas. These are supposed to have been severally denominated Albanus, Cambrius, and Sapiens or Badonicus. John Bale, Pitts, Ussher, Ware,⁹ Colgan,¹⁰ and Cressy,¹¹ have adopted the theory of at least two distinct Gildases: one living in the fifth and the other in the sixth century. Gildus, Gilda, and Gildasius, are other forms of this name, used by different writers. Colgan, who publishes the Acts of four Gildases, for the month of January,¹² brings twelve arguments against the opinion of Bollandus. By these he tries to make it appear, that many things are attributed to a Gildas, which could not be true of the saint whose life we here give. Therefore, he concludes, there must have been another more ancient St. Gildas.¹³ He is supposed to have been a disciple of St. Patrick, and to have

ART. I.—CHAP. I.—¹ This writer says, that although "want of skill may make Caradoc set his Gildas elder than he ought to have done, yet whosoever will compare that life published by *John a Bosco* with the other by *Caradoc* will find that they were designed for the same person." See "Antiquities of the British Church," chap. iv.

² See "Annales Ordinis S. Benedicti," tomus i., lib. vi., § xix., p. 150.

³ His acts are given from those written by the Monk of Ruys in eight chapters, with five sections of Prolegomina, and explanatory notes, in the "Acta Sanctorum," tomus ii., xxix. Januarii. De S. Gilda Sapientis, Abbate in Britannia Armorica, pp. 952 to 967.

⁴ Dr. Lanigan remarks, that while Colgan admits a great part of the life of Gildas Badonicus by John of Bosco belongs not to him but to Gildas Albanus, he might as well have said the same regarding that by Capgrave. Ussher and himself supposed this to have been intended for Albanus. "The fact is that they were all intended as the acts of one and the same Gildas, although we meet with, as usual, some strange anachronisms here and there." See "Ecclesiastical History of Ireland," vol. i., chap. ix., § x., n. 156, p. 480.

⁵ See *ibid.*, § x., and the various notes attached to this section, pp. 476 to 489.

⁶ See "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i.

⁷ See "Lives of the Saints," vol. i., January xxix., p. 440.

⁸ It is evident that Gale, the learned editor of Gildas' works, knew only of one Gildas, yet named under various titles. Thus, in his General Preface, he writes, "Gildas Historicus, Albanus, Badonicus, Sapiens (tot enim innotuit titulis) Iluti discipulus," &c. See "xv. Scriptores."

⁹ See "De Scriptoribus Hiberniæ," lib. ii., cap. i., pp. 104, 105, 107.

¹⁰ He has published Capgrave's "Life of Gildas," which he calls that of Gildas Albanus, at the 29th of January. To this he adds certain excerpts, from the life by Caradoc of Lancarvan, taken from Ussher. At the same date, he has published what he calls the life of Gildas Badonicus, after John de Bosco, and extracted from the Bibliotheca Floriacensis. With this Colgan takes some editorial liberties, and excepts to a small portion of the first chapter, the second, with a part of the ninth and a part of the twelfth chapters—printed in a smaller type. These extracts he supposes to have reference to an earlier Gildas Albanus. See "Acta Sanctorum Hiberniæ," xxix. Vita S. Gildæ Albanii, Abb. et Confes., pp. 178 to 179. Then follow the "Quædam excerpta," &c., pp. 179, 180. Vita S. Gildæ Badonici, Abbatis et Confessoris, pp. 181 to 194, with notes included. Afterwards he inserts an appendix having reference to several distinct Gildases, in four different chapters. These are followed by "Epistola Gildæ ad Rabanum Monachum," which Colgan seems inclined to attribute to Gildas Badonicus, or the Wise. See pp. 202, 203. See likewise n. i., p. 187.

¹¹ In his "Church History of Brittany," book xi., chap. iii., he has "the gests" of St. Gildas Albanus, whom he calls the Elder; and in book xii., chap. x., he enters "the gests" of St. Gildas Badonicus or Sapiens, whom he calls the Younger. See pp. 228 to 230, and 267, 268.

¹² See "Acta Sanctorum Hiberniæ," xxix, Januarii. De S. Gildasio Abbate, pp. 176, 177. Vita S. Gildæ Albanii Abb. et Confes., pp. 178 to 180. Vita S. Gildæ Badonici, Abbatis et Confessoris, pp. 181 to 203, xxxi. Januarii. De S. Gildasio Confessore, pp. 226 to 228.

¹³ See *ibid.*, xxix. Januarii. Appendix ad

been eminent for his sanctity and learning.¹⁴ From certain chronological notices in two different lives of Gildas, Ussher thinks the Monk of Ruys has confounded Gildas Albanus¹⁵ with Gildas Badonicus. It must be allowed, perhaps, that unchronological and misleading statements have been made by both writers; and such admission may serve to clear away many of the difficulties that now beset the biographer of an unquestionable and a historical St. Gildas.

Formerly various manuscript lives of St. Gildas were extant: some have been preserved to the present time.¹⁶ The earliest life remaining¹⁷ is thought to have been written by some unknown monk of Ruys, near Rennes, about the year 919.¹⁸ A different opinion of Bollandus assigns its composition to a time shortly after 1024. But Caradoc of Lannecarvan, who is thought to have lived in the twelfth century, wrote a different biography of our saint, in which we find divergent, if not discordant, statements regarding him put forward.¹⁹ Nor need this seem so very strange, when both accounts had been drawn up several centuries after the lifetime of Gildas, and when they had been written in different centuries and in separate countries. The diversities of chronological events and of persons hardly contemporaneous will only enable us to infer, that the sources of information were occasionally doubtful, while various coincidences of narrative seem to warrant a conclusion that both tracts were intended to chronicle the life of one and the same

Vitas SS. Gildarum, cap. ii., pp. 195 to 197. In the succeeding chapter, Colgan treats of several other holy men in Ireland who bore the name of Gildas or Gilda, besides those who were externs. See cap. iii., pp. 198 to 201.

¹⁴ Colgan's chiefest objections are resolvable into the apparently irreconcilable and unchronological incidents occurring in both lives. This point he argues with much learning, especially in the first chapter of his appendix, where he inquires about the age when Gildas Badonicus, or the Wise, flourished.

¹⁵ Ussher thinks that the Monk of Ruys has confounded the separate acts of Gildas Albanus with those of Gildas Badonicus. He throws out a conjecture, that the former was born in 425, while the latter was born in 520. See "*Britannicarum Ecclesiarum Antiquitates*," cap. xiii., pp. 237, 238, and "*Index Chronologicus*," pp. 515, 527.

¹⁶ The following manuscript lives of Gildas are noticed by Sir Thomas Duffus Hardy:—*Vita S. Gildæ Sapientis ab anno 520 usque an. 570, auctore Caradoco Lannecarvanensi*. MS. c. c. c. Cant. 139, [24, vell. folio, xii. cent. This is apparently the MS. used by Ussher, and cited by him in his "*Primordia*," pp. 442, 468. A couplet found in it seems to attribute its authorship to Caradoc of Lannecarvan. There is also a transcript of this MS. of the seventeenth century in MS. c. c. c. Cant. 101, p. 43. *Vita Sanctissimi atque doctissimi viri Gildæ*, MS. Burney, 310, ff. 330, vell. folio, xiv. cent. This volume was written at Finchale, near Durham, A.D. 1381. This generally accurate text was used by Mr. Stevenson in his edition, published for the Eng-

lish Historical Society. *Vita S. Gildæ*, MS. Sloane, 4785, ff. 9.15. This is a transcript of the former, made in the last century. *Vita S. Gildæ*. MS. Reg. 13, B. vii., ff. 20-25, b. paper folio, xvi. cent. This is apparently a transcript of the Burney MS. In some instances, it corrects the errors of that copy. *Vita Sanctissimi atque doctissimi Gildæ*. MS. Eccl. Dunelm, B. ii., 35, 7 folio. This fine copy was written about A.D. 1166. It seems to agree with the MS. c. c. c. Cant. *Ici commence la vie Monseigneur S. Gildas*. MS. Egerton, No. 745, ff. 78b-90, vell. 4to, xiv. cent. In this it is said, St. Gildas was a native of Bretagne, and that he had been educated by St. Phylebert, who was then Abbot of Tournay. *De Sancto Gilda Abbate et Confessore*. MS. Cott. Tiber. E. i., ff. 31b-32, vell. folio. This is printed in John Capgrave's "*Nova Legenda Angliæ*," f. 156. *Vita S. Gildæ Abbatis et Confessoris*. MS. Boll. Tanner. 15, f. 283, vell. folio, xv. cent. It is the same text as the former one. *Vita Gildæ*. MS. Trin. Coll., Dublin, 283.

¹⁷ There is *Sancti Gildæ Sapientis Vita, auctori monacho Ruyensi Anonymo*. Ex MS., Ruyensi.

¹⁸ At this period, the religious of that place fled into Bern, to escape the fury of the Northmen. The biographical piece is supposed to have been written on this occasion, when translating the relics of St. Gildas.

¹⁹ See Sir Thomas Duffus Hardy's "*Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland*," vol. i., part i., pp. 151 to 156, where the several manuscript copies of his lives are described.

person. It deserves remark, however, that both are said to have been born in Scotland. One was the son of Nau; the other was the son of Cau. The eldest son of one was Huel, and of the other Cuil. Both lives have stories of a bell; both go to Ireland; both go to Rome; both build churches. The Monk of Ruys quotes several passages from the tract "*De Excidio*," and he attributes it to Gildas. Caradoc calls him "*Historiographus Britonum*," and says that he wrote "*Historiæ de Regibus Britonum*."²⁰ At the present date John Capgrave²¹ has inserted a life of Gildas, abbot and confessor. The Rev. Alban Butler²² has published the life of St. Gildas the Wise, or Badonicus, the abbot,²³ whom he distinguishes from St. Gildas the Albanian, or the Scot, a confessor; while he places both at the 29th of January.

The time when Gildas the Wise was born has been disputed, although he furnishes apparently the data for forming an opinion. We learn from this saint's own writings, that his birth occurred in the year when a famous victory was gained over the Saxons by Ambrose—as some writers state—or as others say by Arthur.²⁴ This battle took place at Mount Badon.²⁵ Some authors suppose it was fought A.D. 484²⁶ or 490;²⁷ others name 492,²⁸ 493,²⁹ 516;³⁰ while Ussher thinks A.D. 520³¹ to be the true chronology for such a remarkable event.³² This latter writer asserts, that Bede mistook the meaning of Gildas, in whose tract the forty-fourth year was relatively and previous to the time when his treatise had been composed,³³ and not after the period when the Anglo-Saxons first invaded Britain.³⁴ Admitting, however, that

²⁰ "If it be allowable to analyse the two lives," says Sir Thomas Duffus Hardy, "and appropriate to each what will not accord with the supposed time of the other, two persons of that name will of course be brought into action; the latter of whom is considered as the author of the "*Excidium*." See *ibid.*, p. 156.

²¹ See the "*Nova Legenda Angliæ*," quarto Kal. Februarii, fol. clvi., clvii.

²² See "*Lives of the Fathers, Martyrs, and other Principal Saints*," vol. i., xxix. January.

²³ Among the Irish saints, extracted by the Cistercian Monk from the Rev. Alban Butler's work, is St. Gildas the Wise, or Badonicus, for this day. See pp. 169 to 171.

²⁴ This accords with the statement of the writer of the Harleian Manuscript, No. 3859.

²⁵ Said to have been at Banesdown, near Bath, in Somersetshire.

²⁶ See Mabillon's "*Annales Ordinis S. Benedicti*," tomus i., lib. vi., § xix., p. 151.

²⁷ The "*Chronicon Britannicum*," found in the church of Nantz, has at this date 490, "*Natus est S. Gildas*." See Lobineau's "*Histoire de Bretagne*," tome ii.

²⁸ Thus Smith marks it in his edition of Venerable Bede, at lib. i., cap. xvi.

²⁹ The Venerable Bede assigns its date to about the forty-fourth year after the arrival of the Anglo-Saxons in Britain. This latter event he places at A.D. 449. See "*Historia Ecclesiastica Gentis Anglorum*," lib. i., cap. xv., xvi., pp. 57, 60. This calculation would bring the period to about A.D. 493. Ranulph of Chester places it at this year.

³⁰ This is the date given by Sir Thomas Duffus Hardy. Also by the writer of the article "*Gildas*" in Chambers' "*Encyclopedia*," vol. iv., p. 752.

³¹ Dr. Lanigan remarks, that "no year about 490 would suit Ussher's hypothesis as to the two Gildases; for by placing the birth of said historian in that period, whatever worthy of belief is said of Gildas can be easily reconciled and explained without recurring to two distinct persons of that name." See "*Ecclesiastical History of Ireland*," vol. i., chap. ix., § x., n. 155, p. 479.

³² See "*Britannicarum Ecclesiarum Antiquitates*," cap. xiii., p. 254. Thaliessin, the chief of the British bards, has celebrated the greatest and last of the twelve great battles fought by King Arthur against the Saxons. See likewise "*Index Chronologicus*," ad A.D. DXX., p. 527. Matthew Florilegus is an authority for this date.

³³ If he could have determined the time when Gildas wrote, the reasoning of Ussher might be more conclusive. But he had no authority for it. On his unproved hypothesis, that 520 was the year for the battle of Badon, and consequently of Gildas' birth, Ussher undertook to assign his writing to A.D. 564.

³⁴ To make this question more intelligible, Dr. Lanigan quotes the words of Gildas: "*Et ex eo tempore nunc cives nunc hostes vincebant—usque ad annum obsessionis Badonici montis—quique quadragesimus quartus (ut novi) oritur (al. orditur) annus mense jam primo (al. uno) emenso, qui jam et meæ nativitatæ est.*"—Gale's edition of the work of Gildas. Dr. Lanigan then re-

Ussher rightly understood Gildas, he cannot prove that Bede founded his date of the battle, at Mount Badon, solely on the text of Gildas.³⁵ Owing to the foregoing circumstance, our saint was usually called Badonicus. The birth of this holy man is assigned by Mabillon, to the time of that battle.³⁶

In the reign of the renowned King Arthur, it is stated,³⁷ that St. Gildas or Gildus, surnamed the Wise, was born in Britain. There in the northern country was a district then called Arecluta.³⁸ This is allowed to have been near the River Clut³⁹ or Cluyd, from which the city of Alcuith,⁴⁰ Areclutha,⁴¹ or Alcluyd,⁴² now Dunbritton or Dunbarton,⁴³ took its name,⁴⁴ His father belonged to a noble British family. Various is he called: by some, Can,⁴⁵ Caw,⁴⁶ or Caunus,⁴⁷ or perhaps more properly Cannus or Conn;⁴⁸ by others

marks:—"The latter part of this passage is certainly of a doubtful signification, and may, perhaps, be understood in the manner proposed by Ussher; although it must be allowed that, if Gildas alluded to the number of years, by which the battle was prior to that in which he wrote, he would probably have applied the number 44th rather to this year than to that of the battle. Bede copied the whole passage almost word for word, except that marking the time of the battle he has, *quadragessimio circiter et quarto anno adventus eorum in Britanniam* (*L. i. c. 16.*) Ussher thought that Bede mentioned the year as the 44th, because he found this number in Gildas, and consequently that Bede's chronology ought to be corrected by what he supposed to be the true meaning of Gildas." See "Ecclesiastical History of Ireland, vol. i., chap. ix., § x., n. 155, p. 479.

³⁵ Dr. Lanigan here observes:—"Surely he could not want documents to direct him in assigning the times of the more remarkable transactions of his countrymen. Might not Bede's *about the 44th year* be relative to one period, and Gildas' *positive 44th* to another? so that it would be true that the battle was fought *about* the 44th year after the arrival, and likewise precisely in the 44th before the year in which Gildas wrote, making altogether, until this last date, about 87 years. Besides, Ussher's argument is merely negative, and, at most, proves nothing more than that we cannot conclude from Gildas' words that the battle took place about A.D. 492. It does not, however, show that it was not fought about that time, nor help us to fix the precise year of it." *Ibid.*, p. 480.

³⁶ See "Annales Ordinis S. Benedicti," tomus i., lib. vi., § xix., p. 150.

³⁷ According to Francis Rosiers, in "Stemmatibus Lotharingie," King Arthur began his reign in Britain A.D. 491; according to Polydore Virgil, lib. iii., Gordon, and others, A.D. 493; while Ussher, in his "Index Chronologicus," has this event at A.D. 508.

³⁸ According to the life of Gildas, by the Monk of Ruys, he was born in Arecluta.

This is said to be "Scotie validum propugnaculum." See Mabillon's "Annales Ordinis S. Benedicti," tomus i., lib. i., § xix., p. 150.

³⁹ The name is said to have been derived from this district.

⁴⁰ Thus do I find it named in an edition of Venerable Bede—while Alcuith or Alcuich is found in other MSS. See "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. i., p. 24. There we are told—or rather it is intimated distinctly—that the Scoti or Irish colonists were in those parts north of the Clyde, which river separated the Picts and Britons. Bede tells us, however, that Alcuith was a strong British city, even to his own times.

⁴¹ Ussher has changed this name into Argathelia, near the Glotta or Clyde river. See "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 354, and "Index Chronologicus," ad A.D. ccccxxv., p. 515.

⁴² Colgan derives this name from "Ar," *alias* "Or," a "limit," or "boundary," and "Ail," a "rock," which is connected with the Clut or Cluide, on its right bank. See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. i., cap. xii., p. 52.

⁴³ This was its later name. See Camden's "Britannia," p. 166.

⁴⁴ Buchanan calls this district "vallem Glottianam." See "Rerum Scotticarum Historia," lib. i., p. 13.

⁴⁵ In the "Legenda" of John of Tynmouth, he is named "Can rex Albanie."

⁴⁶ "Gildas was the son of Caw of Britain."—The pedigrees of Welsh saints, taken out of an old manuscript, once in possession of John Lewis, Esq., Llanwenny, in the county of Radnor, about the time of Queen Elizabeth. See Rev. W. J. Rees' "Lives of the Cambro-British Saints," Appendix vi., p. 598.

⁴⁷ The Monk of Ruys states that Gildas' father, Caunus, had five sons. The eldest was named Cuillus, according to this account, and he succeeded in the kingdom to which he was heir.

⁴⁸ These forms of names were common among the ancient Scots. Conn is a name peculiarly Irish.

he is named Nau⁴⁹ or Nauus.⁵⁰ He is said to have been a King of Scotland or Albania,⁵¹ while other accounts make him King of the Picts.⁵² He was blessed with a numerous offspring,⁵³ several of whom were distinguished for piety and valour.⁵⁴ His eldest son, by some called Cuillus,⁵⁵ by other writers is named Howelus,⁵⁶ Hoel,⁵⁷ Huel, or Huelinus. Mailoc, another son, was brought up with a knowledge of sacred letters, in which, after he had been excellently instructed, he left his father and all his worldly pretensions. He afterwards built a monastery in a district called Luilhes,⁵⁸ where, in the village of Elmail, he lived and died in great sanctity. Two other brothers, Egreas⁵⁹ and Allæus,⁶⁰ with their sister Peteona,⁶¹ in like manner abandoned the world, and choose a retired place in the furthest extremity of that country.⁶² There, living near each other, yet in separate cells,⁶³ by watching, fasting, and fervent prayer, they continually tended towards their heavenly home, till they were called at last to the joys of their Lord.⁶⁴

From his earliest years, our saint, with all the warm affections of his soul, endeavoured to become a true servant of Christ. A boy of good disposition, he was addicted to a love for learning. When a child, Gildas was committed by his parents to the care of St. Illutus,⁶⁵ who brought him up in his monastery of Llan-Ilut, in Glamorganshire.⁶⁶ There he was instructed in the sacred Scriptures, and in the liberal sciences. He had an excellent memory for all his master taught. He principally applied to an acquisition of the seven chief courses of knowledge, with studious zeal. Sacred letters, where his great proficiency appears to this day, in what has been preserved of his writings,⁶⁷ were especially the object of his school exercises. At these he continued until he arrived at puberty. St. Illut⁶⁸ dwelt in a certain small

⁴⁹ Caradoc thus names him. Ussher thinks that Gildas Albanus may have had for his father this Navus or Navis, who was the maternal grandfather of St. Columkille. See "Index Chronologicus," ad A.D. DXXII., p. 527.

⁵⁰ He is called "Nauus rex Pictorum," by John Bale. Nau or Naua is shown by Colgan to have been a common name among the Scots.

⁵¹ Capgrave calls him King of Albania, or North Britain, and so it is said Gildas got the name of Albanus. Alluding to his own times, Caradoc calls that prince a King of the Scots. But, according to Dr. Lanigan, the Scots did not get possession of Arcleutha until long after the birth of Gildas. See "Ecclesiastical History of Ireland," vol. i., chap. ix., sec. x., n. 158, pp. 480, 481.

⁵² In the copy of Caradoc, used by Bale, cent. ii., cap. 87, he is thus called.

⁵³ Caradoc of Lannearvan states, that Nau had twenty-four sons, who were warlike and victorious, while among these was Gildas, whom his parents devoted to a learned course of studies.

⁵⁴ See "Acta Sanctorum Hiberniæ," xxix. Januarii, pp. 178, 179, 181.

⁵⁵ He is thus named by the Monk of Ruys.

⁵⁶ John of Tinnouth so styles him.

⁵⁷ The Registry of Glastonbury thus calls him.

⁵⁸ Colgan offers a conjecture—without, however, insisting much on its accuracy—that this place may be Snamh Luither, in

Connaught, where a St. Mailan or Mailoc was venerated on the 17th of May.

⁵⁹ Colgan thinks he may possibly be a St. Aireid or Egread, venerated at the 26th of August.

⁶⁰ Colgan thinks he may be identified with St. Oilleoc or Alleoc, of Cluain Etchen, venerated on the 24th of July.

⁶¹ Regarding St. Petonea little can be gleaned from our calendars.

⁶² Gonon numbers them among the Benedictine saints, under this heading:—"Vitæ SS. Eremitarum Gildæ cognomento Sapi-entis, nec non Mailoci, Egreae, Allæci fratrum et Peteonæ Sororis."—"De Vitis Patrum Occidentis," lib. i.

⁶³ That for the sister was built between the cells occupied by her brothers.

⁶⁴ See Bishop Challoner's "Britannia Sancta," part i., pp. 79, 80.

⁶⁵ His feast occurs on the 6th of November. See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other Principal Saints, vol. xi., vi. November. Also Cressy's "Church History of Brittany," book xi., chap. xxvii., p. 251.

⁶⁶ I find by conjecture of Wilkins—with a doubt implied—the foundation of Lanntwit Illtyd monastery placed at A.D. 508. See "Wales, Past and Present," chap. xxvii., p. 211.

⁶⁷ See Bishop Challenor's "Britannia Sancta," part i., p. 80.

⁶⁸ There is a Latin life of this saint, with an English translation, in the Rev. W. J.

and barren island with his disciples, while St. Gildas Badonicus⁶⁹ was his pupil. Here, in his endeavour to distinguish the latter from St. Gildas Albanus, who is supposed to have been born A.D. 425,⁷⁰ the learned Ussher finds himself involved in chronological difficulties. In the hypothesis, that St. Iltut was the teacher of St. Gildas Badonicus, he must have thus taught about the year 530,⁷¹ and the death of Iltutus is accordingly brought down by conjecture to 540.⁷² Yet elsewhere, the latter is said by Ussher to have been an abbot⁷³ when he baptized St. Samson,⁷⁴ who is stated to have been consecrated bishop A.D. 521, the very year after the birth of Gildas Badonicus. Now, the two latter holy men are classed as school-fellows, at the school of Iltutus. Besides, St. Samson,⁷⁵ a certain St. Paul⁷⁶ studied with him at this place. While Gildas was subject to this discipline, he was most obedient and self-restrained; his renown for charity and wisdom commenced. Having a beautiful form and features, and of high lineage, he was in rank, but especially in purity of morals, superior to the most distinguished sons of nobles there receiving instruction. Foremost in ability and acquirements, the world was crucified to him, and he to the world. Assiduous in learning; given to watching and prayer; affable in manners; grave and thoughtful beyond his years, he could profitably associate both with the young and the old, accommodating himself to the humours of either class, yet always observing propriety.⁷⁷ While at school, likewise, our saint was distinguished by the performance of miracles;⁷⁸ and he was a most useful and promising member of this early collegiate institute.

CHAPTER II.

ST. GILDAS MAKES A VOYAGE TO IRELAND—HIS AUSTERITIES—HIS STUDIOUS DISPOSITION—HE FASHIONS A BELL FOR ST. BRIGID—HIS PROFESSORSHIP AT ARMAGH—HIS ORDINATION, PREACHING, MIRACLES AND CONVERSIONS—HE IS THOUGHT TO HAVE VISITED IRELAND A SECOND TIME, WHEN INVITED BY KING AINMIKE—HIS LABOURS THERE.

HAVING spent some well-employed years, under the tutelage of St. Iltutus, in sacred and profane learning, Gildas bade farewell to his master and to his

Rees' "Lives of the Cambro-British Saints," pp. 158 to 182, and 465 to 494.

⁶⁹ According to Ussher.

⁷⁰ Ussher calls the father of Gildas, who was at the school of St. Iltut, Caun, and the latter, too, he states was the father of Gildas Albanus. See "Britannicarum Ecclesiarum Antiquitates," cap. xv., p. 354, and "Index Chronologicus," ad A.D. CCCXXV., p. 515.

⁷¹ We must allow that Gildas hardly went to him as a pupil before he had attained the ninth or tenth year.

⁷² See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xiv., p. 274, and "Index Chronologicus," ad A.D. DCL., p. 529.

⁷³ Dr. Lanigan argues, that taking Ussher's admissions, Iltutus must have been abbot at latest about 491, at least thirty-five years old, and that we can hardly believe he kept a school sixty years afterwards. See "Ecclesiastical History of Ireland," vol. i.,

chap. ix., sec. x., n. 160, p. 481.

⁷⁴ See Ussher's "Britannicarum Ecclesiarum Antiquitates," cap. xiii., p. 252, cap. xiv., p. 274, and "Index Chronologicus," ad A.D. DVIII., p. 525.

⁷⁵ See his life at the 28th of July. The cross of Iltutus, thought to have been erected by Sampson about the middle of the sixth century, is said to be still remaining in the churchyard of Lantwit, in Glamorganshire. Its archaic inscriptions are to be seen engraved in Jones' "History of Wales," chap. iii., p. 39.

⁷⁶ Claudius Robertus, in his catalogue of the Bishops of Dol, in Armorica, places the death of this holy man at the 12th of March, and about the year 600.

⁷⁷ See Colgan's "Acta Sanctorum Hibernie," xxix. Januarii, Vita S. Gildæ Badonici, cap. iii., pp. 181, 182, and n. 8, pp. 188, 189.

⁷⁸ See *ibid.*, cap. iv., v., p. 182.

fellow-disciples. Then he went over to Iren for further instruction. By this place, we are to understand Erin, or Ireland. It has indeed been stated, through want of sufficient knowledge, that Iren was an academy in Great Britain,¹ and some have gone so far as to make it identical with Oxford.² But it is quite evident, from the sequel, it was in Ireland, Gildas, a diligent lover of study, sought out the most renowned doctors in philosophy and theology. Here, like a faithful servant, he treasured the talent he had received from God, that it might be returned to him with usury. Of Gildas it might truly be affirmed, that if the sword of the persecutor reached him not, he did not lose the martyr's palm. Against the temptations of Satan he resolutely contended, and he subjected himself to a rigorous course of penance to subdue bodily failings. Towards himself he seemed to direct the scourge, and to bear his self-imposed persecution patiently for the sake of Christ, so that his life might be regarded as a continuous martyrdom. There, too, in Ireland he frequented the most celebrated schools in quest of divine and human learning.³ Like the industrious bee, he gathered from every flower the honey of virtue and knowledge, for his own and his neighbour's benefit. In the meantime, he chastised his body and brought it under subjection; lest, with all his learning, while preaching to others, he himself might become a cast-away. Therefore he fasted much, and he often watched whole nights. He employed those silent hours of darkness in prayer.⁴ As to fasting, he seems to have practised excessive rigour: for the writer of his acts affirms, as a thing he had learned from a reliable source, that from the age of fifteen until the day he died, Gildas only partook of three meals each week. Even when he eat, it was only very sparingly.⁵

It is stated, that Gildas was able with his own hands to exercise in certain artistic productions. At the request of St. Brigid, an illustrious virgin presiding as abbess over a monastery of virgins, he made and sent her a bell.⁶ This she desired to possess as a relic.⁷ If the holy virgin were the great abbess of Kildare, as seems to be indicated; supposing its occurrence, this event must have been towards the close of her life.⁸ Again we are told, that

CHAP. II.—¹ A statement of John de Bo-co, attached to the margin, in the Monk of Ruys' biography of Gildas. By Diodorus Siculus, Ireland is called Iru, lib. v., p. 309. The Irish are called Irenses by Odericus Vitalis, in his Ecclesiastical History, at A.D. 1094, lib. x.; and by Alnothus of Canterbury, in his life of Canute they are called Iri, chap. x.

² Stillingsfleet has however exposed the absurdity of this fable. See "Antiquities of the British Church," chap. iv.

³ "In those times there were in Ireland, besides the school of Armagh, those of Ailbe, Moctheus, Enda, Naal, &c., &c. Ussher in pursuance of his hypothesis, mentions (p. 907) among the schools, which Gildas might have frequented, that of Finnian at Clonard, imagining that it was his *Badonicus*, who is said to have come to Iren, and according to him in the year 540 (*Ind. Chron.*)" See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., § x., n. 162, p. 482. Gildas, who came to Ireland, taught for some time in Armagh, and therefore was not different from him called Albanus by Ussher.

⁴ See that account, given by the Monk of

Ruys. "Historia Vitæ S. Gildæ Sapientis," cap. vi., vii. Colgan's "Acta Sanctorum Hiberniæ," xxix. Januarii, p. 182.

⁵ See Bishop Challoner's "Britannia Sancta," part i., p. 80.

⁶ Thinking this narrative referable to Gildas Albanus, Ussher assigns it to A.D. 484. Yet, strange to say, he does not bring Albanus to Ireland until A.D. 498. See "Britannicarum Ecclesiarum Antiquitates." Index Chronologicus, A.D. CCCCLXXXIV., CCCXCVIII., pp. 523, 524. Yet the life, which mentions this transaction, places it subsequently to the return of Gildas from Ireland. From this, too, Ussher quotes at p. 905 of his work. Hence, according to his own calculation, it must have been later than 508. See *ibid.* A.D. DVIII., p. 525.

⁷ See the Monk of Ruys' narrative, chap. ix. Colgan's "Acta Sanctorum Hiberniæ," xxix. Januarii, p. 183.

⁸ She is said to have died about 521 or 523. See her life at the 1st of February. Colgan thinks this transaction must refer to Gildas Albanus, whom he distinguishes from Gildas Badonicus. See *ibid.*, n. 11, p. 189.

while Gildas, the Historian of Britain,⁹ remained in Ireland, he preached much and discharged the duties of a professor in the city of Armagh.¹⁰

It seems more than likely from the order of narrative,¹¹ that this saint had been promoted to Holy Orders in Ireland. When Gildas was ordained a priest, he went to preach the Gospel in Britain's northern parts. There a great part of the inhabitants were as yet pagans. Among the nominal Christians, many were infected with Pelagian heresy. God blessed the labours of Gildas with such signal success, that great numbers both of the pagans and heretics, through his means, were converted to Christ. Many miracles were wrought through him. He cured blind, lame, and sick, in confirmation of his doctrine. His great fame attracted multitudes to his sermons. The Church of Christ received a daily accession to its membership; and finally, he succeeded in drawing people of various British provinces over to the true Catholic doctrine. Idols and their temples were overthrown by those, who had formerly been pagans; while in their stead churches were erected at convenient places. Several nobles, with their wives, children and families, received the grace of Christian baptism.¹² When Gildas saw that so much had been accomplished, filled with great joy, he is said thus to have prayed: "I give thee thanks, O Lord Jesus Christ, who hast deigned to bring this people, so long straying from thee, to a knowledge of truth, and who hast enlightened by thy justice, those weak and unhappy ones, who for a long time wandered in the shadow of death, so that a proclaimed peace now reigns among us."¹³

He preached with great efficacy, it is said, throughout the three kingdoms of Britain.¹⁴ On one occasion, immediately before the birth of St. David,¹⁵ whose mother was present, he lost the power of speech.¹⁶ This is accounted for by a miracle,¹⁷ which took place in the territory of Epidana,¹⁸ or Pepidana.¹⁹

If we can understand rightly the meaning of the Monk of Ruys, after Gildas had left Ireland a first time for Great Britain, it was deemed advisable that he should return once more to revive faith and morals.²⁰ He was ac-

⁹ So he is called by Caradoc. Now allusion is here made to the work, "*De Excidio Britanniae*," which was written about the middle of the sixth century. Yet, Ussher, quoting this passage, "*De Primordiis Britannicarum Ecclesiarum*," p. 859, still persists in his assertion, that the teacher at Armagh was Gildas Albanus, who is supposed to have flourished in the previous century.

¹⁰ We find no account of his presence there in Rev. Robert King's valuable "*Memoir introductory to the early History of the Church of Armagh*."

¹¹ Especially by the Monk of Ruys. But, indeed, the order of St. Gildas' Acts seems to have been strangely confused by his biographers.

¹² Such is the account given by the Monk of Ruys.

¹³ See *ibid.*, cap. ix., p. 183.

¹⁴ Ussher, however, asserts that this, and other accounts in the saint's life, must be regarded as exaggerations.

¹⁵ See further notices regarding this incident, in the life of St. David, at the 1st of March.

¹⁶ This story is told in the life of St. David, by Giraldus Cambrensis, and in Capgrave's life of St. Gildas, cap. iii. In the life of David, published by Colgan at the 1st of March, he is called "*quidam vir sanctus*," cap. iv., but no name is given. This legend seems to have been shifted in transmission; for in the life of St. Ailbe, a priest offering the Holy Sacrifice, is said to have been struck dumb. See "*Britannicarum Ecclesiarum Antiquitates*," pp. 443, 871. Also Colgan's "*Acta Sanctorum Hibernie*," xxix. Januarii. Vita S. Gildae Albani, p. 178, and Vita S. Davidis, p. 425.

¹⁷ See MS. C.C.C. Cant., vii. cent. See "*Descriptive Catalogue of Manuscript Materials relating to the History of Great Britain and Ireland*," vol. i., part i., p. 152.

¹⁸ Thus it is called by Capgrave.

¹⁹ Caradoc of Llanccarvan calls it by this name. We are told, it bore the signification of "*David's land*," in English, because St. David was born there. It is in Pembroke, and described by Camden. See "*Britannia*," p. 524.

²⁰ It seems pretty clear, the Monk of

cordingly invited to Ireland by King Anmericus,²¹ probably Ainmire.²² With this request, Gildas is said to have complied.²³ On his approach to the court, he healed a paralytic, who notwithstanding an admonition to the contrary spread the fame of this miracle abroad. Gildas wished to avoid public applause in retirement; but some nobles, who had formerly known him, insisted on his being presented to King Anmericus. Public and private gifts he declined, or gave to the poor,²⁴ while he preached in different parts throughout Ireland, girding on the shield of fortitude and the helmet of salvation. There he instructed the people, especially in Catholic faith regarding the Holy Trinity. He built monasteries, and instructed many sons of the nobility, in the rule of regular discipline. And that he might offer many *alumni* to God, while a monk himself, he collected monks around him, receiving several orphans and pupils, as well from the ranks of the nobles as from those of the plebeians. He is said to have released many from a state of pagan bondage. Like a good pastor, he brought sheep into the true fold, and employed his talents to the greatest advantage. Gildas greatly advanced the bounds of Christ's Kingdom, by preaching and miracles.²⁵ He built churches and monasteries; he established Christian discipline; he regulated the Liturgy; and, in a word, he was regarded as another St. Patrick, in the Irish nation. He has been ever since gratefully honoured among the most illustrious saints of Ireland.²⁶

CHAPTER III.

DISTURBED STATE OF GREAT BRITAIN—GILDAS LEAVES IRELAND ON HEARING ABOUT THE DEATH OF HIS BROTHER, HOEL—KING ARTHUR ASKS FORGIVENESS AND OBTAINS IT FROM GILDAS—HIS INTIMACY AND COMPANIONSHIP WITH CADOC OF LANNCARVAN—SAID TO HAVE LIVED TOGETHER IN THE HOLMES' ISLANDS—GILDAS IS DRIVEN THEREFROM, AND IT IS STATED HE THENCE WENT TO GLASTONBURY—DEATH OF KING ARTHUR—THE RESIDENCE OF GILDAS IN ARMORICA—HIS ESTABLISHMENT AT RUYS—HIS LIFE AND MIRACLES WHILE THERE.

THE kings and people of Great Britain, about this period, were in a state of chronic disturbance and disorder. While soon after the opening of the sixth age, Gildas was teaching a school at Armagh in Ireland, King Arthur¹ lived

Ruys had very incorrect notions, regarding the civil or religious state of Ireland, in the time of Gildas. Otherwise he could not have stated that all from the highest to the lowest there had nearly abandoned the Catholic faith. Yet, this may be regarded, perhaps, as a rhetorical flourish, in order more to enhance the labours and success of St. Gildas' preaching. To prove the absurdity of his assertion, Colgan has produced a very long list of renowned Irish saints, with illustrations to show the universality of religious culture, from the close of the fifth to the end of the sixth century. See "*Acta Sanctorum Hiberniæ*," xxix. Januarii. Vita S. Gildæ Badonici, n. 13, pp. 189 to 194.

²¹ That Gildas was in Ireland, during the short reign of King Ainmireus, is thought by Dr. Lanigan to be not improbable, since he was contemporary with many Irish saints of the second class, who then flourished. See

"*Ecclesiastical History of Ireland*," vol. i., chap. ix., § x., n. 169, p. 488.

²² According to Dr. O'Donovan's "*Annals of the Four Masters*," Ainmire, son of Sedna, was monarch of Ireland, from A.D. 564 to 566. See vol. i., pp. 204, 205.

²³ This visit to Ireland, if admitted, must have been only a few years before the death of Gildas. Ussher, of course, refers it to his Badonicus. See "*Index Chronologicus*" at A.D. DLXVI. p. 532.

²⁴ See John Capgrave's "*Life of Gildas*," chapter ii.

²⁵ See Colgan's "*Acta Sanctorum Hiberniæ*," xxix. Januarii. Vita S. Gildæ Badonici, cap. x., p. 183.

²⁶ See Bishop Challoner's "*Britannia Sancta*," part i.

CHAP. III.—¹ This celebrated king of the Silures, an ancient tribe of Britons, rallied around him those driven by Cerdic, an

as a renowned king over all Britain.² His advent to royal sway is assigned to the beginning of the sixth century.³ So much is he the hero of the Welsh bards and of romance,⁴ that his actions have been strangely confused and misunderstood.⁵ Lancashire and the north-western parts of England seem to have been the scenes in the first part of King Arthur's career;⁶ afterwards it lay in the south.⁷ Here he fought the battles of Llongborth, supposed by some writers to be Portsmouth, and Badon, identified by others with Bath.⁸ Hoel or Huel, the elder brother of Gildas, refusing to obey Arthur, came from Scotland and ravaged South Britain.⁹ Arthur found it necessary to attack with vigour, and having overcome him, Huel was killed.¹⁰ This action took place at a spot, now called Carrig-Howel, in the island of Anglesey.¹¹ One writer asserts, that Arthur was not yet a king,¹² when this

Anglo-Saxon and pagan king, into the western parts of England. He bravely defended the faith and liberty of the Christian Britons about the close of the fifth and beginning of the sixth century.—See Chambers' "Encyclopedia," vol. i., p. 450.

²Supposing Gildas Albanus to have died in 512, and to have been brother to Huel, Ussher places the commencement of King Arthur's reign and the death of Hoel, at A.D. 508. He says, we should not believe Caradoc of Lannearvan; for this writer asserts, that Hoel was a vigorous and able young man, at the time he was killed. See "Index Chronologicus," p. 525.

³Stillingsfleet remarks, that Ussher is extremely inconsistent with himself in his chronological inferences; for by his own confession, Ussher makes Gildas and King Arthur contemporaries, according to Caradoc. Ussher also places the birth of King Arthur at A.D. 493. See "Antiquities of the British Church," chap. iv.

⁴Among the first printed books of the Caxton Press, A.D. 1485, appeared the highly-popular romance, "The Byrth, Lyf, and Actes of Kyng Arthur; of his Noble Knyghtes of the Rounde Table, theyr Merveyllous Enquests and Aduentures, Thachyeuyng of the Sanc Greal; and in the end Le Morte Darthur, with the Dolourous Deth and Departyng out of thys Worlde of them al."—This has been re-edited with an Introduction and Notes, by the Poet Robert Southey, in two large 4to volumes, published at London, A.D. 1817.

⁵Thus Matthew of Westminster gives a glowing account of the battle of Bath, A.D. 520, when Arthur is said to have commanded the Britons. See "Flores Historiarum," pp. 186, 187. Yet, several writers assert, that his uncle Ambrosius Aurelianus, who reigned in Britain until very near the end of the fifth century, was general-in-chief at that battle. Now Arthur was a warlike young prince, before the death of Ambrosius. See William of Malmesbury, "De Gestis Regum Angliæ," lib. i., cap. i. So is Arthur represented about 490, according to the "Chronicon Britannicum." In the list of

Arthur's twelve battles, in the "Irish version of the Historia Britonum of Nennius," edited by Rev. James Henthorn Todd and the Hon. Algernon Herbert, that of Mons Badonis is omitted. See sec. XXIV. and n. (i), pp. 108 to 113. Yet, in another version of Nennius' "Historia Britonum," cap. LXII., LXIII., Arthur is represented as general and not king at the battle of Bath. Dr. Lanigan thinks, that Ussher should have placed Arthur's birth before A.D. 493, and at a year which might enable him to have part in that battle, where, however, he did not command as a king. Now Ambrosius was old enough to be a general in 455. See Ussher's "Index Chronologicus," p. 520.

⁶Arthur was the eldest son of Uther.

⁷Le Vicomte de la Villemarqué's "Contes Populaires des Anciens Bretons," published at Paris, in two volumes, A.D. 1842, contains an interesting account of King Arthur. The reader is likewise referred to Ritson's "King Arthur."

⁸See Chambers' "Encyclopedia," vol. i., p. 450.

⁹While Ussher places the birth of Gildas Badonicus at A.D. 520, he came to be born after he had taught in Ireland, and after the death of his brother Hoel. To get over such absurdities, two Gildases had to be supposed. But whatever may be arranged, regarding the gests of King Arthur, it seems certain, that the real and only Gildas was born before A.D. 520. See "Ecclesiastical History of Ireland," vol. i., chap. ix., sec. x., n. 164, p. 484.

¹⁰According to Matthew of Westminster, at the early age of fifteen, Arthur was elected King of Britain, A.D. 516. See "Flores Historiarum," p. 185. In this or the succeeding year, it is said this battle was fought. See Warrington's "History of Wales," p. 69.

¹¹See Rowland's "Mona Antiqua," p. 180.

¹²Ussher believes he has shown, that Hoel's brother, Gildas Albanus, was born in 525; but supposing the battle to have been fought in 505, this assumed Gildas could not have been Hoel's brother. Dr. Lanigan denies that Ussher has proved his position,

battle was fought.¹³ This, however, does not accord with the account left by Caradoc or Capgrave; for when treating about the cause of this quarrel and battle, both represent him as King of Britain.¹⁴ Having heard about his brother's death, Gildas left Ireland.¹⁵ Arthur met him, and entreated forgiveness for causing the death of Huel. This was obtained, and a number of bishops, abbots, clergy, and laity, interposed kindly offices, to effect a complete reconciliation between them. Gildas gave King Arthur the kiss of peace. The latter, repenting his conduct towards Hoel, shed tears, and accepted a suitable penance from the bishops who were present. To the end of his life, this homicide was a source of bitter regret to the magnanimous Arthur.¹⁶ Cadoc of Lannearvan had desired to purchase an elegant and a sweetly-sounding little bell, brought by Gildas from Ireland; but he refused to sell it.¹⁷ He desired to bring it to Rome. Yet it was found, when Gildas there presented this bell to the Pope, it could not be made to ring. Having learned what had occurred, the Pope then wished that so holy a man as Cadoc, who had seven times visited Rome and thrice Jerusalem, should be gratified with the possession of this bell. On his return, Gildas gave it to Cadoc. At his request, Gildas then taught a school at Lannearvan,¹⁸ where he remained for a single year. Here he was most usefully employed in directing the students, from whom he would only accept their prayers in return. Here too he wrote a beautiful copy of the Gospels.¹⁹ This was ornamented with gold and precious stones,²⁰ and kept in great veneration at Lannearvan.²¹ At the expiration of a year,²² he is said to have retired with Cadoc to the Holmes.²³

In the islands of Ronech and Echni both these holy men applied to prayer and study, for at Lannearvan the crowd of visitors was too great to afford them sufficient leisure. We are told, an oratory was erected in one of those islands,²⁴ and a fountain was miraculously produced.²⁵ The Orkney

and rebukes him for disbelieving Caradoc's statements about Gildas, which Ussher himself often follows. He asks, "Why not also reject Caradoc's assertion, that Gildas was contemporary with King Arthur, who, according to Ussher, was born in 493. Who would say that a man born in said year was contemporary with another born in 425?"—*"Ecclesiastical History of Ireland,"* vol. i., chap. ix., sec. x., n. 164, p. 483.

¹³ In the year A.D. 508, according to Rowland, in *"Mona Antiqua."*

¹⁴ The romantic history of King Arthur, originally written for Macmillan's "Magazine," by Herbert Coleridge, is to be found prefixed to an old English version of "Le Morte Arthur," edited from the Harleian MS. 2252 in the British Museum, by F. J. Furnival, A.M., Camb.

¹⁵ Dr. Lanigan observes, that as Hoel was killed before Gildas died, Ussher was obliged to antedate King Arthur's death. "But even admitting that it began in 508, it is truly strange that he did not give up the whole hypothesis. For in that year his *Albanus* was, according to him, 83 years of age, and Hoel, whom he allowed to be the elder brother, must have been still more."—*"Ecclesiastical History of Ireland,"* vol. i., chap. ix., sec. x., n. 164, p. 483.

¹⁶ According to Caradoc of Lannearvan,

and John Capgrave.

¹⁷ So it is stated, in John of Teignmouth's *Life of Cadoc*.

¹⁸ We refer to the Acts of St. Cadoc at the 24th of January, for what occurred at this time.

¹⁹ It was kept at Lannearvan to the time of Caradoc.

²⁰ The Welsh had such a reverence for this volume, that they scrupled opening it.

²¹ To the time of Caradoc in the twelfth century.

²² Ussher makes Cadoc flourish so early as 500. Then he says, Gildas Albanus taught in his school A.D. 508, just four years before he died. See "Index Chronologicus," A.D. D. DVIII. DXII., pp. 524, 525. But he could hardly have flourished so early, or have had a school in 508. "Even admitting that Cadoc's school existed in that year, it is odd that Ussher would fain make us believe that a man of 83 years old, as his *Albanus* must have been at that time, would have undertaken such a troublesome task."—Dr. Lanigan's *"Ecclesiastical History of Ireland,"* vol. i., chap. ix., sec. x., n. 165, pp. 484, 485.

²³ These islands were in the British Channel.

²⁴ Situated in the Sabruina, an ancient name for the River Severn.

²⁵ According to John Capgrave. It is said

pirates obliged them to leave it at last, for they made captives of servants there, and then plundered the monastic establishment. Thence Gildas, in great grief of mind, is said to have taken a boat and to have sought Glastonbury, where he was joyfully received by the abbot. There he taught the monks and other pupils, always planting in their hearts the seed of heavenly doctrine. There he wrote "*Historiæ de Regibus Britannicæ*," according to some accounts.²⁶ During his residence there, Glastonbury was besieged with a large army by King Arthur. This was caused by violence offered to his queen, Guenever. She had been carried off by King Meluas, who ruled over the maritime parts in that district. The abbot and Gildas, with the clergy, persuaded Meluas to restore Guenever to Arthur. Then a pacification ensued, and so pleased were both kings, that they bestowed large tracts of land for the monastery at Glastonbury. They promised, that it and the adjoining territory should be a place of sanctuary, which no man must dare to violate. They also visited the church of St. Mary there, and prayed before its altar.²⁷ At length, King Arthur was mortally wounded in a battle fought at Camlan, in Cornwall, against his own nephew Modred, who had revolted. His death occurred A.D. 542, at Glastonbury, and there he was buried in the Isle of Avalon.²⁸ His queen seems to have betaken herself to a convent after his death, and to have ended her days in a religious state.²⁹ Yet her body was afterwards interred beside that of her husband. Giraldus Cambrensis relates, that he was present when King Arthur's tomb was opened by order of King Henry II. There the bones and sword of the hero were found, with the remains of his wife, Gwenhottar, A.D. 1179.³⁰

While Childeric,³¹ son of Meroveus, is incorrectly said to have been King of the Franks,³² Gildas left Great Britain, and sailed over to Armorica or Little Britain.³³ Here there is an interruption of the narrative, owing to a defect in the manuscript, containing the life of our saint, by the Monk of

that Gildas here slept on a rock, and that until the well sprang forth, his only drink was rain-water, lodged in hollows among the cliffs.

²⁶ See the notices of Caradoc of Lannearvan and of John Capgrave. "*De Exordio Britannicæ Liber Querulus* was first printed at London in 1525, and has been often reprinted both in England and on the Continent."—Chambers' "*Encyclopedia*," vol. iv., p. 752.

²⁷ All the foregoing narrative, from Caradoc of Lannearvan, is applied to Gildas Albanus by Ussher and Colgan. See cap. xiv., xv., xvi., xviii., xix., xx., xxi., xxii., xxiii. Colgan's "*Acta Sanctorum Hibernicæ*," p. 180.

²⁸ See Chambers' "*Encyclopedia*," vol. i., p. 450.

²⁹ Guinevere's death took place in a nunnery, when she,

"for her good deeds and her pure life,
And for the power of ministration in her,
And likewise for the high rank she had borne,
Was chosen Abbess, there, an Abbess, lived
For three brief years, and there, an Abbess,
past
To where beyond these voices there is peace."

—See Alfred Tennyson's "*Idylls of the King*."—Guinevere, p. 261.]

³⁰ See David Powell's "*Historic of Cambria*," p. 238.

³¹ See his reign, described in L. P. Anquetil's "*Histoire de France*." Première Race dite de Mérovingiens, sec. i., pp. 43, 44. According to Miræus, he began to reign A.D. 456, and after a lapse of nine years he was deposed, A.D. 464, having died A.D. 482."—"Chronicon Belgi." Yet, Gordon, in his *Annals*, Claudius Robert, in his *Catalogue of the Kings of Gaul*, and other writers, tell us, that he reigned from A.D. 460 to 483.

³² This is an evident chronological blunder admitted by the Monk of Ruys. Childeric reigned about the middle of the fifth century, and he was succeeded by a son Clovis, the first Christian king.

³³ Ussher believes it was his Gildas Albanus who went thither at the age of thirty. Yet, elsewhere, Ussher applies to Badonicus the passing of several years in Brittany. On the Monk of Ruys does this writer depend for Badonicus, notwithstanding an agreement in so many points with Caradoc, who is thought to have treated solely about Albanus. While the former, according to Ussher, wrote the querulous Epistle, he incorrectly complains, that the Monk of Ruys confounded the two supposed Gildas. See "*Britannicarum Ecclesiarum Antiquitates*," p. 444.

Ruys.³⁴ Gildas went into Armorica, according to an old chronicle,³⁵ so early as A.D. 520;³⁶ or if we adopt Mabillon's calculation, A.D. 538;³⁷ while the more generally-received opinion refers his voyage thither to about A.D. 550.³⁸ However, Ussher brings St. Gildas Badonicus to Lesser Britain, A.D. 554.³⁹

The saint selected for a monastic site an elevated spot, where some ancient fortification had been constructed,⁴⁰ and this position overlooked the sea, at a place called Ruys. Here he chose an insulated position, where he might have leisure to pass the life of a hermit. At this period, he is said to have been about thirty years of age, and he lived for some time there as a solitary. But as light cannot be hidden under a bushel, and is thought to find its fitting rest on a candlestick, so did the fame of Gildas for learning and sanctity spread abroad: while the parents and guardians of youth flocked thither to place them under his direction. Gildas accepted the charge, and grounded them thoroughly, not alone in secular learning, but likewise in spiritual knowledge. In the monastery, which he built, this holy man established a most edifying and salutary rule. So illustrious was his life, that from all the districts around, the infirm, weak, and lepers came to seek healing, through his prayers and merits. The Almighty was pleased to work visible miracles through him, not alone during the time he lived there, but even long after his death.⁴¹

Still the holy man wished to obtain a stricter retirement. He therefore sought a grotto, at some distance from that monastery. This was hollowed in a rock, which was high, and extending from east to west, upon the bank of a river, called Blavet. There Gildas devoted to heavenly contemplation and Divine love many of his solitary hours.⁴² Not far from this cave, and on its right-hand side, he built an oratory of stone;⁴³ and, by a miracle, he produced a fountain from the adjoining rock. While here, Gildas desired to close the eastern window of his oratory with glass,⁴⁴ which he wanted; but betaking himself to prayer, he arose, and going to a certain rock, he found there glass of an excellent quality. At Ruys he also constructed a mill, for

³⁴ According to John de Bosco's version of the old manuscript he used. But Gononius, in "*Vitis Patrum Occidentis*," lib. i., supplies an account of Gildas coming to Armorica, and there dwelling in the Island of Hoartha.

³⁵ The "*Chronicon Britannicum*," published by Lobineau. This British chronicle has no allusion save to the one Gildas, nor to any circumstances which might serve to indicate a second person of this name.

³⁶ The life by the Monk of Ruys makes him out to have been thirty years of age at the time, and this would place the date of his birth at or about 490.

³⁷ See "*Annales Ordinis S. Benedicti*," tomus i., lib. vi., sec. xix., p. 151.

³⁸ See Chambers' "*Encyclopedia*," Art. "Gildas," vol. iv., p. 752.

³⁹ See "*Index Chronologicus*," ad A.D. DLIV., p. 531.

⁴⁰ According to Mabillon, this was the former site of a fort, "*in monte Reuvissii*." See "*Annales Ordinis S. Benedicti*," tomus i., lib. vi., sec. xix., p. 150.

⁴¹ The Monk of Ruys affirms that these wonders were wrought to his own time.

⁴² This furnishes an illustration represent-

ing exactly that austere mode of living practised by our early Irish saints.

⁴³ The Monk of Ruys says, "*erigens parietem congruum, fecit oratorium*."

⁴⁴ The manufacture and use of glass are referred to times remote. We have the testimony of Lactantius, a writer who lived at the beginning of the fourth century, that glass was used for windows in his time. See "*De Operibus Dei*," cap. v., "*Opera Lactantii*." Paris, A.D. 1748. We can hardly doubt of its early introduction, and perhaps of its manufacture in Ireland. A strong inference may be drawn from the present passage. "In Ireland glass sands of the finest quality are found in many localities; for example, near Omagh is found a sand quite as pure as that of St. Gobin in France, and it is unnecessary to mention the well-known white sand from Muckish Mountain, in the county of Donegal." See an excellent article on "Glass," in John Sproule's admirable work, "*The Resources and Manufacturing Industry of Ireland*, as illustrated by the Exhibition of 1853."—Class xxiv., pp. 395 to 398. The initials, W.K.S., are sufficient to proclaim the ability of the distinguished writer.

the purpose of grinding wheat, and this he turned with his own hands.⁴⁵ While he dwelt in a cell, with some of his brethren, certain guests came to him. These he received with great benignity. He led them to his oratory, where, washing their feet and hands, Gildas charitably gave them whatever he possessed. He even miraculously converted water into wine, which he deemed necessary for their refreshment. All who witnessed this wonder of Divine power gave thanks to God, who promised the faithful in his Gospel, "he that believeth in Me, the works that I do, he also shall do, and greater than these shall he do."⁴⁶ While in Armorica, then called Ietavia, or Ietania,⁴⁷ the saint had enemies and perils to encounter; but the Lord miraculously delivered his servant from every evil. Even when he felt a great desire for returning to his native country, Almighty God designed that he should continue among the Britons, who then inhabited Armorica.⁴⁸

CHAPTER IV.

ST. GILDAS IS THOUGHT TO HAVE VISITED ROME AND RAVENNA—STATEMENTS REGARDING HIM—THE WORKS OF ST. GILDAS—HIS HISTORY OF THE BRITONS—HIS QUERULOUS EPISTLE—VARIOUS OTHER WRITINGS ATTRIBUTED TO HIM.

It is thought, the travels of Gildas extended beyond the limits of Gaul, while he was on the Continent. It has been stated, that he brought from Ireland a remarkable bell, which he destined for the altar of St. Peter in Rome, and for His Holiness the Pope.¹ The result of an interview—as our accounts notice it,—has been already given. Some writers have pronounced the Bard Aneurin to have been identical with Gildas: but it is more probable, he was brother to Caw, the saint's father. Our saint was thus of bardic family and connexions, and followed that profession himself for a time. Alawn, as we are told, was his bardic name; and a Welsh Triad ranks him among the three primary bards. Having preached to the Angles, then he went to Rome and he also visited Ravenna.² Such at least are the accounts left us. Regarding his proceedings, while engaged on this tour, we are furnished with no satisfactory particulars. Another writer³ would have us believe, that St. Gildas was Abbot of Bangor,⁴ in North Wales; but this scarcely merits serious attention. It is pretended, that he led an eremetical life in the mountains of

⁴⁵ This mill was still extant, at that time when the Monk of Ruys wrote. He also states, that those infirm persons, who turned it with their hands, were often healed there, through the merits of St. Gildas.

⁴⁶ John, xix., 12.

⁴⁷ Colgan tells us that British Armorica was called Leatha by the Irish. He would not undertake to say, however, that the country took its title from the ancient Irish or British word "Leatha," which signifies "breadth," or "Leathan," which means "broad." See No. 14, p. 194.

⁴⁸ See Colgan's "Acta Sanctorum Hiberniæ," xxix. Januarii. Vita S. Gildæ Radonici, cap. xii., xiii., p. 184.

CHAP. IV.—¹ In the life of Gildas by John Capgrave, he quotes from a life of St. Caloc, that it was intended to present this bell to Pope Alexander. But as this will not agree with the Papal chronology, Colgan proposes to substitute Pope Anastasius II., who sat

A.D. 496, when Gildas Albaniensis is said to have flourished.

² Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i. Lylius Gytaldus says, that the most famous poets of Britannia were Eemnyddus, Oronius, and Gildas; while the Welsh Triad, 58, p. 67, enumerates Plennyd, Alawn and Gwron; which latter in syntax is written Wron. See that truly learned and anonymous work, "Britannia after the Romans; being an attempt to illustrate the Religious and Political Revolutions of that Province in the Fifth and Successing Centuries," vol. i., Introduction, chap. i., p. xiv.

³ See Wilson's "Martyrologium Anglicanum," at the 29th of January.

⁴ The beautiful situation of Bangor is familiar to most tourists. It was formerly called "Bangor Monachorum," and the

Cornwall. Bishop Forbes is of opinion, that he preached in Scotland,⁵ and he is mentioned by some of the Scottish Calendarists⁶ and writers.⁷ It is asserted, from passages in certain writings, that Gildas was a contemporary of Aurelius Ambrosius,⁸ who is said to be undistinguishable from the Welsh celebrated bard and prophet, Merlin. It is thought, likewise, that Gildas spent some time with Nennio in North Britain.⁹ There is hardly one of our saints, whose acts have been so confused and misunderstood by writers, as those of this celebrated British abbot.

Gildas is regarded as the earliest British historian, because he placed upon record the events of ages preceding his own times, and because he wrote an epistle,¹⁰ containing various historical allusions. While Gildas resided in Armorica, his querulous epistle,¹¹ it has been stated, was composed ten years after his arrival.¹² Some good reasons have been advanced to show, that it was written later than his history.¹³ It took him ten years to complete this, or some other tract,¹⁴ in Little Britain. This should bring the conclusion of his work probably to about the middle of the sixth century. Yet the learned Bellarmin¹⁵ and Jacobus Gualterius¹⁶ state, that its author

parish of Bangor-is-y-Coed lies partly in the county of Flint and partly in the county of Denbigh. No traces of its once celebrated monastery now remain. See "Gazetteer of the World," vol. ii., p. 567.

⁵ See "Kalendars of Scottish Saints," p. 356.

⁶ See Dempster's "Menologium Scottorum," when at this date he enters "Gilde Quarti confessoris, Historie etiam Scriptione illustris, VV." See *ibid.*, p. 191.

⁷ See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book ii., pp. 120 to 124.

⁸ See "Britannia after the Romans," vol. ii., chap. i., p. 18.

⁹ See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book ii., p. 154.

¹⁰ It is stated A.D. 543 or 544, Cystennu ap Cadwr being King of Britannia. See "Britannia after the Romans," Introduction, vol. i., chap. i., p. xx.

¹¹ The true date for its writing should be 543, according to Matthew of Westminster, when Constantine murdered the two sons of Mordred or Medrod. These had taken up arms to avenge their father, slain in the battle of Camlan, A.D. 542. Ussher admits that Constantine, King of Cornwall, became chief king of the Britons, after the death of King Arthur and many others in this battle, and that he reigned only three years. See "Index Chronologicus," pp. 529, 530. Also Warrington's "History of Wales," p. 79, and Rowland's "Mona Antiqua," p. 181. This admission of Ussher has puzzled himself, for he thinks that Gildas must have inveighed against another Constantine, who was only King of Damnonia or Cornwall, and that therefore Gildas contradicted himself. But Gildas was not inconsistent in thus alluding to Constantine, or in mentioning other British kings as his contemporaries. "For," adds Dr. Lanigan, "Constantine's

being appointed chief of the league did not deprive the other princes of their hereditary rights."—"Ecclesiastical History of Ireland," vol. i., chap. ix., § x., n. 168, pp. 486, 487.

¹² According to the Monk of Ruys. Following his explanation of the forty-fourth year of Gildas, and his date for the siege of Mount Badon, Ussher says this tract was written A.D. 564. It appears strange, that he should not distinguish between this treatise and the history, which is intitled, "De Excidio Britannie."

¹³ Dr. Lanigan strongly suspects, that the ten years are to be taken, not relatively to the epistle—the composition of which he assigns to about 543—but to the history, "De Excidio Britannie," which appears to be a complete tract, and a distinct one, written several years earlier. What is said regarding both tracts is founded on the words of Gildas, in his preface to the history. There he says, that for ten years or more before writing it, he had been silent. Then he gives a summary of its contents, without referring to the subject matter of his epistle.

¹⁴ Referring these ten years or more to the history alone, we may suppose it was written not long after A.D. 530, and hence Ussher's computation of its production the forty-fourth year after the siege of Mount Badon may be adopted, provided we place this latter event *ciriter* 490. "To get rid of the argument deduced from this title and proving that there was but one Gildas in those days, the sticklers for the pretended *Albanus* invented a fable concerning his having written a *history of the British kings*, and thus have given us two Gildases historians instead of one."—*Ibid.*, pp. 487, 488.

¹⁵ In his work, "De Scriptoribus Ecclesiasticis."

¹⁶ In his volume, "Tabulum Chronographicum."

flourished A.D. 495. At this period he had probably been only an infant.¹⁷ The History of the Britons by Nennius, and the Destruction of the Britons by Gildas, have been frequently confounded.¹⁸ The period which the latter embraces in his historic treatise extends from the Incarnation of our Lord to A.D. 560.¹⁹ It may thus be divided:—1. From the Invasion of Britain by the Romans to the revolt of Maximus at the close of the fourth century.²⁰ 2. From the revolt of Maximus to the author's own time. This work contains, however, but few incidents of original historical interest, and these are conveyed in a very inflated, declamatory, verbose and confused manner.²¹ It appears from the words of Gildas, that for ten years he had resisted the desire of some friends, that he should write a short History of Britain.²² He declares, that he learned most of what he had to communicate beyond sea,²³ and that very confusedly,²⁴ while many British documents had been carried away or destroyed.²⁵ Besides many English translations of this history, we find that between 1201 and 1254,²⁶ a version of it in Latin heroic verse had been composed, while manuscript exemplars of it are yet extant.²⁷ The original work appears to have been frequently transcribed, and various readings are to be found in the copies hitherto preserved.²⁸

¹⁷ See the Bollandists' "*Acta Sanctorum*," tomus ii., xxix. Januarii. De S. Gilda Sapiente. Præmium, § i., p. 952.

¹⁸ In the preface to that valuable work, edited by William F. Skene, LL.D., and intitled, "*Chronicles of the Picts, Chronicles of the Scots, and other early Memorials of Scottish History*," we read, in reference to the "*Historia Britonum*" of Nennius, that "the work is attributed by many of the MSS. to Gildas." See p. xxiv.

¹⁹ The treatise "*De Excidio Britanniae*" was written in two books, in the forty-fourth year after the siege of Mount Badon, according to Mabillon. This writer places that event at A.D. 484, and during that year when Constantine, King of the Damnonians, transfixes the sides of two royal boys, with their guardians, between the sacred altars. See "*Annales Ordinis S. Benedicti*," tomus i., lib. vi., § xix., p. 151.

²⁰ For this period, he seems to have taken as authorities, Rufinus' version of the "*Ecclesiastical History*" of Eusebius, the "*Ecclesiastical History*" of Sulpicius Severus, and the "*Epistles*" of St. Jerome.

²¹ This work has been included in the "*Bibliotheca Patrum*."

²² This contains a preface, with an account of Britain and the disposition of its inhabitants, its conquest by the Romans; its rebellion and second subjection; its conversion to Christianity and subsequent persecution; its military strength withdrawn by Maximus; with the inroads of the Scots and Picts. He states, that the Britons asked and received succour from Rome; that they expelled their enemies, who again returned, when the Roman legions left their island. Further succour was then sent by the Romans, who again expelled their enemies. A wall was built across the island, while the inhabitants were instructed in the making and use of arms. Towns were erected on the sou-

thern coast, when the Romans took their final departure. Then the Picts and other nations made inroads. The Saxons were called to aid the Britons. After a time the Saxons attacked and wasted the country; but they received a severe check from Aurelius Ambrosius.

²³ He alluded probably to Ireland, and to Armorica.

²⁴ Various editions of this British history by Gildas have been published—viz.: One by Polydore Virgil at London A.D. 1525; one in 1541, 1555, 1563, 1567, 1568, 1569, 1576, 1587, 1677, 1691 and in 1767. In 1838, the Rev. Joseph Stevenson edited a new edition of Gildas for the English Historical Society. This again has been reprinted by the Abbé Migne in the "*Patrologiæ Cursus Completus*," vol. lxi., p. 330.

²⁵ For the second period, none of the contemporary Greek or Roman writers sustain statements made on his own authority. From the early part of the fifth century, when the classical writers cease to notice the affairs of Britain, Venerable Bede and succeeding writers take Gildas as their source for early English history. See Sir Thomas Duffus Hardy's "*Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland*," vol. i., part i., pp. 135 to 137.

²⁶ It was dedicated to Cadloc, Bishop of Vannes, in Brittany.

²⁷ One classed, MS. Cott. Julius, D. vi., ff 2-6, vell. small 4to xiv. cent., is imperfect at the end. Another copy is perfect, and this is described in the "*Bulletin du Bibliophile*," p. 495, 1837. See Sir Thomas Duffus Hardy's "*Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland*," vol. i., part i., pp. 177, 178.

²⁸ The following codices of this work are thus described by Sir Thomas Duffus Hardy.

Although he was such, and so great a man, that God wrought many miracles through him, yet Gildas did not prefer himself to anyone, but rather he seemed to be the most humble of all men. He held, it is true, the place of abbot; but he observed that Divine precept, "He that is the greater among you, shall be your servant." He endeavoured to be a servant to all. He attended to that precept of our Divine Lord, "Learn of Me, for I am meek and humble of heart." As it is written of Moses, that he was the meekest of all men: so was Gildas in his time. He was wise both in his doctrine and in works; sincere in his words and assiduous in his devotions; passing whole nights in watching, rigorous in his fasts and austerities, patient under injuries, affable in conversation, liberal in alms, and remarkable in all kinds of goodness. He preached to all, to redeem their sins by alms-deeds, and to render to no one evil for evil; to be constant in fasting, watching, and prayer. He took care to practise what he taught, and he became all to all, that he might win all to Christ. He taught Christians to feed the hungry, to give drink to the thirsty, to clothe the naked, to visit the sick and those in prison, and to bury the dead. He was a father to the orphans and to the poor; he consoled those in distress; he was a peace-maker where difference prevailed. He sympathized with those in grief, and rejoiced with those who were happy. This illustrious doctor preached with great effect to the clergy, to the monks and to the laity. He rebuked hardened sinners, whatever their condition or dignity might be in the world, and without any respect of persons. After terrifying them with many impressive sentences of the Divine Scriptures, he also sweetly invited them to repentance, confidently promising them the mercy of God: yet so that they did worthy penance.²⁹ This latter part of the saint's character is fully verified in his Querulous Epistle, which is still extant.³⁰ He is thought to have composed this tract,³¹ at the request of some religious men, while he was in Little Britain.³² In it he laments the miserable state of his country, with the sins of princes, priests and people, as the true cause of all those miseries.³³ He spares not even the judges, bishops

Liber querulus Santi Gildæ Sapientis de Excidio Britannie. MS. Bibl. Publ. Cant. Ff. 1-27, vel., med. fol., dble. col. xii. cent. It is thought to have been transcribed, probably about the latter end of the twelfth century, in the monastery of Durham, to which house this MS. formerly belonged. It contains several glosses. *Liber Sancti Gildæ Abbatis de Gestis Anglorum.* MS. Bibl. Pub. Cant. Dd. i., 17, vell., large folio dble. cols., xv. cent. The whole of the preface and a portion of the beginning, in this manuscript, are wanting. *Gildæ Sapientis Liber de gentis Britonum Origine.* MS. Bibl. du Roi. 5232, olim Colbert, vell. xiii. cent. The work distinguished as "*Chronica Britonum a Gilda Sapiente edita*," is supposed by Sir Thomas Duffus Hardy to be the work of Nennius and not of Gildas. There is a copy MS. Bibl. du Roi 6274, vell. olim Baluz, xiii. cent.—See "*Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland*," vol. i., part i., pp. 132 to 137.

²⁹ See Colgan's "*Acta Sanctorum Hibernie*," xxix. Januarii. *Vita S. Gildæ Badonici*, cap. xiv., p. 184.

³⁰ This is a larger tract than his history. It is often called "*Querula*," because it is

full of complaints. "It should, however," adds Dr. Lanigan, "be rather called *Epistola satyrica* or *flagellans*, as it contains most tremendous invectives against the princes and clergy of Britain."—"Ecclesiastical History of Ireland," vol. i., chap. ix., § x., n. 168, p. 487.

³¹ If it be true that Gildas wrote this epistle, about ten years after his arrival in Brittany, this cannot have been so early as A.D. 520. It ought then be at A.D. 533. Again, Gildas must have been over twenty-three years when he wrote so authoritative a document; and hence are overthrown Ussher's explanation of the forty-fourth year, mentioned by Gildas, and his own hypothesis regarding the siege of Mount Badon having occurred A.D. 520.

³² His history too is a book of lamentations, composed in a mournful strain, suitable to the sad state of his country. It has been intitled, "*De Excidio Britannie, Liber querulus*." From the application of these latter correlative terms to it, many writers have confounded the epistle with his history.

³³ See Colgan's "*Acta Sanctorum Hibernie*," xxix. Januarii. *Vita S. Gildæ Badonici*, cap. xv., p. 184.

and clergy ; and he severely rebukes by name, five kings actually reigning in divers parts of Britain.³⁴ Setting their crimes before their eyes, and threatening them with the dreadful judgments of God hanging over their heads ; he still, in the conclusion, invites them to that mercy, which God has promised to penitent sinners.³⁵ It must be admitted the charges he makes are in very general and rhetorical terms. Speaking to Constantine,³⁶ King of the Damnonians, represented now by Devonshire and Cornwall, after remonstrating with him on account of his crimes, Gildas says : " Why do you stand insensible, while you are murdering your own soul? Why do you wilfully enkindle for yourself the flames of hell, which will never be extinguished? Why are you an enemy to yourself, by directing the spear and sword of a suicide? Must your conscience be sated by drinking the poisoned cup of crime? Look up, I beseech you, and come to Christ, for you are labouring, and bowed down with an immense load ; and then, as he has promised, Christ will ease you. Come to Him who wills not ' the death of the sinner, but that he be converted and live.' Loose, according to the prophet, the bonds from off thy neck, O captive son of Sion.³⁷ Return, I beg of you, to your most loving Father, from that distant country, to which you are gone by your sins : he will joyfully receive his prodigal son, despising the dirty food of swine, and dreading the dismal death of famine ; and he will kill at his return the fatted calf, and clothe him with the first robe and royal ring. Then, when you shall begin to taste the favour of heavenly hope, you will perceive how sweet is the Lord. But, if you shall despise those things, know for certain, that in a short time you must find yourself plunged and burning in the darksome torrents of hell, out of which there will be no escaping." He exhorts Aurelius Conanus, another British prince, in like style, after setting before his eyes manifold disorders, and putting him in mind of his father and brethren suddenly passing away by untimely death. This also he must without amendment certainly expect from the great Master of life and death, out of whose hand no power can rescue him. Then addressing his discourse to Vortipor,³⁸ King of the Dimetians in South Wales, now growing old in sin, Gildas upbraids him with cruelties and lusts. Nevertheless he concludes with this pathetic exhortation, " Spend not, I beseech you, the small remainder of your days in offending God ; for now is the acceptable time, and as yet the day of salvation shines in favour of penitents, during which you may work to good purpose, lest your flight come to be in the winter, or on the sabbath. Turn away from evil, and do good ; seek after peace, and pursue the same : for the eyes of the Lord will be upon thee if thou doest good, and his ears shall be attentive to thy prayers. A contrite heart, humbled with His fear, Christ never despiseth : otherwise remember, that the worm of thy torture will never die, and the fire in which thou shalt burn will never be extinguished." The like lessons he gives to Cunoglass or Cuneglass. This prince is charged with many crimes both of a public and private nature. He is exhorted to do penance, and to recollect that the souls of the wicked will be immortal in hell as will be the souls of the just in heaven. Then he re-

³⁴ See Bishop Challoner's " *Britannia Sancta*," part i., pp. 82, 83.

³⁵ Ussher has given a good summary of this epistle, with many extracts from it in " *Britannicarum Ecclesiarum Antiquitates*," cap. xiv., pp. 279, to 289.

³⁶ This king is said afterwards to have become a convert, to have lived in Ireland, and to have suffered martyrdom. His life occurs

at the 11th of March, the day for his feast. See Hector Boethius' " *Scotorum Historiam a Prima Gentis Origine*," lib. ix.

³⁷ " Critics have observed that he does not uniformly quote the common Latin version of the Bible." See Woodward's " *History of Wales*," vol. i., chap. vi., p. 150.

³⁸ He is called, the wicked son of a good father.

proves Maglocunus, or Malgo, another British king, whom he characterises as a dragon, who had deprived many other dynasts both of their states and of their lives.³⁹ Afterwards Gildas enumerates the particular dark catalogue of crimes with which this impious and powerful tyrant is charged. To such grievous and repeated immoralities does Gildas attribute the many calamities that befel the Britons.⁴⁰

To the foregoing works, Colgan adds an epistle of Gildas to the Monk Rabanus, in reference to a book, "*De Computo*,"⁴¹ or concerning the Computations, written in form of a dialogue between a master and a disciple.⁴² The writer exposes the difficulties of his task, his desire to reconcile truth with the Catholic faith, while adding to his own investigations and reasoning the words of ancient writers and of the holy Fathers. He adopted an arrangement of his own, to make the matter more intelligible, and he studied brevity in the treatment. Yet, as the person, to whom this letter was addressed, is supposed to have been Rabanus Maurus, abbot of the celebrated monastery at Fulda in 822,⁴³ and created Archbishop of Mentz A.D. 842,⁴⁴ it is plain, the Gildas, who must have written nearly at these dates,⁴⁵ could not be confounded with Gildas Badonicus, or the Wise.

According to John Bale,⁴⁶ besides the tracts of Gildas, "*De Excidio Britanniae*," lib. i.; and "*In sui Temporis Clerum*," lib. i.; this holy man is said to have written "*Conciones Mordentes*," lib. i.; "*Historiam Quandam*," lib. i.; "*De Immortalitate Animæ*," lib. i.; with some other works.⁴⁷ Ware, who gives the period of Gildas Badonicus towards the middle of the sixth century, thinks the author of his life has confounded him with Gildas Albanus, whom he supposes to have died early in the same century.⁴⁸ At this time, it seems difficult to pronounce on the genuineness of many among those treatises,⁴⁹ which various writers have attributed to the pen of St. Gildas.

³⁹ It would appear reasonable to suppose, Gildas was in a secure station in Armorica, when he addressed these remonstrances to the princes and people of his native race. An able writer remarks: "He was no calumniator, as we shall see in the sequel. They were apostates from their God, they were seditious, turbulent, and perfidious, and honoured wicked tyrants more than just men, yet murdered even them to elect others as bad, they did love lies and the fabricators of lies, they did take Satan for an angel of light, they did anoint their kings but not by God, and they had done in Gildas's latter days (as they did afterwards) all that a nation can do to work out its own extermination. All this did St. Gildas affirm with truth." See "*Britannia after the Romans*," Introduction, chap. i., p. xvii.

⁴⁰ See Alcuini "*Opera*," Epistola xxviii., col. 1535, 1668. Paris edition, A.D. 1617.

⁴¹ We are told, that among the Cottonian MSS., *Liber De Computo*, in 99 chapters, is to be found, written by a Welsh Gildas, whose father was an Irishman, and who lived A.D. 820. See Sir James Ware, "*De Scriptoribus Hiberniæ*," lib. ii., cap. ii., pp. 109, 110.

⁴² This was dedicated to Raban the Monk, afterwards Abbot of Fulda. See *ibid.*

⁴³ So state "*Annales Pithœani*," A.D.

822.

⁴⁴ Nicolaus Serrarius, in the life of St. Raban, "*De Rebus Moguntinis*," p. 641.

⁴⁵ See Colgan's "*Acta Sanctorum Hiberniæ*," xxix. Januarii, pp. 202, 203.

⁴⁶ See "*Scriptorum Illustrium Majoris Britanniae, quam nunc Angliam et Scotiam vocant, Catalogus*."

⁴⁷ Bale, in like manner, makes Gildas Albanus, who is called by him the disciple of St. Patrick, author of the following distinct works, "*Commentarios Evangeliorum*," lib. i.; "*De Primis Habitatoribus Insulae*," lib. i.; "*Versus Vaticanorum*," lib. i.; "*De Sexto Cognoscendo*," lib. i.; "*Super eodem Sexto*," lib. i.; "*Regnum Britannorum Historiam*," lib. i.; "*De Victoria Aurelii Ambrosii*," lib. i.; "*Acta Germani et Lupi*," lib. i. Besides these, it is said he wrote many other tracts. See *ibid.* centur. i., num. 50. If there be any authenticity in Bale's catalogue of works, it would seem, that all the foregoing tracts should be ascribed to one and the same Gildas.

⁴⁸ See "*De Scriptoribus Hiberniæ*," lib. ii., cap. i., pp. 105, 107.

⁴⁹ A tract on "*The Victory of Aurelius Ambrosius*," attributed to Gildas, is condemned as spurious. See "*Britannia after the Romans*," vol. i. Introduction, chap. i., p. xx.

CHAPTER V.

REPORTED RETURN OF ST. GILDAS FROM FRANCE TO GREAT BRITAIN—HE EXHORTS THE MONKS BEFORE HIS DEATH—HIS BODY COMMITTED TO THE DEEP IS SUBSEQUENTLY RECOVERED—DATES AND PLACES MENTIONED IN CONNEXION WITH HIS DEPARTURE—HIS FESTIVAL—VENERATION OF HIS RELICS—CONCLUSION.

WERE we to credit certain apocryphal accounts, St. Gildas returned to Great Britain from France, having remained there for seven years.¹ He brought with him, it is stated, a great number of books. He was soon resorted to by many pupils, who hoped to derive instruction from him, as they knew no other in the land so accomplished in learning and virtue.² When Gildas was very old, and when the time was drawing near in which God proposed to crown the labours of His servant, one night he was in his beloved island of Hoata³ or Horata.⁴ There he learned, in a dream and from an angel, that God had heard his prayers and was mindful of his tears, while his exit out of this place of banishment should take place on the eighth succeeding day, and as he had desired from childhood, that he should quickly see the great King and the angels in all their glory. He was then admonished, to instruct his disciples in the usual manner to love and fear God, to observe His precepts and to abound in good works, so that they might obtain the promised rewards of eternal life. Upon the following morning, Gildas summoned his disciples, and for the seven days, while his sickness continued, he ceased not to address them in excellent discourses.⁵ He exhorted them in these terms: "My dearly-beloved, since it is expedient that I go the way of all flesh, it is necessary I should be dissolved to see God. Therefore, my well-beloved children, be you imitators of Christ, and walk in the love of God, being always mindful of His words. Love not the world nor the things of earth, for the world and its concupiscence shall pass away. Love with your whole hearts our Lord Jesus Christ and His words, for He says, 'If any one love Me he will keep My word,'⁶ and I will love and manifest myself to him.' Wherefore, beloved, see what a great reward and desirable gain is promised by truth itself, for such is Christ, as He calls Himself, 'the Way, and the Truth, and the Life.'⁷ He shall then give us Himself. Therefore, do not forget to hold and possess Him. Maintain a constant charity among yourselves, for 'God is charity, and he that abideth in charity, abideth in God, and God in him.'⁸ Endeavour also to be humble and meek, since the Lord saith in the Gospel, 'Learn of Me, because I am meek and humble of heart.'⁹ Remember also to have patience, for in the same Gospel He says, 'In your patience you shall possess your souls.'¹⁰ Be obedient, as Christ was obedient to death. 'Be ye therefore merciful as your Heavenly Father is merciful.' Detest pride, for 'God resisteth the proud, and giveth grace to the humble.'¹¹ Avoid avarice, which is called idolatry by the Apostle. Fly from luxury,

CHAP. V.—¹ Sir Thomas Duffus Hardy's Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland, vol. i., part i., p. 151.

² John Capgrave's "Legenda Sanctorum Angliæ," cap. ii.

³ It is so called in the Breviary of Nantes.

⁴ It is thus noted in the Life of Gildas, by the Monk of Ruys, and Anglicized Horath, in Rev. Thomas Innes' "Civil and Ecclesi-

astical History of Scotland," book ii., p. 200.

⁵ See Colgan's "Acta Sanctorum Hiberniæ," xxix. Januarii. Vita S. Gildæ Ildonici, cap. xviii., p. 186.

⁶ See John xiv., 23.

⁷ *Ibid.*, 6.

⁸ I. John iv., 16.

⁹ Matt. xi., 29.

¹⁰ Luke xxi., 19.

¹¹ James iv., 6.

drunkenness, and concupiscence, since the Apostle says, neither the effeminate nor drunkards shall possess the kingdom of God.¹² All those vices which separate men from a heavenly inheritance, you must carefully shun. 'Be sober and watch, because your adversary the devil goeth about as a roaring lion, seeking whom he may devour, whom resist ye strong in faith.'¹³ Remove from your hearts hatred, envy, sadness; and instead, remember to introduce longanimity, goodness, and benignity. Always cultivate the four virtues, without which no man can be wise, viz.: prudence, justice, fortitude, and temperance." On the eighth day, he ordered himself to be brought to the oratory, and there, after he had prayed, he received the Body of our Lord, as Viaticum. He then addressed these words to his disciples: "I admonish, as my children in Christ, that you regard not my dead body, but immediately when my spirit departs, take my corpse to a boat, and affix to my shoulders that stone on which I was accustomed to rest. Let none of you enter the vessel, but push it out to sea, and let it float whither the Lord may direct. God will chose a place of sepulture for me wherever He pleases. Again do I trust in the Almighty, on the day of judgment, that with others I shall arise. May the God of peace and love be ever with you all." To this prayer the monks answered "Amen."¹⁴ Soon afterwards the spirit departed to rest. His disciples most punctually observed his dying instructions. The most wise¹⁵ Gildas directed his body thus to be placed in a boat, and left to the mercy of the waves, so as to prevent any dispute regarding its immediate possession. The people of Cornugallia attempted to seize his remains; but the vessel containing them sunk, while they were making such efforts. Then the body was wafted towards the oratory of the Holy Cross, which he founded. But three months had elapsed after his death before the saint's body was recovered, and this happened after a three days' fast had been completed by the community. This event was accomplished in a miraculous manner on the 11th of May.¹⁶ The body was carried to Ruys,¹⁷ and there buried in the church he had erected. There too it was preserved for many subsequent centuries, and miracles were frequently wrought at his tomb.

Were we to credit the statements of Caradoc of Lannecarvan, William of Malmesbury,¹⁸ and Capgrave, Gildas died A.D. 512.¹⁹ This event is said to have occurred at Glastonbury,²⁰ but many writers are of opinion the date does not apply to Badonicus.²¹ His death is supposed by Mabillon to be

¹² 1 Cor., vi., 10.

¹³ 1 Pet., v., 8, 9.

¹⁴ Caradoc of Lannecarvan and John Capgrave refer his dying exhortations and their fulfilment to the religious at Glastonbury.

¹⁵ He is styled "Gildas Brittonum Sapientissimus," by Alcuin. See "Opera." Epistola xxvii. Ad Adilhardum.

¹⁶ See, at that day, some account of the Finding of St. Gildas' Relics.

¹⁷ Mabillon adds, that this happened on the Fifth of the Ides of May, which fell in the Rogation days, when the litanies were recited, and in the year 565. See "Annales Ordinis S. Benedicti," tomus i., lib. vi., sec. xix., p. 151.

¹⁸ "De Antiquitate Glastoniensi."

¹⁹ By adopting this date, and Glastonbury as the place, for the death of Gildas, Ussher got bewildered in useless and unnecessary

calculations. By placing the birth of Gildas Badonicus at A.D. 520, and his death at A.D. 570, he could only have lived 50 years. There was also a necessity for creating a distinct Gildas Albanus. Now Gildas Badonicus is said to have been very old when he died.

²⁰ On this opinion a doubt is cast by Mabillon, in "Annales Ordinis S. Benedicti," tomus i., lib. xvii., sec. lxxi., p. 587.

²¹ This date seemed better to suit the theory of those writers who distinguish between Gildas Albanus and Gildas Badonicus, while to the former it has been referred; but here again, it is evident, Caradoc, William of Malmesbury, and Capgrave apply it to Gildas "Britonum historiographus," or "historicus." Yet, to meet this objection, as we have already seen, Gildas Albanus is made the writer of a distinct British history.

referable to A.D. 565; but most writers think it occurred in 570.²² According to Wilson he died A.D. 581, and according to Bishop Forbes, he lived on to A.D. 602. The most reliable accounts state, that he departed this life, in the small island of Horata, or Hoata, now Houat,²³ whither he had retired from his monastery of Rewisius, now St. Gildas-de-Ruis,²⁴ some short time before his demise. Not far distant is the commune of St. Gildas des Bois.²⁵ Again it has been asserted,²⁶ that with permission of the abbot, Gildas became a recluse near a river,²⁷ at Glastonbury. He built there a chapel to the Holy Trinity, where he fasted and prayed constantly, giving an example of perfect penance to all. He died at Cornubia, according to Wilson,²⁸ and he was buried in the middle of St. Mary's Church, at that place.²⁹ But, it is said, the Glastonians appropriated more saints than Gildas, and that they placed his death there, so early as 512, in order to give the most respectable antiquity to their monastery.³⁰

The festival of this holy bishop, abbot, and confessor is generally assigned by calendarists and other writers to the 29th day of January. Thus the name of Gildas, surnamed the Wise,³¹ occurs in the very ancient Calendar of the old Martyrology at Epternac, inscribed with the name of St. Jerome, while he is in the unpublished³² and published Martyrology of Tallagh,³³ at this date. Here we find the title of bishop given to this saint. He is also called Badonicus.³⁴ The very ancient metrical "Feilire" of St. Ængus, has classed Gildas with some other foreign saints at this, the Fourth of the February Kalends.³⁵ Hugo Menard places his veneration in Britannia Minor at this date,³⁶ as also Trithemius,³⁷ Mabillon,³⁸ Molanus,³⁹ and Ferrarius.⁴⁰ A Florarian Manuscript and Canisius set down his festival in Anglia, at this day. Wilson, who has very confused accounts regarding St. Gildas, yet places his festival at the present date. Surius passes over this saint; but the Bollandists give a very interesting insertion of his acts. He is omitted altogether from the Martyrology of Donegal. Dom Lobineau⁴¹ and

²² See Chambers' "Encyclopedia." Art. "Gildas," vol. iv., p. 752.

²³ It lies off the French coast, in the Department of Morbihan, and in the province of Britany. It is shown, situated immediately south of St. Gildas, on the mainland, and north-east of Belle Ile, as marked on the Map of France, No. 11. Arrowsmith's "London Atlas of Universal Geography." London, 1835.

²⁴ This is now a commune, in the department of Morbihan, and ten miles S.S.W. of Vannes. See "Gazetteer of the World," vol. vi., p. 602.

²⁵ In the department of Loire-Inferieure. See *ibid.*

²⁶ By Caradoc of Lannecarvan and by Capgrave.

²⁷ It was called Axus.

²⁸ See "Martyrologium Anglicanum," at the 29th of January.

²⁹ See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., part i., p. 152.

³⁰ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. i., chap. ix., sec. x., n. 170. pp. 488, 489.

³¹ See Rev. S. Baring-Gould's "Lives of the Saints," vol. i., p. 440.

³² In the Franciscan copy we read, at this day, *Silvae epi occip sapientie.*

³³ Edited by Rev. Dr. Kelly, p. xiv.

³⁴ See "Circle of the Seasons," p. 29.

³⁵ The following stanza and its English translation were furnished by Professor O'Looney:—

A. iiii. kl. an eceop popaidur
 Ronnagur may n-olur
 Ipolatup, paulur
 Sillap, constantinur.

A. iiii. kl. The bishops whom I celebrate
 May they protect us to our inheritance (i.e., heaven)
 Ipolitus, Paulus,
 Gillas, Constantinus.

³⁶ "Menologium Benedictinum."

³⁷ Lib. iii., cap. 47.

³⁸ "Annales Ordinis S. Benedicti," tomus i., lib. vi., sec. xiv., p. 151.

³⁹ In his additions to Ussard.

⁴⁰ "Catalogus Generalis Sanctorum."

⁴¹ See "Vies des Saints de Bretagne," p. 72, and "Histoire de la Bretagne."

Dom Morice⁴² have accounts of this holy abbot, so renowned throughout Armorica.⁴³

The relics of St. Gildas were borne from Ruys, early in the tenth century, into Berry, as the pagan Northmen were making great inroads on the north-west parts of France.⁴⁴ In the beginning of the eleventh century, an ancient abbey, which in the last century bore the name of St. Gildas, had been established by a pious man called Felix.⁴⁵ In 1649, the Abbey of Ruys had been placed under the Reformed Congregation of St. Maur.⁴⁶ St. Gildas is honoured in the city and diocese of Vannes, as one of its patrons. It has been asserted, that his body lay in the cathedral of Vannes, during the last century.⁴⁷

The illustrious St. Gildas well deserved the title of Wise, even from youth, when like the true soldier of Christ he learned Christian discipline in the best schools and from the training of the greatest masters of virtue and science. He then taught others, both by word and work. His labours were most fruitful of good results in Ireland, in Great Britain, and in more distant countries. Wherefore more especially in these principal fields of his culture, as throughout the universal Church, his virtues, his learning, and his great actions, are deservedly held in the highest honour and veneration.

ARTICLE II.—ST. GILDASIUS OR GILDAS, ABBOT OF REYS, IN THE DIOCESE OF VANNES, IN BRITANY, FRANCE. [*Fifth and Sixth Centuries.*] It would only be a repetition of our former critical analysis, to sum up evidence referring to the present holy abbot's identity. Text and notes of the preceding life will supply sources for investigation. Many [of our hagiological writers are of opinion the saint called Gildasius, or Gildas, was a native of Ireland.¹ Indeed, the old Breviary of Nantes states, that he was born there and of illustrious parentage.² At an early age, it is said, he was sent to a monastery for training. There he learned the liberal sciences, the precepts of morality, and sacred theology. It seems difficult to reconcile the chronology of his subsequent history,³ if, as we are told, he studied with Samson and Paul,⁴ while after he had widely disseminated truths of the Gospel over Ireland, the Lord inspired him to visit

⁴² See "Mémoires sur l'Histoire de Bretagne," and "Histoire de la Bretagne."

⁴³ This comprised that part of Celtic Gaul, which was divided into Brittany, Lower Normandy, Anjou, Maine, and Touraine. Tours was the capital, and it yet maintains the metropolitan dignity.

⁴⁴ An abbey was erected there, upon the banks of the River Indre. This was secularized and united to the collegiate church of Chateauroux, A.D. 1623.

⁴⁵ See Bishop Challoner's "Britannia Sancta," part i., p. 84.

⁴⁶ See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other Principal Saints," vol. i., xxix. January.

⁴⁷ See Bishop Challoner's "Britannia Sancta," part i., p. 84.

ARTICLE II.—We find in Baillet's "Les Vies des Saints," at the 29th of January, a Life of St. Gildas or Guedas, Abbot of Rays, in the diocese of Vannes, Bretagne. See pp. 398 to 401.

¹ Besides a certain Gildas, a Cambrian,

who was distinguished for learning at Rome, in the time of Horatius, Juvenal, and Martial, but who is not known to have been a Christian; Colgan distinguishes six other remarkable Gildases, regarding whom he has offered various conjectures, in a lengthy note, appended to his notice of the present holy abbot. He has nothing conclusive to advance, however, on summing up the evidence collected regarding them. See "Acta Sanctorum Hiberniæ," xxix. Januarii. De S. Gildasio Abbate, n. 1, pp. 176, 177.

³ The compiler evidently fell into error regarding persons who were not contemporaneous, yet the general tenor of his account is tolerably accurate.

⁴ At the school of St. Iltut. Now, in the previous life, we have seen, that these holy men were fellow-disciples there with St. Gildas Badonicus. This circumstance gives rise to a suspicion, that the present St. Gildas was not different from him. Samson and Paul lived towards the close of the sixth century.

Armorica, at a time when King Grallon⁵ ruled over the whole of this province.⁶ Our saint was a man of great accomplishments, despising the vanities and delights of the world, while wholly devoted to religious worship. He chastised his flesh with a hair-shirt and fasting; he was a model of all virtues, and especially of humility, continence, and rectitude. Moved by the fame of his merits and sanctity, Grallon⁷ built a monastery for himself and his disciples in the island of Ruys.⁸ This, too, he endowed with considerable possessions. Here Gildas lived for a long time, and distinguished for his great integrity of life, until he became an old man. Then he went to the island of Hoat,⁹ to spend in greater solitude and heavenly contemplation the closing scenes of life. There he was admonished of his approaching dissolution by an angel. Rejoicing at the news, he was brought into his oratory, where he received sacred Viaticum, and departed happily on the 29th day of January.¹⁰ During life and after death, he was distinguished for his miracles.¹¹ From the foregoing coincidences of narrative, and the date for his festival, it would seem, that the present saint can hardly be distinguished from St. Gildas Badonicus, whose Acts have been treated in the previous article.

ARTICLE III.—REPUTED FESTIVAL OF ST. GILDAS ALBANIUS. [*Fifth and Sixth Centuries.*] Among the disciples of St. Patrick, Colgan¹ ranks a Gildas Albanus, or Albanus, on the authority of Harpsfeld,² Pitsæus, and Bale.³ From John Capgrave and Caradoc of Llanccarvan, as we have already seen, Colgan has reproduced his Acts at this day.⁴ Several other writers have endeavoured to show, that he was a distinct person from St. Gildas Bandonicus, or the Wise.⁵ To the foregoing articles, the reader is referred for an investigation of this disputed point.

ARTICLE IV.—ST. BLATH OR FLORA, VIRGIN, COOK TO ST. BRIGID, AT KILDARE. [*Fifth or Sixth Century.*] This humble handmaid of the celebrated foundress of Kildare is mentioned as her cook, in an Irish Life

⁵This monarch, sometimes called Grallon, and Graalon, is the hero of several Breton romances. See Le Vicomte Hersart de la Villemarqué's *Barzaz-Breiz, Chants Populaires de la Bretagne*, sec. vi., pp. 39 to 44.

⁶This Armorican potentate lived A.D. 402, according to Albert le Grand, in his *Life of St. Sezin*, at the 19th of September. Bertrand de Argentré, in his *Britannic History* states, that he died A.D. 405. Unless another and a later King Grallon ruled there, Colgan finds it difficult to believe, that the monarch mentioned in the text could have been contemporaneous with Gildas, the fellow-disciple of Samson and of Paul.

⁷Albertus Magnus de Morlaix, in his "*Historia Sanctorum Britanniae Armoricae*," distinguished two Gildases, the first of whom assisted at the death of King Grallon, A.D. 405; and yet, inconsistently enough, he is called the writer of the work, "*De Exilio Britanniae*," acknowledged by Albert le Grand himself in another passage, to have been written at a much later period.

⁸The Breviary at Nantes has placed his monastery "in Insula Riucensi," while the

Colex Floriacensis reads "in Insula Riucensi." This island lies in the ocean near the shore of British Armorica.

⁹So it is denominated in the Breviary of Nantes; while in the Colex Floriacensis it is called Horat. See what has been said regarding it, in the previous article.

¹⁰The year of his death is not recorded.

¹¹See Colgan's "*Acta Sanctorum Hibernie*," xxix. Januarii. De S. Gildasio Abbate, ex Breviario Nannetensi, with the accompanying notes, pp. 176, 177.

ARTICLE III.—"See "*Tris Thaumaturga*," Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 269.

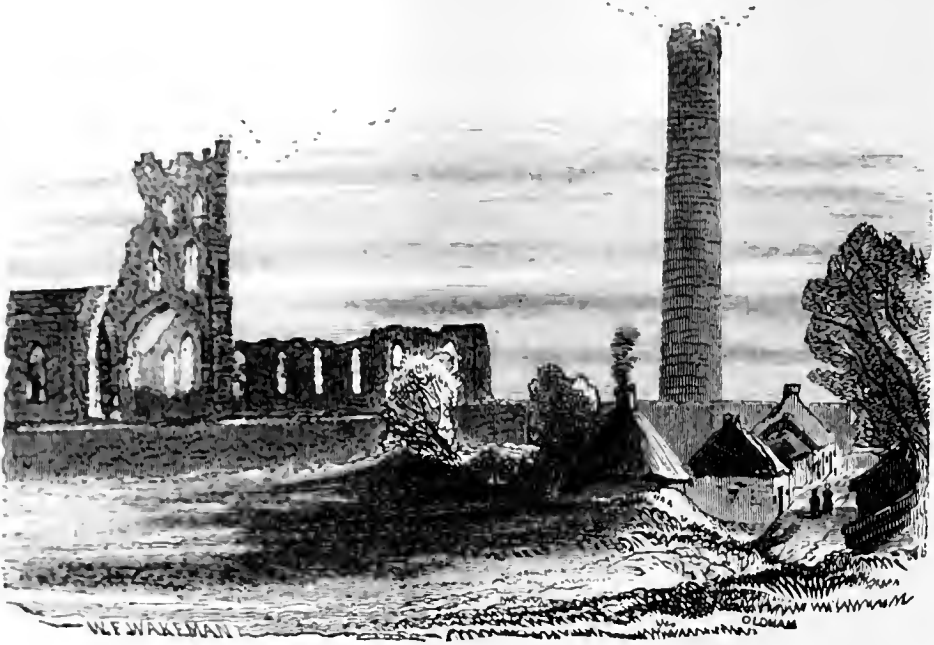
¹²"*Historia Ecclesiastica*," lib. i., cap. xxviii.

¹³"*De Scriptoribus Angliae*."

¹⁴See "*Acta Sanctorum Hibernie*," xxix. Januarii. *Vita S. Gildae Albani Abb. et Confes.*, pp. 178 to 180.

¹⁵See Rev. Alban Butler's "*Lives of the Fathers, Martyrs, and other Principal Saints*," vol. i., January xxix. The "*Circle of the Seasons*," p. 29. Also the Cistercian Monk's "*Lives of the Irish Saints*," pp. 171, 172.

of St. Brigid.¹ From this it appears she must have lived in simple obedience, about the beginning of the sixth century.² Yet, while occupying a very subordinate position in the convent to which she was attached, this pious servant of God fulfilled her ordinary duties, so as to merit the respect of her illustrious abbess and the community at Kildare. Here it is likely, in the early age of its celebrity, St. Blath lived. At present, this ancient town—



Kildare Round Tower and Cathedral.

situated on an elevated *plateau*—retains some remarkable vestiges of its former importance; the Round Tower,³ cathedral ruins, and other religious buildings, which have fallen into decay, are well worthy the tourist's inspection,⁴ while a pilgrimage to the former shrine of St. Brigid should revive memories of

“the bright lamp, that shone in Kildare's holy fane,
And burn'd through long ages of darkness and storm.”⁵

The Virgin Blath is recorded in the Martyrologies of Marianus O'Gorman and of Donegal,⁶ on this day. In that table, postfixed to the latter calendar, her name is Latinized *Flora*.⁷ Without any *data*, Archdall⁸ presumes to assign her death to A.D. 523, and apparently only on the assumption, she must have departed during that year, so generally connected with the demise of Kildare's illustrious foundress.

ARTICLE V.—ST. DALLAN FORGAILL, MARTYR, OF CLUAIN DALLAIN.
[*Sixth Century.*] Genius has little to do with the creation or introduction of

ARTICLE IV.—¹ See her Life at the 1st of February.

² See Colgan's “*Trias Thaumaturga*.” Appendix Quinta ad Acta S. Brigidæ, cap. ii., p. 629.

³ It is said to be 130 feet in height. See “The Tourist's Illustrated Hand Book for Ireland,” p. 56.

⁴ The accompanying view has been drawn on the spot by William F. Wakeman, and engraved by William Oldham.

⁵ Moore's “*Irish Melodies*.”

⁶ Edited by Drs. Todd and Reeves, pp. 30, 31.

⁷ See *ibid.*, pp. 366, 367.

⁸ See “*Monasticon Hibernicum*,” p. 323.

new ideas for the world. As sufficient light for the eyes is there found, so does genius find ideas sufficient, but misty, unsettled, in disorder, and in rebellion. The birthright of genius arrests on their passage fugitive thoughts. Genius unveils their obscurity, and from the cloud it draws forth those beauties which lie concealed. It seizes on them, and chaining them down to order, they are marshalled into a force and life-sustaining form. A celebrated Catholic writer has said, in the power of a great spirit, that subdues ideas, subordinates them, and obtains from them all the value they are able to afford, may be seen a reflex of sovereign originality. The great secret of genius, as of virtue, is to render man a master of himself. If, as philosophers assert, man be an abridgment of the universe, he never shows to greater advantage than when he masters the stormy tide of thoughts and sentiments which agitate his mind. The power of creation is reserved to God alone; but to great minds has been communicated a secondary trait of His omnipotence, to fuse numbers into combination, and to reduce discordant elements into regulated harmony.¹

This very gifted and distinguished saint, at first called Eochaidh, was the son of Colla, who was the son of Erc,² according to some of our old genealogists.³ He was thus descended on the father's side from Colla Huais, King of Ireland.⁴ To certain authorities Colgan refers, for proof of this assertion.⁵ The mother of our saint is called Forchella,⁶ and therefore he is supposed to have been styled Forgaill or Forcellius,⁷ as he is thus called in the Preface to the Acts of that Synod held at Drumcheat.⁸ The name Eochod or Euchodius is sometimes found prefixed to that of Dallan. This saint, it would appear, was nearly related to St. Maidoc, Archbishop of Ferns,⁹ both holy men being grandsons to Erc,¹⁰ as related in the Irish Book of Genealogies. The period when St. Dallan flourished fell during the reign of Aidus,¹¹

ARTICLE V.—¹ See Ozanam's "*Œuvres Complètes*," tome v. *Des Sources Poétiques de la Divine Comédie*, pp. 557, 558.

² The "*Life of Maedhog of Fearn*," chap. lxxii., states, that St. Dallán of Cill-Dalláin was a first cousin to St. Maedhog of Fearn. The two children are said to have been brothers' sons, viz., Maedhog was son of Sedna, son to Erc, while Dallán was son of Colla, son to Erc. See Rev. Drs. Todd's and Reeves' "*Martyrology of Donegal*," pp. 30, 31.

³ The "*Menologic Genealogy*," chap. xii., has such a statement, as likewise a Preface to the Acts of Drumcheat Synod, and a Life of St. Columba, chap. ccviii., as stated by Colgan. He gives the Life of St. Dallan, Martyr, with notes, compiled from various sources, at this day. See "*Acta Sanctorum Hibernie*," xxix. Januarii. De S. Dallano Martyre, pp. 203 to 205.

⁴ This monarch began to reign A.D. 323, and A.D. 326, in the fourth year of his reign, Muireadhach Tireach expelled him, with his brothers and three hundred others, to Alba or Scotland. See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 122, 123.

⁵ The "*Menologic Genealogy*" says, that Erc here mentioned was grandson to King Colla, by his son Feradach; while the genealogies of St. Maidoc and of other

saints relate, this same Erc was grandfather to St. Maidoc of Ferns, and to St. Dallan Forgaill. However, the grandfather of St. Maidoc was not grandson to King Colla, but removed from him by many generations. This would be seen, by referring to the "*Menologic Genealogy*." Such an opinion is in accordance with Colgan's views; for he remarks, it is more probable, those who flourished at the same period were equidistant from the same common stem, than that they had a greater diversity of genealogy. See "*Acta Sanctorum Hibernie*," n. 8, p. 204.

⁶ Colgan argues, that such must have been the name of his mother, as from a preceding note, it will be seen that his father was named Colla, and not Forgaill or Forchella.

⁷ Also from a Life of St. Columba, as likewise from Marianus O'Gorman, and the Martyrology of Tallagh, where this saint is called the son of Forgaill.

⁸ Near the River Roe, county of Londonderry.

⁹ The Acts of St. Maidoc will be found at the 31st of January.

¹⁰ This is set forth in Colgan's "*Acta Sanctorum Hibernie*," xxx. Januarii. Vita S. Maidoci, Appendix, cap. iv., p. 223.

¹¹ This monarch began his reign about A.D. 568, and was killed A.D. 594, in the battle of Dun-bolg in Leinster, after having oc-

son to Ainmirech, a monarch of Ireland. This was towards the latter end of the sixth century.¹² The saint was born at a place called Masrige¹³ and Cathrige Sleacht,¹⁴ by the ancients,¹⁵ and by more modern writers, Ieallach Eathach, within the province of Connaught.¹⁶ Most probably early in or towards the middle of that age he first saw the light. When very young, he was placed under charge of suitable instructors. These took care to indoctrinate him in sacred and profane learning. He made such rapid progress in a short time, that very few of his contemporaries excelled him in the arcana of sacred science, while none were his superiors in secular learning.¹⁷ He acquired a profound knowledge of his native country's antiquities.¹⁸ He wrote various works, in the Irish language. From the peculiar structure of their ancient idiom, these are not easily understood by modern readers.¹⁹ On this account, various commentaries were added, in after ages, by scholars well versed in the lore of our native tongue, and skilled in the elucidation of Ireland's ancient monuments. It is probable, Eachodius addicted himself so much to study, that in course of time, he became deprived of sight. Hence this holy man acquired the name Dallan, which signifies "blind," and by this designation he was afterwards best known.²⁰

Besides his knowledge of history and antiquities, he was a most excellent poet. He wrote St. Columba's praise, in a sort of rythmical panegyric, called "*Ambhra Choluim Kille*."²¹ Copies of his poems are yet preserved in manuscript.²² The occasion for writing this much-esteemed poem was thus afforded. Aidus, King of Ireland, having convoked certain chiefs of Ulster and Leinster to a great council, held at Drumcheat,²³ in Kinnacht territory,²⁴ St. Columkille returned from Scotland to assist at this synod. His presence and influence brought the deliberations and resolutions to a peaceful and successful issue. One of the great objects had in view, at this assembly, was to control the tendency of Irish poets to satirize

cupied the throne of Ireland twenty-seven years. The contemporaneous incidents of his reign are narrated in Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 206 to 221.

¹² This is expressly stated, in a Preface to the Acts of Drumcheat Synod, and in the Life of St. Columbæ, cap. 218. Colgan remarks, that these were authorities he principally used, in compiling St. Dallan's Life, as he had not in his possession proper Acts of this saint. See AA., SS., nn. 1, 2, p. 204.

¹³ It seems difficult, at present, to identify this place.

¹⁴ In Dr. O'Donovan's "*Leabhar na g-Ceart*, or Book of Rights," there is a district, called *Crotraidhe*, but its situation was unknown to the editor. See pp. 170 to 172, and n (r).

¹⁵ So it is stated, in a Preface to the Acts of Drumcheat Synod.

¹⁶ According to Colgan, it was on the Ulster boundary.

¹⁷ He was called the Arch-master or supreme Professor of the Antiquities of Ireland. See Harris' Ware, vol. iii. "*The Writers of Ireland*," book i., chap. iii., p. 20.

¹⁸ It is to be regretted so much of our native history and literature should be suffered to remain so long buried in manuscripts.

¹⁹ This furnishes intrinsic evidence of their

remote date of composition, and a great probability of their being authentic productions of this learned man.

²⁰ See Colgan's "*Acta Sanctorum Hiberniæ*," xxix. Januarii. Vita S. Dallani, cap. i., ii., iii., p. 203.

²¹ Colgan possessed a copy of this work, which was finely written, but he declared, that its meaning could scarcely be penetrated, even by those best acquainted with the Irish language, only for numerous commentaries affixed to it. See "*Acta Sanctorum Hiberniæ*," xxix. Januarii, n. 12, p. 204.

²² Among the collection of Messrs. Hodges and Smith, preserved in the Royal Irish Academy, there is a poem on St. Columkille, attributed to Dallan Forgill. It is a 4to vellum, marked No. 226.

²³ Drumcheat is a place situated in the diocese of Derry, and this synod has invested it with historic importance.

²⁴ Not only before, but even in the time of Colgan, Drumcheat was famous for frequent pilgrimages made thereto, and for a great festival, held on the day of All Saints, in memory of the aforesaid synod. To this festival, which was celebrated each year, in Colgan's time, great numbers were accustomed to resort, from all the adjoining parishes. See "*Acta Sanctorum Hiberniæ*," xxix. Januarii, n. 13, p. 204.

those who were not sufficiently compliant with their demands for payment ; and for the correction of such an abuse legislation of too sweeping a character had been agitated. At this time the number of bards had increased to such a degree, it is stated, that thirty used to be in the company of each Ollom, and fifteen in the company of each Anrad.²⁵ Thus, too, Mac Firis states, that in the time of Conor Mac Nessa, there were no less than 1,200 poets in one company ; at another time 1,000 ; while at the period of Aedh Mac Ainmire and Colum Cille there were 700. This imposed a heavy tax on the people for their support and endowment. It sometimes occasioned great discontent, and it was thought so oppressive, that the people desired to restrict the number following the bardic profession ; while an attempt, on three different occasions, was made to banish the bards out of Erin, but the Ultonians gave them shelter and hospitality. St. Columba became their protector, yet he also aided in procuring a regulation enactment, that a single poet should be assigned to each king and territory. Provision was made, however, to preserve history and literature in every successive generation.²⁶ Dallan waited upon Columkille, and asked permission to read for him that poem, composed in his praise.²⁷ This permission having been obtained, the poet proceeded with a recitation of his verses. St. Columkille began to experience complacency, when St. Baithen,²⁸ a disciple, who was present, warned his master regarding dangerous illusions. Taking the alarm, Columba forbid Dallan to proceed in his reading, or even to publish what he had already recited ; remarking at the same time, that no person should be praised during life, and that only the man who had persevered in virtue to the end of his course deserved applause.²⁹ Dallan vainly sought permission for the publication of his poem, at that time ; but with great difficulty he obtained leave to issue it in case he should survive St. Columkille, and that the latter should have happily terminated his mortal career. After returning to Scotland, this great saint died after the year 590,³⁰ when, it is said, Dallan had a visit from an angel, in which he was immediately informed regarding this circumstance. The publication of the "*Ambhra Choluim Kille*" was consequently permitted, as the previous interdict had been withdrawn.³¹ A preliminary discourse³² professes to inform us, that this *Ambhra* was composed at Dromceat in the North, and in Cuanachta of Glenn Geimhin, where the great assembly was held. Its time, moreover, was the time of Aodh, son of Ainmhereach, monarch of Ireland, who had convened this assembly.³³

²⁵ See the "Forespeech," corresponding with our notions of a preface, in O'Beirne Crowe's edition of "*The Amra Choluim Chilli of Dallan Forgaill*." The original Irish and Literal Translation, p. 9.

²⁶ See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. x., p. 218.

²⁷ In the "*Quinta Vita S. Columbe*," lib. iii., cap. viii., as written by Prince O'Donnell, the reader will find an account of this matter, which took place at the assembly of Drumcheat. See Colgan's "*Trias Thaumaturga*," p. 432.

²⁸ This was probably his constant attendant, St. Baithen, who immediately succeeded his master in the abbacy of Iona, and whose feast will also be found at the 9th of June.

²⁹ See the Life of St. Columba, at the 9th of June.

³⁰ St. Columkille, we are told, died on Whit Sunday, the 9th of June, A.D. 592, according to the Four Masters, or A.D. 597, according to Tigernach.

³¹ Imperfect copies of the *Ambhra*, written on vellum, are, or were, in various hands. One copy is in Marsh's Library, another is in the library of Trinity College, one was in the collection of William Monck Mason, Esq., and another, written in 1513, was in the collection of Edward O'Reilly, who had also a perfect copy, written on paper. This was once the property of Curcogeniche O'Clery, one of the persons employed compiling the "*Annals of the Four Masters*."

³² Called in Irish *Reimpeal*.

³³ We are informed :—"There were also thirteen kings in Ireland at this time, and Aodh was the name of each of them, as said the poet : 'Aodh's son of Ainmhereach,

These circumstances are briefly stated in this introduction.³⁴ At the same time, Dallan recovered the use of sight, and obtained, it is said, as a special favour from heaven, that whoever could recite his poem with a good memory and suitable devotion, should afterwards die the death of the just.³⁵ It has been stated,³⁶ that among the relics left by St. Colum Cille was the Amhra, to protect the men of Erin from all dangers. Although aware it was to have been written and published only after his death, it is not to be credited that he should think of bequeathing it under such circumstances.³⁷

After the general publication of this panegyric, certain superstitious persons began to suppose it mattered not what sort of a life had been led, provided they were enabled, by means of a good memory, to commit these verses, and to recite them. Amongst others, mention is made of a certain person³⁸ who led an abandoned life. This he took no care to reform. Nevertheless, he supposed, that by committing to memory the poem of Dallan, he should escape, at his last hour, the consequences of evil actions perpetrated in this life. Hence, he applied with all diligence to commit those stanzas to memory; notwithstanding, he was unable to recollect more than one half the entire poem. Still, no thought occurred to him of doing penance for his transgressions. Under the influence of a desire to learn all, he approached St. Columkille's sepulchre. He remained there fasting during one whole night, which he spent in vigil. On the following morning, this person was enabled to recite the part of which he was heretofore ignorant; but, withal, that part, which he thought he had already learned, passed away altogether from his memory.³⁹ This Dallan is said to have composed another little poem, eulogizing St. Senan, of Iniscathy. It was called the "Amhra Seanan";⁴⁰ yet it may have been the production of another Dallan, called the disciple of St. Seanan.⁴¹ From its antique structure of style and language, it can now be only understood with great difficulty.⁴² This, and the "Amhra Colum Cille," are in the Bearla Feni, or Fenian dialect of the Irish language. Colgan, who was an excellent Irish scholar in his day, had a copy of the Amhra Colum Cille and of the Amhra Seanan. He says, they could scarcely be comprehended without the antiquary's glosses.⁴³ It was believed by pious persons, that whoever could recite from memory the verses of the poem, Amhra Seanan, should be preserved from blindness, and enjoy other peculiar favours.⁴⁴ Dallan wrote another work, laudatory of St. Conall Coel,⁴⁵

of battles,' &c." The Amhra begins, "Dia, dia do puagar pe tiar ma gnuip." See O'Reilly's "Chronological Account of nearly Four Hundred Irish Writers," &c., vol. i., part i., p. xxxix.

³⁴ It begins:—"Loce don elaroenpi Opummecheata hi tuar i cianaeta glim seaimin, air ip an do ponao in mopaail thumo cetta. In simper, moipio .i. simper doo mac ammepeac pu hepen moepnao in mopaail. No batup tra cu puiga oec in heipin in tan rin, ocar doo fop cae pu tob. Ne dixt in filio; "doo mac ammuig na neall," etc.

³⁵ Colgan's "Acta Sanctorum Hiberniae," xxix. Januarii. Vita S. Dallani, cap. iv., v., pp. 203, 204.

³⁶ In a spurious poem, attributed to St. Colum Cille.

³⁷ See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. xix., pp. 405, 406.

³⁸ This is stated in the Life of St. Columba,

cap. 218. See Colgan's "Acta Sanctorum Hiberniae," xxix. Januarii, n. 14, p. 204.

³⁹ Hence we may learn, that those who will not repent of their evil deeds during life, deserve little to participate in the fruit of privileges and prerogatives granted by Christ through his saints. See *ibid.*, cap. vi., p. 204.

⁴⁰ See the "Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 30, 31.

⁴¹ Regarding him Dr. Lanigan could find nothing satisfactory. See "Ecclesiastical History of Ireland," vol. ii., chap. xi., sec. iv., n. 35, p. 94.

⁴² This was an elegy on the death of St. Seanan, beginning, Seanan roep pio acolp, or "Noble Seanan, peaceful father." A copy of this poem was in the collection of Edward O'Reilly.

⁴³ Colgan's "Acta Sanctorum Hiberniae," xxix. Januarii, nn. 12, 15, pp. 204, 205.

⁴⁴ See *ibid.*, cap. vii., p. 204.

⁴⁵ See the life of this saint, at the 12th of May.

Abbot of Inis-coel, in Tyrconell.⁴⁶ This is the modern Iniskeel, in the county of Donegal.⁴⁷ Here Dallan most earnestly desired his life and labours should close, and that he might receive rites of sepulture⁴⁸ in that remote and isolated spot. There is a poem attributed to this saint, among the manuscripts of Trinity College.⁴⁹ It is possible, many works of St. Dallan are extant, although they have not come within our knowledge.⁵⁰ As the proper name of this holy man was Eochodius, there are reasons advanced⁵¹ for supposing he must have been identical with St. Eochaidh,⁵² or St. Eochodius,⁵³ a disciple and travelling companion of St. Columkille on his journey into Britain.⁵⁴ This Eochodius is falsely called Eoglodius, in the English Martyrology⁵⁵ by Boetius,⁵⁶ and by other writers. Colgan thinks St. Dallan⁵⁷ was not a distinct personage from this latter holy man.

The desire of our saint to die in a favourite spot—romantically situated as any other in Ireland—was accorded. After a spiritual conference, while Dallan was at Iniscoel as a guest, he retired to a chamber. In the meantime, some pirates or robbers broke in and rifled the monastery. Not satisfied with the perpetration of such a sacrilege, these wretches—probably Pagan sea-rovers—sacrificed Dallan to their fury. Perhaps he had offered some resistance to their outrages. They cut off the head of our saint, who was then advanced in years. His head was thrown by them into the neighbouring ocean; but it was recovered afterwards, and united to his body. Both were buried, with due honour, in the church of Inis-coel.⁵⁸ There his memory was afterwards greatly revered,⁵⁹ and he is honoured as a martyr. Although it is generally supposed the Pagan sea-rovers did not land in Ireland, until about the year A.D. 795,⁶⁰ there is reason to believe, that long before this period freebooters had been occasionally engaged on piratical expeditions, causing loss of property and of life to the people dwelling around our coasts.

⁴⁶ It is said, by Colgan, to have been in the particular district known as Bugellaigh.

⁴⁷ The island of Inishkeel, in the parish so denominated, is exhibited in the barony of Boyleagh, on the "Ordnance Survey Townland Maps for the County of Donegal," Sheet 64. The ruined churches, graveyard, and holy well may there be seen on an island, which at low water is accessible from the mainland. A little to the south, and on the mainland coast, the site of an old church, in an old graveyard, denominated Churchtown, is shown.

⁴⁸ For further particulars of Dallan Forgaill, see Keating's "General History of Ireland," book ii. There he is called Eochaidh Eigeas, and he is said to have been president over all the poets of Ireland. He had power to examine the qualifications of other poets, and to appoint them to posts and endowments with the lords of cantreds over the kingdom.

⁴⁹ Upon the arms of Duach Dubh, King of Oirgailla. From this it appears, that the shaft of Duach's spear was made of the *Co Roppa*, or "yew of Rows."

⁵⁰ See O'Reilly's "Chronological Account of nearly Four Hundred Irish Writers," &c., vol. i., part i., pp. xxxix., xl.

⁵¹ By Colgan.

⁵² The "Martyrology of Donegal," edited

by Drs. Todd and Reeves, declares this to have been his true name. See pp. 30, 31.

⁵³ See his life, already given at the 25th of January.

⁵⁴ Colgan, in his "Trias Thaumaturga," ranks him among the disciples of St. Columkille. See "Quarta Appendix ad Acta S. Columbae," cap. xi., p. 489.

⁵⁵ At the 25th of January.

⁵⁶ See "Historia Scotorum," lib. ix.

⁵⁷ There was another Dallan, also a poet and historiographer to a King of Leinster. He wrote a poem on the battle of Belach Mugna, or Ballymoon, in which he gives very full particulars. This was to be seen in the Book of Chain Adhnuach (Clonenagh) Frontan in Leix. See Bishop Nodden's "Irish Historical Library," Appendix Numb. i., p. 68.

⁵⁸ This is called "a place sacred to Conall of Inis Caol," in the "Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 30, 31.

⁵⁹ Colgan's "Acta Sanctorum Hibernae," xxix. Januarii. Vita S. Dallani, cap. vii., viii., ix., p. 204.

⁶⁰ At this year, the "Annales Cambrie," edited by Rev. John Williams ab Ithel, M.A., has this notice:—"Primus adventus gentiliū apud dextera ad Hiberniam." See p. 11.

When Dallan Forgaill died, about A.D. 598, Senchan Torpeist, then a *Filé*⁶¹ of distinction, was called upon to pronounce a funeral elegy or oration on the deceased chief *Filé*. The young *Filé* acquitted himself of this task with so much satisfaction to his assembled brethren, that immediately they elected him *Ard Ollamh* in *Fíledecht*, that is, the chief *Filé* of Éirinn.⁶² Among the difficult ancient books of Ireland to be interpreted by good Irish scholars, the *Amhra* or Elegy on the Death of St. Columcille is always noticed.⁶³

The memory of this saint was venerated, at the church of Magin.⁶⁴ It was in the diocese of Meath.⁶⁵ He was venerated at the church of Cluain Dallain, now Kildallon,⁶⁶ East Breiffney, formerly in the province of Connaught, and within Kilmore diocese.⁶⁷ At Disert Dallain⁶⁸ and at Tullagh⁶⁹ or Tulach Dallain,⁷⁰ in the diocese of Raphoe,⁷¹ this saint was greatly venerated. There is a townland denomination of Clondallan, in this part of Ireland,⁷² as also a Cloondalin in Westmeath.⁷³ A parochial church, called Cluain Dallan, is said to be in a part of eastern Ulster, named Ivechia. It has been stated, that Dr. Keating intimates, in his History of the Kings of Ireland, when treating about King Aidus, already mentioned, that this church received its name from our saint.⁷⁴ He was venerated in many other places, especially throughout the province of Ulster. His festival is found at this date in the Irish Calendars. The parish of Clondalan, in the diocese

⁶¹ This word, generally translated by the English word "Poet," was a general epithet applied to a scholar in or a professor of literature and philosophy. See Professor Eugene O'Curry's "Lectures on the Manuscript Materials of Ancient Irish History," Lect. i., n. 2, p. 2.

⁶² See *ibid.*, Lect. ii., p. 29.

⁶³ See *ibid.*, Lect. viii., p. 177.

⁶⁴ The Martyrologies of Tallagh and of Marianus O'Gorman, at the 29th of January, notice that he belonged to this place. So, likewise, the Martyrology of Donegal, and Charles Maguire, in his Festiloggy, state, that on the same day, his natalis was celebrated at Maginia.

⁶⁵ There is a townland called Mayne, in the parish and barony of Dunboyne, shown on the "Ordnance Survey Townland Maps for the County of Meath," Sheet 51. Nothing peculiar, in an antiquarian point of view, is marked on that situation. There is likewise a Mayne, in a parish of the same name, in the barony of Fore, to be found on the "Ordnance Survey Townland Maps for the County of Westmeath," Sheets 2, 3. The site of a church, churchyard, and glebe-land will be seen on the latter sheet.

⁶⁶ See "Ordnance Survey Townland Maps for the County of Cavan," Sheet 14.

⁶⁷ An Irish Life of St. Maidoc, cap. 72, states, St. Dallan lived there. See Colgan's "Acta Sanctorum Hiberniæ," xxix. Januarii, n. 18, p. 204. St. Maidoc's Acts, as edited by Colgan, are comprised in 64 chapters, nor do we find Dallan's name occurring in those published by him at the 31st of January.

⁶⁸ There is a townland denomination of Disert, in the parish of Inver, barony of

Banagh, marked on the "Ordnance Survey Townland Maps for the County of Donegal," Sheet 84. It appears to consist of wild mountain land, having a summit altitude of 1706 feet; but no site of a church can there be traced.

⁶⁹ The compound name does not appear on the "Ordnance Survey Townland Maps for the County of Donegal," although at present a Tullagh simply is described as a townland in the parish of Clonmany, barony of Inishowen East, Sheets 3, 10. There is another townland denomination of Tullagh, in the parish of Mevagh, barony of Kilmacrenan. See Sheet 27.

⁷⁰ A more recent hand adds here:—*Ἀτὰ Τυλαῖς Ὀλλάν Ἰορρετῖν Κοναῖλ*. "There is also a Tulach Dalláin still in Tir Connaill." So we are informed in a note (1), by Dr. Todd, appended to his and Dr. Reeves' edition of the "Martyrology of Donegal," p. 30.

⁷¹ See Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore," n. (o), p. 115.

⁷² In the parish of Killygarvan, and barony of Kilmacrenan, shown on the "Ordnance Survey Townland Maps for the County of Donegal," Sheet 28. An old fort, and a village, are the only objects of interest marked upon it.

⁷³ On the "Ordnance Survey Townland Maps for the County of Westmeath," Sheet 35, there is a Cloondalin, in the parish of St. Mary's and barony of Brawney.

⁷⁴ See "Acta Sanctorum Hiberniæ," xxix. Januarii, n. 21, p. 205. I must remark, that in Dermot O'Connor Keating's "History of Ireland," there is no allusion whatever to such a circumstance.

of Dromore, is said to have derived its name from this saint.⁷⁵ Under any form of the name, this parish or townland cannot be traced there on the Ordnance Survey Townland Maps for the county. We can discover, in both the published⁷⁶ and in the unpublished⁷⁷ copies of the Martyrology of Tallagh, that Dallan mac Forgaill o Maighin is entered at the 29th of January. At this same date, Marianus O'Gorman, Charles Maguire,⁷⁸ and that Calendar, compiled by the Rev. William Reeves,⁷⁹ record this holy and learned man. We also find registered in the Martyrology of Donegal,⁸⁰ on this day, Dallan Forgaill, of Maighin, descended from the race of Colla Uais, Monarch of Ireland. It has been stated, by a patriotic Irish writer, that our people were enthusiastic in their love for religion, and that they mingled Christianity with their poetry and their literature, the most cultivated, perhaps, of all western Europe.⁸¹ We can hardly doubt, that several of our saintly and literary men contributed much to foster this taste and spirit; nor among them do we meet with a more distinguished representative of past culture and piety, than the pious man whose acts and writings have just passed before us in review.

ARTICLE VI.—ST. BAEITHIN. After the introduction of seven foreign saints at this day, in the Franciscan copy of the Martyrology of Tallagh, the Irish saints first noticed are the three Clarenigh,¹ i.e., Baithen, Segin, and Cronan.² Baithen, is separately registered in the Martyrology of Donegal,³ on this day. He is also entered in the published Martyrology of Tallagh,⁴ but united with two other saints. Why these three saints are venerated on the same day is a problem of difficult solution.

ARTICLE VII.—ST. CRONAN. We find a St. Cronan separately recorded in the Martyrology of Donegal,¹ as having a festival at this date. He is also entered, but not separately, in the Martyrology of Tallagh.² Towards the close of life he might repeat, as St. Paul did to the Ephesians, "I have fought a good fight; I have finished my course; I have kept the faith."³ Therefore was he a ready sacrifice when the time of dissolution was at hand.

ARTICLE VIII.—ST. SEIGHIN OR SEGIN. The Martyrology of Tallagh¹ mentions that on the 29th of January a festival was held in honour of St. Segin. He is united with the two former saints. "Na tri Clarenigh. i Bae-

⁷⁵ See various particulars regarding it in Rev. William Reeves' "Ecclesiastical Antiquities of Down, Connor, and Dromore," n. (o), pp. 114, 115.

⁷⁶ Edited by the Rev. Dr. Kelly, p. xiv.

⁷⁷ In the Franciscan copy, the entry of this saint's name reads, *Dallan m Forgaill omaghin*. Afterwards the MS. part is wanting from this date to the 11th of March.

⁷⁸ In the copy of his "Festilogy."

⁷⁹ See "Ecclesiastical Antiquities of Down, Connor, and Dromore," Appendix I.L., p. 376.

⁸⁰ Edited by Drs. Todd and Reeves, pp. 30, 31.

⁸¹ See Mark S. O'Shaughnessy's "Irish Nationality; a Study upon the History of Ireland, from the Twelfth to the Seventeenth

Century," p. 7. Dublin: 1860, 8vo.

ARTICLE VI.—"The three "Clarinechs," or "board-faced men," were probably so called, because of their plain, flatly-shaped features, or owing to some peculiarity in their physiognomy.

¹ The following is the text in the Franciscan copy:—*na tri clarenigh .i. baithen ocu regim ocu cronan.*

² Edited by Drs. Todd and Reeves, pp. 30, 31.

³ Edited by Rev. Dr. Kelly, p. xiv.

ARTICLE VII.—¹ Edited by Drs. Todd and Reeves, pp. 30, 31.

² Edited by Rev. Dr. Kelly, p. xiv.

³ *ii. Tim.*, iv., 7.

ARTICLE VIII.—¹ Edited by Rev. Dr. Kelly, p. xiv.

thini oculus Segini oculus Cronani," is the entry found in this record. In the Martyrology of Donegal² we find entered on this day, Seighin. Immediately afterwards follows this notice:—"The three Clairenechs [flat-faced], were Cronán, Baeithin, and Seighin." Perhaps from the physical peculiarity attributed to these saints, and their feasts occurring the same day, we may suppose them to have been brothers, or perhaps to have been descended from some common progenitor.

ARTICLE IX.—REPUTED FESTIVAL OF ST. AMNICHAD. In the anonymous catalogue of our national saints, published by O'Sullivan Beare,¹ this saint's feast is set down at the 29th of the present month. The following day, however, seems to have been his proper festival.

ARTICLE X.—ST. MOCHEANNA, OR MAC CONNA, VIRGIN. Watchful and untiring in their duty, holy virgins are as the Apostle desired, not children of darkness, but children of the light and of the day, sober and sleepless.¹ We read of Mocheanna, a virgin, having a festival at this date, according to the Martyrology of Donegal.² In the published Martyrology of Tallagh,³ as in the Franciscan copy,⁴ her name is simply entered as Mac Conna. Notwithstanding the apparently incorrect way of spelling the name in this latter record, I cannot doubt but it represents Mocheanna.

ARTICLE XI.—ST. VOLOCUS, MACWOLOCH, OR FAELCHU, BISHOP AND MISSIONARY IN SCOTLAND. [*Probably in the Fifth or Sixth Century.*] Little of an authentic cast seems to be known regarding this zealous missionary prelate. On to-day, however, in the Kalendar and Breviary of Aberdeen,¹ there are notices of St. Volocus, who is said to have flourished in or after the fifth century. We find him classed as a bishop and confessor by Dempster, who calls him Makvoolocus.² He is also called Macwoloc.³ Camerarius,⁴ the Scottish priest, and Ferrarius⁵ have notices of St. Makwolocus, or Volocus, as a bishop in Scotia. We also find him called Maknolocus and Volocus. Yet the Bollandists, at this date, rank him among those saints unknown to them, and to be relegated for further possible notice.⁶ This holy man came a stranger to Scotland, and as analogy might possibly lead one to suppose that Volocus was the Latin form of the Irish name, Faelchu,⁷ it seems possible enough he was a native of Ireland.⁸ At a time when St. Celestine⁹ sent

² Edited by Drs. Todd and Reeves, pp. 30, 31.

ARTICLE IX.—¹ See "Historiæ Catholice Ibernice Compendium," tomus i., lib. iv., cap. xi., p. 49.

ARTICLE X.—¹ I Thess. v., 5, 6.

² Edited by Drs. Todd and Reeves, pp. 30, 31.

³ Edited by the Rev. Dr. Kelly, p. xiv.

⁴ In this the name is united with that of another virgin, likewise venerated on the present day, thus, mochonna blatha .v.

ARTICLE XI.—¹ See "Martyrology of Aberdeen," p. 128, and Pars Hyemalis, folio xlv.

² See "Menologium Scoticum," in Bishop Forbes' "Kalendar of Scottish Saints," p.

191.

³ See Adam King's "Kalendar," *ibid.*, p. 143.

⁴ He is styled Maknolocus by David Camerarius. See *ibid.*, p. 234.

⁵ "Catalogus Generalis Sanctorum."

⁶ See "Acta Sanctorum," tomus ii., xxix. Januarii, p. 916.

⁷ See Bishop Forbes' "Kalendars of Scottish Saints," p. 460.

⁸ There was a Faelchu Mac Dorbene, who was Abbot of Iona A.D. 717 to 724. Under him the community there received the Roman tonsure. See Rev. Dr. Reeves' Adamnan's "Life of St. Columba," p. 381.

⁹ At the 6th of April, he is commemorated in the Roman Martyrology.

Palladius¹⁰ first to the Scots of Ireland, already believing in Christ,¹¹ and afterwards to Pictland, there seems to have been a Christian element existing amid a barbarous people, yet addicted to Paganism and to the worship of idols.¹² A purer and better-organized system appears to have been introduced from Rome, while missionary efforts diffused a more orderly form of Church government, among the rude and uncultivated inhabitants. More than four hundred years after our Lord suffered for us, and while the one Faith, which the Roman Church teaches, had not been received through all Scotia, as few Christian teachers were there, the blessed confessor Volocus left his parents and native land. He heard that our Lord Jesus Christ had suffered for him and for all men, and he fully understood the faith of Christ. He followed a Divine Master's footsteps, so far as the frailty of human nature would allow. Volocus voluntarily submitted to the greatest hunger, thirst and cold, that in this life he might satisfy for his own sins and for those of others in his Church. He is said to have been advanced to the episcopal grade, and to have preached chiefly in the northern parts of Scotland. There he chose a place of dwelling among the high rocks. He preferred a poor little house, woven together with reeds and wattles, to a royal palace. In that he led a life of poverty and humility. He wrought great miracles.¹³ He also shunned the world's dignities to achieve a higher reward in heaven, and for eternal guerdon he hoped to receive a perpetual crown. The people among whom he lived were fierce and untamed, void of decent manners and virtue. Their conversation was brutish, and they were incapable of easily listening to the voice of truth. They had neither altar, nor temple, nor oratory, to praise God; as they believed not in Christ's incarnation, they had neither knowledge nor faith; like animals, given to sleeping, eating, and gorging, their lives were finished in the blindness of unbelief, and they supposed no eternal pains for sin had been inflicted on the unjust.¹⁴ Tenderly feeling compassion for their errors, and filled with the love of Christ, blessed Volocus never ceased from preaching and instructing, sometimes mixing up light and sweet things, sometimes hard and stern reproofs, to gain their souls to heaven. They saw that his great miracles could only proceed from God. Several were converted to the faith. At length, in extreme old age, and on the 4th of the kalends of February, with angels standing around, he passed away to Christ. The parochial churches of Tumeth¹⁵ and Logy¹⁶ in Mar are dedicated to his honour.¹⁷ In a popular rhyme we have such a notice.¹⁸ The death of this blessed bishop is placed at A.D. 733 by Camerarius,¹⁹ and his

¹⁰ See his life, at the 6th of July. According to Venerable Bede, his mission to the Scots took place in the eighth year of the Emperor Theodosius junior's, reign, which began in the year of our Lord 423. See "*Historia Ecclesiastica Gentis Anglorum*," lib. i., cap. 13, p. 55.

¹¹ So Prosper states in his Chronicle.

¹² The missions of St. Ninian and of St. Palladius render this state of things exceedingly probable. See Bishop Forbes' "*Kalendars of the Scottish Saints*," p. 460.

¹³ See Bishop Forbes' "*Kalendars of Scottish Saints*," p. 460.

¹⁴ The classical writers, Mela, lib. iii., Dio, Severus, Herodian, lib. iii., in the early historic ages, describe the people of Caledonia as wild, nomadic, half-clothed

hordes; living chiefly by the chase, patient of fatigue and privation; rapacious, revengeful, bloody, strong of body, hardy, active, and ferocious.

¹⁵ In the "*Martyrology of Aberdeen*" it is denominated Dumneth. Camerarius calls it Tunimeg.

¹⁶ Logie-Coldstone is a parish in the Kincardine O'Neil district of Aberdeenshire. It comprehends the ancient parishes of Logie Mar and Coldstone, which were united in 1618. See Fullarton's "*Imperial Gazetteer of Scotland*," vol. ii., pp. 365, 366.

¹⁷ "*Aberdeen Breviary*," fol. 44b, 45. Pars Hyemalis.

¹⁸ "*Wala-fair in Logie Mar*,

The thirtieth day of Januar."

¹⁹ See p. 75.

mission is given at Candida Casa,²⁰ in Balveny,²¹ Strathdon and Mar.²² Two miles below Beldorny, in the parish of Glass,²³ are St. Wallach's Baths, a ruined chapel called Wallach's Kirk, and St. Wallach's Well.²⁴ Until very lately, this well was visited as a place of pilgrimage.²⁵ It has been justly remarked, by a distinguished religious,²⁶ that the power, which a saint wields, is not his own, but that eternal power communicated to him by the Eternal Will.²⁷ He needs no earthly weapons when he goes forth, not to attempt conquest, but as a conqueror.

Thirtieth Day of January.

ARTICLE I.—ST. AMNUCHAD, ANMICHADIUS OR ANMCHAD, RECLUSE OF FULDA, IN GERMANY.

[TENTH AND ELEVENTH CENTURIES.]

ALL earthly pleasures are sure to end in satiety or disgust; those derived from a pure love of God and from heavenly meditation increase with their exercise and indulgence. While this saint is usually called Amnichad, Amnicadus, and Annuchadus, the more correct forms for his name would seem to be Anmchad, Ammichadus, or Anmichadus. The Irish were accustomed to call persons by this name Anmchad, as well during as long before Colgan's time.¹ By Cratepolius, our saint is incorrectly named Annuchardus or Annuchadus,² and by Ferrarius, Annichadus.³ A particular noble family was called Siol Anmchadha, having derived its origin and name from a certain Dynast, called Anmchad.⁴ It possessed a district of country in southern Connaught, which bordered on the River Shannon's western bank.⁵ It has been supposed,⁶ that our saint was a member of this family, which

²⁰ The situation of this cradle of Christianity in North Britain is to be seen noted on the excellent Map of Wigtonshire, in Nicholson's "History of Galloway." It is now known as Whitehorn, four miles from Barrow Head, one of the most extreme southern promontories of Scotland.

²¹ Near the Castle of Balveny, in the parish of Mortlach, in Banffshire, and not far from St. Molach's Church, Malcolm II. obtained a glorious victory over the Danes. See Fullarton's "Gazetteer of Scotland," vol. ii., pp. 464, 465.

²² "View of the Diocese of Aberdeen," p. 128, note.

²³ This parish is partly in Aberdeenshire and partly in Banffshire. See the account of it contained in Fullarton's "Imperial Gazetteer of Scotland," vol. i., pp. 791, 792.

²⁴ See "View of the Diocese of Aberdeen," p. 129, and "Antiquities of Aberdeen and Banff," vol. ii., p. 181.

²⁵ See Bishop Forbes' "Kalendars of Scottish Saints," p. 461.

²⁶ Sister Mary Francis Clare.

²⁷ See her "Life of St. Patrick, Apostle of Ireland," chap. iii., p. 116.

ARTICLE I.—¹ See Colgan's "Acta Sanctorum Hiberniæ," xxx. Januarii De Beato Anmichado, Confessore, n. 1, p. 206.

² In his work, "De Episcopis Germaniæ."

³ "Catalogus Generalis Sanctorum."

⁴ O'Madagain, or O'Madadhain, Anglicized to O'Madden, is the tribe name. See "The Annals of Ireland, translated from the original Irish of the Four Masters," by Owen Connellan, Esq., with annotations by Philip MacDermott, Esq., M.D., and the translator, p. 130, note.

⁵ Its position is indicated on the Map of Ancient Ireland, postfixed to the work just quoted.

⁶ By Colgan.

was one of considerable antiquity.⁷ The Acts of St. Annichad have been placed on record, at this day, by various hagiographical writers. Thus in four paragraphs, the Bollandists have given some notices of this saint.⁸ Colgan has also celebrated his memory, and has derived his information from different sources.⁹ That our saint was born, probably before the end of the tenth century, appears from this circumstance of his having been first a monk in Ireland; and that afterwards he lived many years as a recluse at Fulda, where he died before the middle of the eleventh century.¹⁰ That he was a native of Ireland is proved by Marianus O'Gorman and Florence of Worcester, in their respective Chronicles.

The Siolnamchad, interpreted "Annchad's race," formerly occupied part of Galway county, adjoining the River Shannon, and now including Longford barony.¹¹ Our saint is thought to have been a scion of this particular family.¹² He is also said to have been patron saint of the O'Maddens.¹³ Again, the Island of Iniskeltra, in which our saint was educated, is situated between two well-known provinces of Ireland, Connaught and Munster.¹⁴ This holy monk lived, not far from the Island of Iniskeltra, on the Shannon.¹⁵ It was probably the reason for his religious profession under the will and guidance of the Abbot Coreran, who then presided over the establishment at Iniskeltra. This monastery of Iniskeltra was insulated by its founder, St. Camin.¹⁶ Amid the wide-spreading waters of Lough Derg, he lived about the middle of the seventh century, and his foundation flourished in great repute for many succeeding ages.¹⁷ A melancholy loneliness and interest are now felt, as the tourist wanders over a site spread with ruins.¹⁸ This island of Iniskealtra or Holy Island gives name to the parish

⁷ It was flourishing even when Colgan wrote.

⁸ See "Acta Sanctorum," tomus ii., xxx. Januarii. Vita S. Annichadi, p. 1055.

⁹ See "Acta Sanctorum Hiberniæ," xxx. Januarii. De B. Annichado, Confessore, pp. 205, 206.

¹⁰ He died A.D. 1043. See Marianus O'Gorman, in his Chronicle; Florence of Worcester, in his history; and Trithemius, or John of Trittenem, "Catalogus Scriptorum Ecclesiasticorum, sive Illustrium Virorum," lib. iii., cap. 244, and in Chron. Hirsaugiensi, A.D. 1045.

¹¹ "Silanmachadha, Silanchia, a Territory in the C. of Galway, comprehending the Barony of Longford, the country of the O'Maddens." Harris' Ware, vol. ii., "Antiquities of Ireland," chap. vii., sec. i., p. 53.

¹² By Colgan this is supposed to be probable, for the following reasons. 1. There was another holy man descended from this family, who was celebrated for his learning and piety, and who was bishop of the church of Clonfert, situated in the same part of the country. His death is recorded in the "Annals of the Four Masters," at A.D. 1117, where he is called, "Anncha O'h Annmachadha, Bishop of Ard-fearta-Breannaun." See O'Donovan's edition, vol. ii., pp. 1002, 1003. Colgan renders it, "Annchadus O'Hannmachadha i. de stirpe Annchadi Episcopus de Cluainferta S. Brandani, obiit anno 1117," n. 1, p. 206.

¹³ See an excellent little work, Mrs. Anastasia O'Byrne's "Saints of Ireland," p. 12.

¹⁴ Coreran, his master, it is most probable, lived and died in Ireland.

¹⁵ Colgan supposes, that our saint was not venerated in any particular place, by the institution of a Divine office, or by any other mark of special respect paid to the saints; although all writers agree in calling him a holy man, and his Natalis occurs in the Martyrologies, at the 30th of January. See "Acta Sanctorum Hiberniæ," xxx. Januarii. Vita S. Annichadi, n. 1, p. 206.

¹⁶ His feast occurs at the 24th of March.

¹⁷ In "The Irish Penny Magazine," vol. i., No. 36, pp. 281, 282, will be found a wood-cut. An interesting article, from the pen of John D'Alton, accompanies it—the subject being Iniskealtra or Holy Island.

¹⁸ The following paragraph, occurring towards the conclusion of the article in question, is alike creditable to the literary reputation, correct judgment, taste, and religious feeling of this writer, our lamented and venerable deceased friend, who has signally served to popularize the history and traditions of his native country. After describing these ruins, and recording historical notices, bearing on the island, Mr. D'Alton writes: "Never can I forget the feelings that crowded upon me when years since I sat down amidst the consecrated shades of these venerable ruins; the birds were rustling through their ivied walls, and the withered leaves of autumn were crackling

in which it lies, and it is situated in the barony of Leitrim and county of Galway.¹⁹ The island contains over 45 statute acres.

Florence of Worcester relates, that on a certain occasion, some guests arriving at this monastery, Coreran appointed our saint to exercise the duties of host or entertainer. After partaking of food, some of those guests retired, while others remained warming themselves at the fire.²⁰ These persons asked for some drink, but this being a demand, not perhaps conformable with established discipline in the house, our saint, with much reluctance, assented to their request.²¹ Previous to his compliance, however, he sent some of this drink to obtain the blessing of his superior. Being interrogated on the following day by Coreran,²² to elicit his reasons for acting in this manner, our saint related the request which had been preferred to him, and his subsequent compliance with it. To punish him for such a breach of discipline, the abbot ordered his disciple to leave Ireland, and to become an exile in a foreign country. Our saint immediately obeyed this severe injunction, and sailed for a distant land. As a monk he travelled to Germany, and entered Fulda or Fulde monastery.²³ Thus embracing the Benedictine rule and discipline, which had been established in this religious enclosure, he lived there as a recluse, and shut up in a stone cell, avoiding all intercourse with the world. He continued for a long time in a state of complete abnegation and holy self-sacrifice.²⁴ While in this retreat, our saint was a perfect model for all the religious brethren, being remarked for his strict adherence to rule, his perfect obedience, his profound humility, and his rigorous penances. His soul seemed to aspire, without restraint, to the contemplation of heavenly things; he endeavoured in all his prayers and meditations to exclude distractions caused by worldly thoughts and concerns. Passing such kind of life, he attained an advanced age; and finally, he departed to the haven of his rest and his aspirations, on the 30th day of January, A.D.

in the wind—meet covering for their sepulchral pavement—and I bethought me of the time when these religious houses were suppressed, and the consummation of royal robbery and sacrilege by which that act was accompanied. The event has cast a shadow through centuries that have ensued; we even yet stand within its penumbra, and I confess the indignation which rose within me at that early period of my life, neither has the advance of years chilled, nor has the experience of professional intercourse with the ecclesiastical records of my country, familiarized into patient endurance."

¹⁹ See "Ordnance Survey Townland Maps for the County of Galway." Sheet 136.

²⁰ This incident will probably remind many a reader of the opening lines in that exceedingly interesting poem, "The Monks of Kilcrea."

"Three monks sat by a bogwood fire!

* * * *

Whoever past, be he baron or squire,
Was free to call at the abbey, and stay,
Nor guerdon nor gift for his lodging
pay,
Although he tarried a week with its holy
Quire!"—Fytte i., stanza i.

²¹ "Bibere ab eo petierunt." These words are explained by Colgan, as if the strangers had asked him to take part of what they had before them. Yet, they might be understood to mean that, although the meal was over, they applied to him for some drink. See Lanigan's "Ecclesiastical History of Ireland," vol. iii., chap. xxiv., sec. ii., n. 17, p. 445.

²² It is presumed, that this was the Coreran, who wrote a poem on the relics and virtues of St. Gormgal of Ard-Oilean. See further notices regarding him, in the Acts of this latter saint, which occur at the 5th of August.

²³ This celebrated abbey and town are situated on the River Fulde, near the boundary of Bavaria, and in Hessen Nassau, Northern Germany. The abbot, to the closing of the last century, was primate of the abbeys in the German Empire, perpetual chancellor of the emperor, and sovereign over a small territory, lying between Hesse, Franconia, and Thuringia. See "Encyclopædia Britannica," vol. vii., Art. Fulde, p. 492. Dublin edition, 1792.

²⁴ Colgan's "Acta Sanctorum Hiberniæ," xxx. Januarii. Vita S. Annichadi, cap. i., ii., p. 205.

1043.²⁵ This is the day assigned for his *natalis* and festival, according to the generality of writers;²⁶ but Cratepolius says, a feast occurs in his honour at the 1st of February.²⁷ Ferrarius assigns to him a festival on both the days already mentioned.²⁸ St. Annichad was buried at Fulda, or, as sometimes written, Fulden.²⁹ Sixteen years after this death of our saint, his more celebrated countryman, Marianus Scotus, the Chronologist, succeeded him as a religious in the monastery of Fulda,³⁰ and relates in his writings, that for ten years he daily celebrated Mass over the tomb of St. Annichad. He says, moreover, that supernatural light and heavenly psalmody were frequently seen or heard above the place of our saint's sepulture, during this same period. He even declares, a certain religious brother of the monastery, named William, prayed in his own hearing, that our saint would bestow a blessing upon him. During this same night, in a vision, Annichad appeared, resplendent with celestial light. Standing on his tomb, the blessed apparition gave a blessing with extended hands to the monk. This was related to Marianus by the brother himself, after its occurrence. During the whole night, when this vision took place, the Chronographer declares, a most agreeable odour was diffused through that chamber, in which he reposed.³¹ We are thus taught from the example of this holy penitent, how even slight faults are to be atoned for, when, as Marianus O'Gorman learned from his superior, Tighernach—or as called Tigernach Borcheeb³²—an offence of such a nature caused Annichad's exile from his native country. This Tighernach is supposed to have been a saint,³³ according to the Martyrologies of Marianus O'Gorman and of Donegal, and not that celebrated Annalist bearing the same name, and who flourished much about the same period, yet a little

²⁵ Marianus Scottus, the first who has written regarding this saint, says at 1043, "Animchadus Scottus monachus et inclusus obiit 3. Kal. Februarii in Monasterio Fuldensi." See Chronicon, edited by Professor G. Waitz, in "Monumenta Germanicæ Historica." Scriptorum, tomus v., p. 557. Florence of Worcester also writes, "Anno 1043. Animchadus Scotus Monachus et inclusus in Fulda obiit." Trithemius in "Chronicon Hirsaugiensis," places his death in the same year, and in his work, "De viris Illustribus," lib. iii., cap. 244, remarks of this saint, "Mortitur an. Domini 1043, tertio Calend. Febr." The English Martyrology says, that he died on the 30th of January, about A.D. 1043. Wion, also, assigns the death of this saint to the 30th of January, 1043. Besides those already cited, Camerarius, Dempster, and others are of accord. See Colgan's "Acta Sanctorum Hiberniæ," xxx. Januarii. Vita S. Annichadi, cap. iii., iv., pp. 205, 206, and nn. 5, 6, *ibid.*

²⁶ In Henry Fitzsimon's "Catalogus Aliquorum Sanctorum Hiberniæ," Annichad's festival is placed at this date, on the authority of the English Martyrology. Father Stephen White omits to notice his feast. See "Apologia pro Hibernia," cap. iv., p. 43. In Dempster's "Menologium Scotticum," we read at this date, "the deposition of the monk Annichad, at Fulda." See Bishop Forbes' "Kalendars of the Scottish Saints," p. 191.

²⁷ In his work, "De Episcopis Germaniæ," this writer has entered his feast at the Kalends or 1st day of February, and by him this saint is called Annuchadus. Hugo Menard in his "Martyrologium Benedictinum," places his feast at the same date; as likewise Christopher Browerus' "Antiquit. Mildens," lib. i., cap. 20.

²⁸ In his "Catalogus Generalis Sanctorum."

²⁹ See Bishop Challenor's "Britannia Sancta," part i., p. 85.

³⁰ Such is the statement of Colgan, both in his text and in a note, where he says, this information may be collected from Marianus Scotus himself, who relates, that Annichad died A.D. 1043, and that he, Marianus, became a recluse, A.D. 1059, in the cell of Annichad. See "Acta Sanctorum Hiberniæ," xxx. Januarii. Vita S. Annichadi, cap. iv., p. 205, and n. 7, p. 206.

³¹ Florence of Worcester observes, that the foregoing particulars are related by Marianus in his Chronicle.

³² See Marian Scotti Chronicon, edited by Professor G. Waitz, in "Monumenta Germanicæ Historica." Scriptorum, tomus v., p. 557.

³³ See St. Tighernach's festival at the 13th of May. He is thought to have died of the plague, A.D. 1061. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 878 to 881.

later in point of time.³⁴ Such extraordinary rigour as Annmachad practised in the expiation of sin, which his soul abhorred, should be a lesson to all Christian penitents. It is our greatest enemy, and our most deadly one, especially when it overcomes us in matters of serious concern; let us therefore have courage to resist by constant watchfulness, and if we fail in any point, a resolute effort is again required, and a suitable course of penance, to purge the soul from further taint and disorders. Such were the decided and effectual remedies of our early ascetics and religious.

ARTICLE II.—ST. MOMHERNOG OF GLENN FAIDHLE, PROBABLY GLENEALY, IN HY-GARCHON, COUNTY OF WICKLOW. Whether the present holy man is to be distinguished from the Saint Enan, whose festival occurs at this same day, and notices of whom immediately follow, may be questioned. We find entered in the Martyrology of Donegal,¹ on the 30th of January, Momhernog, of Glenn-Faidhle, in Uí Garchon. This district is said to have been



Glenealy Church Ruins, Co. Wicklow.

in Forthuatha² of Leinster. The Glen of Imaal and Glendalough were included in this latter territory.³ We know not of any other place more likely to be identified with the present saint than Glenealy,⁴ in the county of

³⁴ His death is recorded at A.D. 1088. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 930, 931.

ARTICLE II.—¹ Edited by Drs. Todd and Reeves, pp. 30, 31.

² This word means "the stranger tribe." It is supposed to have been an *alias* name for Uí-Mail, in the barony of Upper Talbotstown and county of Wicklow. See Dr. O'Donovan's "Leabhar na g-Ceart, or Book

of Rights," n. (d), p. 207. Some of the people here would appear to have been slaves, while the free people of Forthuatha Laighean bore various surnames, given at full length in the Books of Leacan and Ballymote. See *ibid.*, n. (c), p. 223.

³ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (w), p. 379.

⁴ The townland and village of Glenealy are marked on Sheets 24, 30. Glenealy

Wicklow⁵ It may also be a question, if this saint were at all different from a St. Menochus, of Gleannfaidhle and of Rosmor Menoic, who was the son of Colman and Coemaca—or, according to a better account, Coeltigerna—sister to St. Kevin of Glendalough.⁶ Again, it is possible, he is not to be distinguished from a St. Enan of this place, and who is venerated at the 29th of December, where notices are to be found. The scenery around is remarkably beautiful. Near the picturesquely-situated village of Glenealy, an old graveyard of small dimensions, and greatly overcrowded in consequence of interments, may be seen. A murmuring hill-side stream runs along one of its boundaries. The site of the former old church was exceedingly well selected, and a part of its walls has not altogether disappeared. Fragments of the east and west gables remain; yet the north and south side-walls are completely levelled, and it is difficult to find a portion not covered with earth. Place for a small window, at some distance from the ground, appears; but the superincumbent mass of ivy hardly allows it to be more than distinguishable. On its interior, the church—which seems to have been quadrangular, or which may have probably consisted of a choir and nave—measures interiorly 57 feet in length, and 15 feet in breadth. The walls measure over two feet in thickness.⁷ Several ash and hawthorn trees of large growth rise over and around the graveyard, which is approached from the high road, by a very narrow passage, fenced on either side.⁸ In Scotland this saint was likewise held in veneration;⁹ but the exact period when he lived seems to be unknown. The great probability is, he flourished at an early date.

ARTICLE III.—ST. ENAN, SON OF GEMMAN, OF ROSMORE, COUNTY OF WEXFORD. No nation on earth has struggled so long, so heroically, and so successfully, to preserve for her children the blessings of religion and education as Ireland. Her roofless fanes, her rifled shrines, her ruined abbeys, her desolate monasteries, remind us of her by-gone glories. But to-day her splendid churches, colleges, convents, and monasteries, that have sprung up all over the land within the last quarter of a century, proclaim her present youthful energy, and point to a still more glorious future. Among her past holy ones, a St. Enan, of Rois Moir, was venerated, on the 30th of January, according to the Martyrology of Tallagh.¹ In the "Feilire" of St. Aengus, his locality is called Ros Kind.² William M. Hennessy identifies his

belongs to the parish bearing the same name, in the baronies of Arklow and Newcastle. See "Ordnance Survey Townland Maps for the County of Wicklow," Sheets 24, 25, 30, 31.

⁵ See an account of it in Lewis' "Topographical Dictionary of Ireland," vol. i., pp. 653, 654.

⁶ See Colgan's "Acta Sanctorum Hiberniæ," xii. Martii. Vita S. Dagani, nn. 2, 8, 9, 10, p. 586.

⁷ The accompanying engraving by Mr. Gregor Grey, of Dublin, reproduces a sketch of the author in June, 1871.

⁸ The foregoing notes were taken, during a visit to this place.

⁹ See Bishop Forbes' "Kalendars of Scottish Saints," p. 427.

ARTICLE III.—' Edited by Rev. Dr. Kelly, p. xiv. The entries from this day, in the Irish copy of this Martyrology extant,

are presumably to be found in the "Book of Leinster," now kept in Trinity College, Dublin. While the whole is undergoing an elaborate process of supervision, under the joint editorship of Professor O'Looney and Mr. Joseph O'Langan, a strict order of the Board prevents the extraction of any part, until the labour be completed. Hereafter, the author hopes to supply in an appendix, the diurnal extracts henceforward missing, and to resume when he arrives at that part belonging to the Franciscans. This promise, however, assumes, that all parts shall be completed, in due form.

¹ The following stanza and its literal English translation have been furnished by Professor Bryan O'Looney:—

A. M. KL. CAEGA AP ECT MAPCIP
MOPCA MOPCIP MOPCIP
AMPCIP AP LIN AMUR
ENAN POIP PINO POLUP.

place with Rosmore, in the county of Wexford, as we find in a note appended to his copy of the Martyrology of Donegal.³ The present saint is set down in that calendar and on this day, as Enan, son of Gemman. He is said to have been venerated at Rosmore,⁴ in Ui-Deagha, in Ui-Cinnsealaigh.⁵ Yet in another passage and within brackets, his place, Ros-mor, is said to have been [in Laighne]. It is stated by the compiler of a table, appended to this Martyrology. The same compiler then enquires: ["Is he the writer of the Life of Brigid, etc., and of the Book of Kilkenny?" He adds: "And it seems likely to be so, though he is called Eminus in Jocelin, not Ennanus."]⁶ The present saint may not be different from the Mohernog—also probably called Enan—of Glenn Faidhle, now Glenely, in the county of Wicklow. The Drummond Kalendar tells us, that on this day, iii. of the February Kalends, St. Enan, Confessor, passed away to Heaven, in Ireland.⁷ The worldling considers the life of a saint to be folly, and his end without honour. But the Christian faithful exclaim, "Behold how they are numbered among the children of God, and their lot is among the saints."⁸

ARTICLE IV.—ST. GLASTIAN OR MAKGLASTIAN, BISHOP AND CONFESSOR, IN SCOTLAND. The Kalendars and hagiographical writers of Scotland have some imperfect notices of a St. Glastian or Makglastian, at the 30th of January. Adam King calls him by the latter name, and tells us, that he was a bishop in Scotland under King Achaius.¹ The Kalendar of the Aberdeen Breviary notes him as Glascianus, a bishop and confessor, having an office with nine lessons.² Dempster calls him Maglastian, a bishop, in Kyntyre, at this date.³ Yet, regarding the life of this holy man, we have no details.⁴ He is known, however, in the parish of Kinglassie or Kinglassin, near Kirkcaldy.⁵ Some trace the name from a saint called Glass, and they point out a fountain of fine water, denominated St. Glass's well.⁶ Kilmaglas or Kilmalash⁷ is another name for the parish of Strachur,⁸ and it indicates a dedication to this saint in Argyleshire. Lesley states,⁹ that with the reputation of

B. iii. kl. Fifty and one hundred martyrs
Who ennobled the door of
martyrdom

He fasted with a number of the
old mercenaries

Enan of bright Ros Rind.

¹ Edited by Drs. Todd and Reeves, pp.
30, 31.

⁴ Under any form, whether Ross or Rosmore, I cannot find such a denomination on the "Ordnance Survey Townland Maps for the County of Wexford."

⁵ In a note to the "Martyrology of Donegal," Dr. Todd says at this word *Ui Cinnsealaigh*. "Here the more recent hand adds, *as pro an t-Enan do reprob beaob na naom*. 'This is the Enan who wrote the Lives of the Saints.'" We may presume, however, that this is added by way of conjecture.

⁶ See *ibid.*, pp. 406, 407.

⁷ See Bishop Forbes' "Kalendars of Scottish Saints."—*Kalendarium Drummondense*, p. 4.

⁸ Wisdom, v., 4, 5.

ARTICLE IV.—¹ See his "Kalendar" in Bishop Forbes' "Kalendars of Scottish

Saints," p. 143.

² See *ibid.*, p. 112.

³ See "Menologium Scoticum," *ibid.*, p. 191.

⁴ There is a collect in the Breviary of Aberdeen, which runs in these terms: "Grant, we beseech Thee, Almighty God, that we, who celebrate the anniversary of Blessed Glascianus, Thy confessor and bishop, may, by the intercession of his devout prayers, be deemed meet to attain to eternal joys, through our Lord."—See *ibid.*, p. 356.

⁵ Frequent mention is made of this place in the "Register of Dunfermline," pp. 56, 57, 59, 63, 64, 66, 81, 172, 175, 207, 418.

⁶ "Old Statistical Survey of Scotland." Vol. iv., p. 501, and "New Statistical Survey of Scotland." Fife, p. 194.

⁷ It is not far from the ferry of Lochsyne, Macfarlane's "Geographical Collections." Three vols. of MSS., in the Advocates' Library, Edinburgh.

⁸ See "Origines Parochiales Scotiae," vol. ii., part i., p. 77.

⁹ "De Origine, et Moribus, et Rebus gestis Scotorum," lib. v.

great erudition, Glacianus flourished during the reign of Achaius.¹² This bishop is said to have been illustrious, and not without the reputation of sanctity.¹¹ Among the pretermitted saints, the Bollandists class him at this date.¹² His feast is placed by Geruadius at the 21st of June, and by Camerarius at the 1st of September.¹³ It is possible that the present saint may have been Irish by birth and education, although this cannot be asserted, for want of further biographical particulars.

ARTICLE V.—ST. EUSEBIUS, MONK AT ST. GALL, SWITZERLAND. [*Ninth Century.*] Not content with cherishing their religion at home, the Irish, as far as possible, would extend its blessings to the whole human race.¹ This has been manifested in every clime and region of the world. It was especially the case, during the time of Charles II., denominated the Bald, and his brothers Lothaire and Louis,² when despising the dangers of ocean, a whole swarm of philosophers flocked towards Gallia and Germania from Hibernia, as a Continental writer bears witness.³ Colgan has collected and published, at this day, the acts of our present saint,⁴ who he thinks should rather be called Euchadius,⁵ than Eusebius.⁶ Inspired with zeal and religious feeling, the Irish Scot, called Eusebius⁷—whatever may have been the name in his native country—dedicated himself to the service of Christ, and, we may fairly presume, his piety was developed at an early age.⁸ He wished to follow in the footsteps of his compatriots, notable among whom was St. Gall,⁹ the celebrated Apostle of Switzerland. Eusebius was probably born early in the ninth century, although this is only a conjectural date for the occurrence. But it is generally thought that towards or about the middle of that age, he left friends and native country at home, when setting out for Gaul.¹⁰ Afterwards he sought the renowned monastery, established at St. Gall¹¹ in Switzer-

¹⁰ He is said to have lived contemporaneously with Charlemagne.

¹¹ Boethius "*Scotorum Historiæ*," lib. x.

¹² See "*Acta Sanctorum*," tomus ii., xxx. Januarii, p. 1024, where they add, "*Georgius Conzus Kennetho II. Regi, Achai nepoti, scribit cum Geruadio saluberrimarum legum edendarum auctorem fuisse, non pietate modo, sed rerum quoque scientia probatum.*"

¹³ He is called a bishop and confessor in the celebrated Scottish district Moravia. See Bishop Forbes' "*Kalendars of Scottish Saints*," p. 240.

ARTICLE V.—¹ See "*Sermons, Lectures*," etc., etc., of the Rev. Michael Buckley.—*The Irish Character Analysed*, p. 438.

² See the events of this period treated in L.-P. Anquetil's "*Histoire de France*," Deuxième Race, dite des Carlovingiens, § i., pp. 69 to 74.

³ So states Eric of Auxerre, in his preface to "*Vita S. Germani*."

⁴ See "*Acta Sanctorum Hiberniæ*," xxx. Januarii. De B. Eusebio Monacho et Martyre, pp. 206, 207.

⁵ This form of name or Eucholius was common among the Irish, as illustrated by reference to our annals. See *ibid.*, n. 2, p. 207.

⁶ This Grecised form of name is rarely found in Ireland. See *ibid.*

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⁷ Ratpert of St. Gall calls this saint "*Scotigena*."—"De Origine et Casibus S. Galli." Ekkehard, a chronicler of St. Gall, likewise calls him "*Sancti Galli Compatrianus*," which proves him to have been an Irishman.

⁸ The Bollandists appear to have altogether forgotten the present St. Eusebius, although they name a St. Eusebius, with many other companions, who was a martyr at Rome. See "*Acta Sanctorum*," tomus ii., xxx. Januarii. Pretermissi et in alios dies rejecti, pp. 1024, 1025.

⁹ See his Life at the 16th of October.

¹⁰ Here Colgan thinks he arrived during the fifteen years' reign of Lothaire, who succeeded Louis the Pious. See "*Acta Sanctorum Hiberniæ*," n. i., p. 207. See likewise L.-P. Anquetil's "*Histoire de France*," Deuxième Race dite des Carlovingiens, § i., pp. 65 to 69.

¹¹ Ratpert, towards the close of the ninth century, undertook a history of the origin and occurrences regarding the Monastery of St. Gall. His materials were derived from the Lives of St. Columban, St. Gall, St. Otmar, the traditions of the ancient fathers, and from the authentic Codes and Charters preserved at St. Gall. See "*Monumenta Germaniæ Historica*," *Scriptorum*, tomus ii., p. 59, and note, by Pertz.

land. Here he is said to have arrived, A.D. 841,¹² or according to another account, A.D. 854.¹³ He entered that cenobium as a monk, and he remained in it for some years. At a place called Mount St. Victor, in Rhætia Curiensis,¹⁴ and now known as the Grison country, there was a church dedicated to the holy martyr, after whom it had been called. Desirous of leading a life in perfect solitude—according to a custom prevailing among holy men at that period—Eusebius shut himself¹⁵ up in an *Ergastulum* or close anchoretical house, where he was solely devoted to exercises of piety. He practised extraordinary mortification, and his mind was altogether removed from earthly cares, while wrapt almost continually in the higher transports of heavenly contemplation. He is said to have retired to this place, soon after he visited St. Gall, and about A.D. 854, or 855. Endowed with the gift of prophecy, Eusebius was resorted to by the country people, who reposed implicit faith on his revelations regarding the future.¹⁶ Among other remarkable incidents of this kind was his prediction respecting St. Ison or Iso, before birth took place.¹⁷ To his father the holy Eusebius announced: "Your wife shall give birth to a son, whom you shall devote to St. Gallus. He shall be a renowned doctor, and he shall instruct many youths in the strict rule of discipline." King Charles, the son and successor of King Louis,¹⁸ had a great reverence for Eusebius, and to manifest it, he complied with the saint's request, that Mount St. Victor should be assigned as a dependency of St. Gall's monastery.¹⁹ This donation was confirmed by a royal charter. For thirty years²⁰ the pious anchoret Eusebius persevered in his seclusion, and then in the odour of sanctity he departed to bliss on the 30th of January, A.D. 884.²¹ The Necrology of St. Gall states, that Eusebius was killed by one of the inhabitants of his neighbourhood, when remonstrating with some of them regarding their bad conduct. But the miracle afterwards recorded²² does not seem reconcilable

¹² See Mabillon's "*Annales Ordinis S. Benedicti*," tomus ii., lib. xxxii., § xlv., p. 629.

¹³ See Colgan's "*Acta Sanctorum Hiberniæ*," xxx. Januarii. De B. Eusebio, cap. ii., and n. 4, p. 207.

¹⁴ This district is shown on Wilkinson's "*Atlas Classica*," Map 31. Vindelicia, Rhætia et Noricum Antiqua.

¹⁵ According to Ratpert, this happened thirty years before the saint's death, and consequently about A.D. 854. That writer flourished in the ninth century, and he is a trustworthy authority. His chronicle is published in Goldast's "*Rerum Almannicarum Scriptores*," tomus ii.

¹⁶ Ekkehardus, "*De Casibus S. Galli Monasterii*," cap. ii. His prediction came to pass. See Mabillon's "*Annales Ordinis S. Benedicti*," tomus ii., lib. xxxii., § xlv., p. 627.

¹⁷ See "*B. Casuum S. Galli Continuatio*," auctore Ekkehardo iv., pp. 75 to 147. An interesting account of St. Yso is there to be found. See Pertz, "*Monumenta Germaniæ Historica*," *Scriptorum* tomus ii. According to Epidanus, Ekkehard flourished A.D. 977. But Goldast states, that 1071 is the true date. See "*Rerum Almannicarum Scriptores*," tomus i., p. 4. Some notices of Iso are contained in Mabillon's "*Annales Ordinis S. Benedicti*," tomus iii., lib. xxxvii.,

§ vi., p. 163, § xxix., p. 173, § xl., p. 178, and lib. xxxviii., sec. lxxxvii., p. 249. He is said by Hepidannus and by Hermannus to have died on the 14th of May, A.D. 871, according to Mabillon's computation.

¹⁸ See Mabillon's "*Annales Ordinis S. Benedicti*," tomus ii., lib. xxxii., sec. xlv., p. 627.

¹⁹ This must have been the Emperor Charles, called "the fat," son to the Germanic Lewis. See an account of him in L.-P. Anquetil's "*Histoire de France*," *Deuxième Race dite des Carolingiens*, sec. II, p. 75.

²⁰ According to Ratpert. Yet the Necrology of St. Gall makes him a recluse for near fifty years. This had been explained by Colgan as if referring to his whole life, and as indicating that he died in the fiftieth year of his age. Dr. Lanigan adds, however, "This cannot agree with his having arrived at St. Gall in 841, at which time he would have been, in this hypothesis, no more than about seven years old."—"*Ecclesiastical History of Ireland*," vol. iii., chap. xxi., sec. v., n. 65, p. 287.

²¹ See Mabillon's "*Annales Ordinis S. Benedicti*," tomus iii., lib. xxxviii., section lxxxvii., p. 249.

²² See Colgan's "*Acta Sanctorum Hiberniæ*," xxx. Januarii. De B. Eusebio, cap. v., p. 207.

with any degree of probability. By some writers Eusebius is regarded as a martyr. Yet Mabillon has expressed doubts, in reference to the accuracy of those circumstances recorded by Bollandus.²³ In the account of his death, Ratpert²⁴ does not relate that he was martyred. The inaccuracy of Dempster is fully manifested in his statement, that the present holy man had been a disciple of St. Gall, and that he flourished A.D. 670.²⁵ We have already seen, that he lived on for over two hundred years later than the date assigned by Dempster. As in the case of several other holy Irishmen who went abroad, our native calendarists omit to notice this saint; it is fortunate, however, that the Christian people, among whom he lived for so long a period, and the country, in which he died, should have retained so grateful a sense of his faithful services to religion, and of his personal sanctity, as to keep in honoured remembrance his name and his virtues.

ARTICLE VI.—ST. CRUIMTHER-AILBHE, OR ELBHE, PATRON OF SHANCOE PARISH, COUNTY OF SLIGO. [*Fifth and Sixth Centuries.*] At his ordination, a priest is called to bless, to offer sacrifice, to direct in the way of salvation, to preach the Gospel of Christ, and to baptize. He thus becomes the ministrator of many graces to the faithful. This holy man was a different person, and of a different ecclesiastical rank or grade from Ailbe or Albeus, who was archbishop in Munster.¹ The present saint, from his denomination, does not appear to have passed beyond the sacerdotal order. The name and title Cruimther Ailbhe, without any other description, is set down in the Martyrology of Tallagh² on this day. He is also recorded in the Festilogium of Marianus O'Gorman. Were we to adopt certain statements, the present holy man probably must have flourished in the time of St. Patrick.³ He is said to have been one of the Irish Apostle's priests, and ordained from among the disciples and clerics, to place him over a church, which Patrick erected in that district beyond the Shannon, and over which the Magi⁴ had drawn a veil of darkness on his approach.⁵ This place is called indifferently Senchua⁶ or Dumha-graidh, in the territory of Tir-Oilill. Then sacred vessels and other furniture, necessary for offering the holy mysteries, were wanting. The illustrious prelate, divinely admonished, signified to the priest Ailbe, that in a rocky cave, and buried under the earth, he should find an altar of admirable workmanship, and at the four corners, that he should find as many glass chalices. On account of their brittle substance, he admonished the explorers to dig cautiously, lest those vessels might be broken.⁷ The

²³ See "Annales Ordinis S. Benedicti," tomus ii., lib. xxxii., sec. xlv., p. 627.

²⁴ In the "Monumenta Germanie Historica" this writer states that St. Eusebius died "884 pridie Kalend. Februarii," Ratpert. The editor adds in a note 90, "Eundem diem Eusebii emortualem habet necrologium in cod. 915, saec. 10."—Ratperti "Casus S. Galli," p. 73. Scriptorum tomus ii.

²⁵ See "Historia Ecclesiastica Gentis Scotorum," lib. v., num. 476.

ARTICLE VI.—¹ See his Life at the 12th of September.

² Edited by Rev. Dr. Kelly, p. xiv.

³ See Colgan's "Trias Thaumaturga." Sexta Vita S. Patricii, n. 119, p. 113. Septima Vita S. Patricii, n. 70, p. 176. Also, Quinta Appendix ad Acta S. Patricii, cap. xxiii., p. 266.

⁴ Mael and Caplit, fosterers of King Loughaire's daughters.

⁵ For a further account of this darkness, the reader is referred to the Lives of the Holy Virgins, St. Ethnea and St. Eithnea, cap. ii., at the 11th day of January.

⁶ This has been identified as Shancoe, a parish in the barony of Tirerill, in the county of Sligo, in a note appended to W. M. Hennessey's translation of the Irish Tripartite Memoir, in M. O'Sullivan's Life of Patrick, Apostle of Ireland, n. 7, p. 401. This church is likewise mentioned in the Annotations of Tirechan, in the Book of Armagh, fol. 15, a. d.

⁷ See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, lib. ii., cap. xxxv., p. 134.

same circumstances are related by Joceline, who adds, that the search of this priest proved the prescience of St. Patrick. To the latter writer was unknown who the persons were that fashioned the altar or the chalices.⁸ St. Ailbhe, of Seanchu-Ua-nOiliolla, died in the year 545;⁹ and, it is probable, at a very advanced age, if he were St. Patrick's early disciple. According to the Martyrology of Donegal,¹⁰ Cruimhther, Elbhe, was venerated on this day. *Cruimhther* or *Cruimthir*, means "a priest," in the ancient language of Ireland;¹¹ but, under the more modern form of *Soggarth*, it is consecrated in the affections of her Catholic people.¹² The relations between both are close and inseparable; a high sentiment is interwoven in the history, poetry, and traditions of our land; while the highest intellects and most tender sensibilities have acknowledged and felt that spell,¹³ which binds us so firmly together, in all the phases of our Christian society.

ARTICLE VII.—ST. AILBHE, SON OF RONAN, MONK AT IONA. [*Sixth or Seventh Century.*] At this same date, we find a namesake of the preceding saint, and who seems to have flourished at a somewhat later period. His family and race prove him to have been an Irishman. We are informed that he is commemorated in the Martyrologies of Tallagh, of Marianus O'Gorman, and of Charles Maguire.¹ The Martyrology of Donegal² mentions, as having a festival on this day, Ailbhe, son of Ronán, son to Sedna,³ son to Fergus, who descended immediately from Conall Gulban,⁴ son to Niall of the Nine Hostages.⁵ He left friends and home to join that distinguished fraternity, already established by the great apostle of the Picts and Scots,⁶ in the Hebride group of Islands. This St. Ailbe appears to have been one of St. Columbkille's disciples.⁷ He is ranked among the religious at Iona.⁸ Little besides of a positive character can be asserted regarding this pious servant of God.

ARTICLE VIII.—ST. CRONAN, A PRIEST. The name of Cronan, also designated as a Priest, is found in the Martyrology of Tallagh,¹ at this day.

⁸ Some were of opinion, in the time of Joceline, that St. Palladius or some of his companions left them there. See *Sexta Vita S. Patricii*, cap. cv., p. 89, *ibid.* This, however, must be regarded as a vapid conjecture.

⁹ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 184, 185.

¹⁰ Edited by Drs. Todd and Reeves, pp. 30, 31.

¹¹ See Edward O'Reilly's "Irish-English Dictionary." *Sub voce.*

¹² One of John Banim's most touching songs, "Soggart Aroon," appositely suggests and confirms this statement.

"Loyal and brave to you,
Soggarth Aroon,
Yet be no slave to you,
Soggarth Aroon,—
Nor, out of fear to you—
Stand up so near to you—
Och! out of fear to you!
Soggarth Aroon."

—See Edward Hayes' "Ballads of Ireland," vol. ii., p. 19.

¹³ See the Letter of Lord Jeffrey to Mrs. Empson, in Lord Cockburn's "Life of Lord Jeffrey."

ARTICLE VII.—¹ See Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. iii., n. 3, p. 480.

² Edited by Drs. Todd and Reeves, pp. 30, 31.

³ According to the "Sanctilogium Genealogicum," cap. i., Lagad or Lugad intervenes after Ronan and before Sedna.

⁴ Such is the pedigree given in the "Sanctilogium Genealogicum" and Selvacijs. See "Trias Thaumaturga," cap. iii., p. 480, and cap. x., p. 487.

⁵ Also, Table of the "Martyrology of Donegal," pp. 360, 361.

⁶ St. Columkille, whose Life is to be found at the 9th of June.

⁷ See Colgan's "Trias Thaumaturga." Quarta Appendix ad Acta S. Columbæ, cap. iii., p. 480, cap. x., p. 487.

⁸ See "Quinta Appendix ad Acta S. Columbæ," cap. iii., sec. v., p. 501. *Ibid.*

ARTICLE VIII.—¹ Edited by Rev. Dr. Kelly, p. xiv.

We are not informed as to his domicile, but he probably flourished before the tenth century. We read, likewise, in the Martyrology of Donegal,² regarding Cronan as having a festival, on this day.

ARTICLE IX.—ST. BAIRRFHINN, PROBABLY OF INCH, COUNTY OF WEXFORD. The title of Ireland's sacred character goes far back into the dim twilight of the past.¹ Mystery, shrouding the name and period of many among her saints, has not been unveiled in the present case. The Martyrology of Tallagh² merely records the name of Barinn, Inse Domhle, at the 30th of January. The O'Clerys have offered a conjecture regarding him. In the Martyrology of Donegal,³ we find registered on this day, Bairrhinn, of Inis Doimhle. This, say the compilers, may be Bairrhinn, Mitine, son of Muireadhach, who descended from the race of Fiacha Muilleathan, son to Eoghan Mor, son of Oilíoll Oluim, belonging to the line of Heber Finn, son to Miledh of Spain. Dr. O'Donovan thinks this place to be identical with Inch parish, in the barony of Shelmalire, and county of Wexford.⁴ There is another parish called Inch, partly in this shire, and partly in that of Wicklow,⁵ Various other parishes, bearing the name of Inch, singly or in composition, are to be found in different districts throughout Ireland.

ARTICLE X.—ST. TERNOC OR TERNOC, PROBABLY OF UARAN OR ORAN, COUNTY OF ROSCOMMON. The inspirations of Christian feeling and teaching are in no instances more active, if not conspicuous, than in our saint's acts. A festival in honour of Ternoc, is registered in the published Martyrology of Tallagh,¹ on the 30th of January. In this same record, there is a separate entry, "Huarani," which is probably intended to express the name of this place, Uaran or Oran, and which is not intended as applying to a person. St. Ternan of Uaran, occurs in the Martyrology of Donegal,² on this day. There are at least two remarkable places, called Uaran, in Ireland. One is Oranmore, in the county of Galway.³ The old church in ruins and the burial ground of Oranmore⁴ are situated near the town and bay so called, Oran Castle being a very picturesque object on the sea-shore.⁵ But the present saint seems rather to be identified with Oran, in the barony of Ballymoe, and

¹ Edited by Drs. Todd and Reeves, pp. 30, 31.

ARTICLE IX.—¹ See "Insula Sanctorum"—The Island of Saints, a title applied exclusively to Ireland, p. 6.

² Edited by Rev. Dr. Kelly, p. xiv.

³ Edited by Drs. Todd and Reeves, pp. 30, 31.

⁴ See "Annals of the Four Masters," vol. i., n. (b), p. 380.

⁵ It is situated partly within the barony of Arklow, and this is shown on Sheets 40, 45, on "Ordnance Survey Townland Maps for the County of Wicklow," and partly within the barony of Gorey, which is to be seen on Sheets 2, 3, 7, "Ordnance Survey Townland Maps for the County of Wexford." The townland of Inch proper is noted on Sheet 3, in the latter county. There is another townland of Inch in the parish of Killila and barony of Ballaghkeen, marked on Sheets 27, 33, of the "Ordnance Survey Townland

Maps for the County of Wexford."

ARTICLE X.—¹ Edited by the Rev. Dr. Kelly, p. xiv.

² Edited by Drs. Todd and Reeves, pp. 30, 31.

³ Among the Sketches for the County of Galway, I.O.S., there are views of the round tower, doorway, and a stone in the churchyard at Oranmore.

⁴ The townland and town of Oranmore (Sheet 95), in the parish of Oranmore, barony of Dunkellin, are marked on the "Ordnance Survey Townland Maps for the County of Galway." The parish of Oranmore and its islands are found distinguished on Sheets 60, 81, 82, 83, 94, 95, in the baronies of Galway and Dunkellin.

⁵ Oranmore is classed as a Vicarage, in Henry Dutton's "Statistical and Agricultural Survey of the County of Galway," chap. v., sec. xxiv., p. 477.

county of Roscommon.⁶ Here are the ruins of an old church and round tower. Colgan calls this "the most noble church of Huaran." Yet, little of its magnificence now remains. A mere fragment of the church ruins, and the base of its "clogás" or round tower, measuring about fifteen feet in height, may yet be seen. The "uaran," or spring, whence this place derives its name, is still accounted a holy well. This has a small stone cross over it, before which pilgrims kneel.⁷ Traces of other buildings are also observable in a field adjoining the church, and these serve to show how important the place had formerly been. Patrons were held here annually on St. Patrick's Day (March 17th), and on the last Sunday of July, called Garland Sunday.⁸ Yet, if this be his place, the memory of the present saint has long passed into oblivion.

ARTICLE XI.—REPUTED FESTIVAL OF BLESSED MARIANUS SCOTUS, THE CHRONOGRAPHER, AT RATISBON, BAVARIA. [*Eleventh Century.*] At this day, Camerarius has recorded a festival in honour of our distinguished Irishman, classed as a Scottish saint.¹ The Bollandists were not able to discover the day on which this erudite and pious Christian died, nor whether he was inscribed on the list of sanctified persons.² After the conversion of Ireland to Christianity, the monasteries produced many men of such piety and learning that Scotia or Ireland became celebrated all over Christendom.³ The present Marianus has often been confounded with another holy Irishman bearing the same name, who was nearly a contemporary, and who was a native of the same province, Ulster, in Ireland. Each bore the designation of Scotus; yet their real names were different. Their labours, too, lay in different fields, and their literary remains vary in character.⁴ One of those holy and learned men was Muiredhac Mac Robartaigh, better known as Marianus Scotus, a poet, theologian, and interpreter of the Sacred Scriptures.⁵ Another, and the present erudite man, was called Maelbrigde,⁶ yet still better remembered as Marianus Scotus, the Chronicler or Chronist. Both are to be distinguished from Maelmuire O'Gorman or Marianus Gorman, the Martyrologist. Maelbrigde or Marianus, the Chronicler, was born A.D. 1028.⁷ It is fortunate for us that this learned and saintly man becomes his own accurate autobiographer. He was educated under Tigernach Boirceach,⁸ an ex-

⁶ See Colgan's "Trias Thaumaturga," p. 136. *Huaran* or *Fuaran* has the meaning of a 'clear or cold water spring, bubbling from the earth. See Septima Vita S. Patricii, lib. ii., cap. li., and n. 101, p. 177.

⁷ The parish of Oran in the barony of Ballymoe is marked on the "Ordnance Survey Townland Maps for the County of Roscommon." Sheets, 34, 35, 38, 39. The townland of Oran is on Sheet 34. A holy well, a grave-yard, and other antiquarian remains are here to be seen.

⁸ See a further curious account of this place in Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n (r), pp. 130, 131.

ARTICLE XI.—¹ See "De Statu Hominis Veteris simul ac Novæ Ecclesiæ et Infidelium Conversione," lib. i., cap. iii., sec. 2, pp. 137, 138.

² See "Acta Sanctorum," tomus ii., xxx. Januarii. Prætermissi et in alios dies re-
jecti, p. 1024.

³ See Stephen Barlow's "History of Ireland," vol. i., chap. i., pp. 27, 28.

⁴ See a very learned dissertation by Rev. Dr. Reeves, "On Marianus Scotus, of Ratisbon," read before the Royal Irish Academy, April 9th, 1860, extracted from the "Natural History Review and Quarterly Journal of Science," for July, 1860.

⁵ He is classed among the saints, and notices of him will be found at the 9th of February, the date for his festival.

⁶ This is certified in a memorandum from the Vatican M.S., formerly belonging to St. Martin's of Mayence.

⁷ See G. Waitz's most accurate edition of Marianus Scottus, "Chronicon." See Pertz's "Monumenta Germaniæ Historica," tomus v., p. 556.

⁸ Dr. O'Conor observes, that there were two or three Tighernachs about this time, but he thought it of no importance to decide, who among these was the master of Maria-

perienced director and abbot of Moville or Maghbile, in the county of Down.⁹ Here he was lectured on the strict observance of moral duties.¹⁰ As stated by himself, Maelbrigde left the world¹¹ A.D. 1052,¹² in the twenty-fourth year of his age, and thus he hoped to obtain a patrimony in Heaven. It is probable, he spent some time in Ireland as a recluse, before he had resolved on emigrating to a more distant land. Four years afterwards, following in the track of many compatriots,¹³ he went over to Gaul, as a pilgrim, for the sake of Christ.¹⁴ When on the Continent, he arrived at Cologne, A.D. 1056. Here he was received, on the 27th of July, in the same year, and in the monastery of the Scots, dedicated to St. Martin of Tours,¹⁵ he became a monk.¹⁶

On the 10th of April,¹⁷ in the year 1058, and on Friday before Palm Sunday, two monasteries at Paderborn¹⁸—one belonging to the bishop, and the other to the monks—had been destroyed by fire. In the monastery of the monks lived a holy Scot or Irishman, named Paternus, who predicted this conflagration, and who had been many years an *inclusus*. Desiring a death by martyrdom, he refused to leave his prison, as he deemed this desertion inconsistent with his vow. He perished in the flames, and afterwards miracles were said to have been wrought, manifesting the merits of his self-sacrifice and thorough obedience. This is an incident in our saint's Acts, more worthy of admiration than of imitation. On Monday after the octave of Easter following, and on the 27th of April, Marianus left Cologne, on the way to Fulda,¹⁹ whither he went for the purpose of becoming a recluse under the Benedictine abbot in that city.²⁰ The place where an *inclusus* lived was called Clusa, Inclusa, Inclusoria, Includeria, Inclusagium, Recluserium, and Clusorium. It was a small cell, near the parent monastery, and usually built of stone. In length and breadth it commonly measured about 12 feet; it had three windows—one of these was opposite to the choir, and through it Holy Communion was received—another window was opposite to the former, and through this food was received—while a third was intended to afford light, and this it was customary to close with glass or transparent horn.²¹ While Marianus was on this journey, he went out of his direct route, and passed through Paderborn. There he devoutly prayed on that mattress which was under Paternus' body, when he suffered. Christmas Day, that very same year, Sigfrid succeeded Ecbert as abbot at Fulda.

For two years Marianus remained voluntarily a recluse in the monastery

nus. See Prolegomena, p. clxxiii.—"Rerum Hibernicarum Scriptores Veteres," tomus i. This abbot is called Tigernach Borcheb, in Waitz's edition.

⁹ He died of the plague, A.D. 1061. See Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 878 to 881.

¹⁰ This is deducible from the observations of Marianus himself at A.D. 1065 (*note*) 1043. See Pertz's "Monumenta Germanicæ Historica," tomus v., p. 557.

¹¹ The editor of his Chronicle, G. Waitz, thinks he then changed his name from Maelbrig to Marianus. See *ibid.*, pp. 484, 558. This latter name he probably assumed in honour of the Blessed Virgin Mary.

¹² See *ibid.*, pp. 484 and 558.

¹³ See *ibid.*, p. 484.

¹⁴ So states Sigebert in his Chronicle. See A.D. 1061, 1082, and "De Scriptioribus Ecclesiasticis," cap. 159.

¹⁵ His feast occurs on the 11th of November, and it has always been held in great

reverence by the Irish.

¹⁶ During the eleventh century, the monastery was in a flourishing state under the Abbots Helias and Maolus.

¹⁷ See notices of Paternus at that date.

¹⁸ The seat of an episcopal see, under the Archbishop of Mentz's division, and founded by Charlemagne. See Philip Ferrarius' "Novum Lexicon Geographicum, in quo universi Orbis Oppida, Urbes, Reges, Provincie, Regna, Imperia, Academiae, Metropoles, Flumina et Maria, antiquis et recentis Nominibus appellata, singulis locis descripta, recensentur." Edited by Michael Antonius Haudrand, with large additions. Tomus ii., p. 25.

¹⁹ The Abbot Ecbert of this city accompanied him.

²⁰ See G. Waitz's, "Mariani Scoti Chronicon." Pertz's "Monumenta Germanicæ Historica," tomus v., pp. 484, 558.

²¹ See the various authorities for the foregoing statements in Du Cange's "Glossarium

of St. Martin. Then he probably became one of the *Inclusi*. These were monks of singular virtue and probity of morals, who sought permission from their abbots or bishops, after a strict examination, to lead solitary lives in cells near cities, towns, monasteries, or *canobia*. From these they were not allowed to depart, after having had a year's previous trial of this state, unless a public utility or necessity required, together with their bishop's leave and benediction. Sometimes abbots embraced this kind of life, and even without resigning the government of their monasteries.²² In due course, the holy Marianus was ordained Priest, A.D. 1059, with Sigfrid,²³ at Wurtzburgh, on a Saturday, in the middle of Lent, and on the iii. of the March Ides.²⁴ On Friday, after the feast of Ascension, and on the ii. of the May Ides (14th), he became an *inclusus* at Fulda, whither he had repaired. Here he lived a most austere life, for ten whole years. During this period, he was engaged in pious exercises and literary labours. Meantime the Abbot Sigefrid succeeded Linbold, Archbishop of Mentz, who departed this life towards the close of A.D. 1059. The newly-appointed prelate received his pastoral staff on Friday after the feast of Epiphany, A.D. 1060.²⁵ The Archbishop of Mentz desired his presence in that city, and with the approbation of the abbot at Fulda, Marianus was induced to comply with that prelate's request.

Trithemius or John of Trittenhem remarks, that Marianus was devout both in life and conversation, as he was erudite in sacred letters,²⁶ and not unversed in secular learning. Belonging to the order of St. Benedict, his powers of intellect were acute, and his eloquence was remarkable. On Good Friday, on the nones of April, A.D. 1069, he arrived at Mentz, and if we are to credit an account given to us, for seventeen additional years he remained an *inclusus*²⁷ at St. Martin's, until the time of his death. This, however, does not seem to accord with the most received chronology. While in Germany, Marianus was engaged on the compilation of his famous Chronicle,²⁸ which has been most laboriously and ably edited by G. Waitz, in the present century.²⁹ Marianus continued his chronicle to the Palm Sunday of 1082, where he seems to have left it, after having given a brief opening account of those celebrated contests between the Emperor Henry IV. and the saintly Pope Gregory VII.³⁰ The Chronicle after Marianus' death

Mediæ et Infimæ Latinitatis," tomus iii., p. 798.

²² See the fullest information regarding this peculiar mode and rule of life in Du Cange's "Glossarium Mediæ et Infimæ Latinitatis," tomus iii., *sub voce* Inclusi, pp. 797, 798.

²³ He had become Abbot of Fulda, and as this transaction is obscurely worded in Marianus, the meaning seems to be, that the abbot was his consecrator, and not his companion in that ceremony of ordination. This took place near the tomb of St. Martin, on the 13th of March. See G. Waitz, "Mariani Scotti Chronicon." Pertz's "Monumenta Germaniæ Historica," tomus v., pp. 484, 558.

²⁴ See Camerarius, "De Statu Hominis, veteris simul ac novæ Ecclesiæ et Sanctis Regni Scotiæ," lib. i., Pars. ii., cap. iii., sec. 2, p. 137.

²⁵ See G. Waitz, "Mariani Scotti Chronicon."—Pertz's "Monumenta Germanicæ Historica," tomus v., p. 558.

²⁶ See "Catalogus Scriptorum Ecclesiasticorum sive Illustrum Virorum."

²⁷ On the Feast of the Seven Brothers. See Camerarius' "De Statu Hominis, Veteris simul ac novæ Ecclesiæ, et Sanctis Regni Scotiæ," lib. i., pars. ii., chap. iii., sec. 2, p. 138.

²⁸ This has been long known to the learned men of Europe, and Florence of Worcester was glad to make the work of Marianus Chronographus the basis for his compilation. See "Monumenta Historica Britannica," p. 522.

²⁹ Pancirolus, in "Notitia Dignitatum Utriusque Imperii," printed at Geneva in 1623, relates, that thirty-six years previously the Chronicle of Marianus Scotus, monk at Fulda, had seen the light, having been found in Britain. See Præfatio, p. 3 b.

³⁰ This illustrious historic character, Hildebrand, exerted a powerful influence in repressing the unsocial and irreligious disorders of that epoch. His career has been ably reviewed by a Protestant writer, J. Voigt,

was continued under his name, by surviving writers.³¹ Although abridged from the creation to the closing years of his own life, yet, his work is one of undoubted value and historical importance; while his learning in the citation of authorities and in the comparison of dates or epochs is unquestionable. He does not forget the record of Irish events in the course of compilation. Marianus departed at Mentz, and was buried there in the great church of St. Martin.³²

About Marianus the Chronographer, Hieronymus Platus,³³ Sigebert,³⁴ Cratepolius,³⁵ Wolfgang Lazius,³⁶ Serrarius,³⁷ and other writers have treated.³⁸ His death is referred to the year 1082, or 1083,³⁹ and in the fifty-fourth of his age. It is worthy of observation, that our native annals, although fully and minutely recording the names of distinguished ecclesiastics at home, have often utterly ignored—as in the present instance—those who went abroad. There are two ways of accounting for this silence of our annalists. In the first place, missionary emigration from Ireland lay eastward, and for centuries there was little or no reflux. In central Europe our pilgrims found abundant occupation for the residue of their lives. After this manner, ere they had made a name at home, in early life they left their native country. All intercourse with it being at an end, there they were soon forgotten. In other lands, they established homes for themselves, either in the martyr's grave or in the hearts of the people.⁴⁰ These remarks are specially applicable to Blessed Marianus Scotus, the Chronographer, who united such remarkable learning, with such an austere manner of living.

Thirty-first Day of January.

ARTICLE I.—ST. AEDAN, OR MAIDOC, PATRON AND BISHOP OF FERNS, COUNTY OF WEXFORD.

[SIXTH AND SEVENTH CENTURIES.]

CHAPTER I.

INTRODUCTION—VARIOUS ACTS OF ST. AEDAN OR MAIDOC—HIS FAMILY GENEALOGY—
PORTENT BEFORE HIS BIRTH—PERIOD ASSIGNED FOR THAT EVENT—PLACE WHERE
HE WAS BORN—THE VARIATIONS [OF HIS NAME—MIRACLES AT THE TIME OF HIS
BIRTH—HOLY DISPOSITIONS OF HIS YOUTH.

SCEPTICS and rationalists have denied to the holiest servants of Christ the power of performing miracles. To the wise ones of this world, the perpetuation of such wonders may seem uncalled for and foolish, at least

who has published a celebrated work on the "History of Pope Gregory VII., and of his time." It has been translated from German into French by M. Jager. See likewise the events of his reign in "The Lives and Times of the Roman Pontiffs, from St. Peter to Pius IX." By the Chevalier Artaud de Montor. Translated from the French, and edited by the Rev. Dr. Neligan, vol. i., pp. 294 to 316.

³¹ See G. Waitz, *Mariani Scotti Chronicon*. Pertz's "*Monumenta Germaniæ Historica*," tomus v., pp. 562 to 564.

³² See Camerarius' "*De Statu Hominis, veteris simul ac novæ Ecclesiæ et Sanctis Regni Scotiæ*," lib. i., pars. ii., cap. iii., sec. 2, p. 138.

³³ "*De bono Status Religiosi*," lib. ii., cap. 32.

³⁴ "*De illustribus Ecclesiæ Scriptoribus*," cap. 160.

³⁵ "*De Episcopis Germaniæ*," p. 105.

³⁶ "*De Gentibus aliquot migrationibus*," lib. vii.

³⁷ "*Rerum Mogunticarum*," lib. I.

³⁸ See Camerarius' "*De Statu Hominis, Veteris Simul ac novæ Ecclesiæ, et Sanctis Regni Scotiæ*," lib. i., pars. ii., cap. iii., sec. 2, p. 138.

³⁹ See G. Waitz, *Mariani Scotti Chronicon*. Pertz's "*Monumenta Germaniæ Historica*," tomus v., p. 484.

⁴⁰ See Rev. Dr. Reeves' paper "On Marianus Scotus, of Rathbon."

since the Apostolic days. False allegations and arguments of ancient pagans and unbelievers appear worthy of adoption by men, professing faith in the great truths of Christianity. Hence sophists do not scruple to adopt terms of incrimination and scepticism, from the old armoury of incredulity. Yet, when Christ sent forth his disciples, they went in his name, and armed with His power; they might tread upon serpents and scorpions without danger, and defy the assault of malignant spirits.¹ In past times, as in our own days, we have well authenticated wonders and signs wrought to confirm us in the Faith. This present holy prelate, like a true disciple of his Divine Lord and Master, did not rejoice so much that he had power over wicked men and evil spirits subject to him, as in a consciousness of that knowledge hidden from the wise and prudent, to be revealed only to the lowly and humble. In this assurance had he special reason for joy, that his name was written among the saints in Heaven.

Many acts of Aidan, Maidoc or Mogue were extant, and some are as yet unpublished; others have been printed. Four distinct lives of this saint had been in Colgan's possession; and these were written by different authors.² He thus describes them. The first, which is the only one he published, belonged to the Convent of Brothers Minor in Kilkenny. It was written upon old parchment, and it was more characterized by its antiquity of style, than by its elegance of composition. This he considered to be reliable, in many respects, as also more ancient than the others; although it is often defective, on the score of grammatical inaccuracies, of rude Latinity, and of an inexact order when relating our saint's actions. Still he preferred this manuscript to the other three codices. In Father Hugh Ward's opinion, St. Evin was the author of this life, as likewise of other lives, contained in the Codex Kilkenniensis, the source from which it had been taken. However, Colgan shows, if St. Evin of Ross-mic-treoin be meant, this statement cannot be admitted, because he died before the year 601; and in this year the death of Brandubh, King of Leinster, took place.³ Mention is made in those acts of St. Fintan Munnu, or Monabas,⁴ who died A.D. 634,⁵ and of St. Moling,⁶ who died about A.D. 693.⁷ But, a St. Evin was venerated on the 18th of December, and another bearing this name, on the 7th of January: and therefore regarding either of these Colgan professes himself unable to admit or deny the authorship of this special tract.⁸ The second life was taken from a MS. belonging to the Island of Saints;⁹ the author being named Augustine Magraidin,¹⁰ who lived in the thirteenth century.¹¹ This manuscript differed little from the former one; but as a literary production its style was concise, more

ARTICLE I.—CHAP. I.—¹ Luke x., 19, 20.

² See "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. *Vita S. Maidoci, seu Moedocii*, pp. 208 to 223.

³ See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 228 to 231.

⁴ See his Life at the 21st of October.

⁵ According to Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 252, 253. According to O'Mahony's Keating's "*History of Ireland*," book ii., part i., his death occurred during the reign of King Domnall, the commencement of which is placed at 643, and continued to 656. See p. 469, and n. 23, *ibid*.

⁶ See his Life at the 17th of June.

⁷ See Dr. O'Donovan's "*Annals of the*

Four Masters," vol. i., pp. 298, 299. In this year, the commencement of King Loingsech's reign is placed, and its end at A.D. 701. During this period St. Moling of Luachair's death is recorded in O'Mahony's Keating's "*History of Ireland*," book ii., part i., p. 482.

⁸ "Whatever was the author's name, he gives us to understand (*cap*p. 63-64), that he was a clergyman or monk of Ferns, or at least of some church, of which St. Maidoc was patron."—Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. xiv., § ix., n. 121, pp. 335, 336.

⁹ On Lough Ree, county of Longford.

¹⁰ He was a Canon Regular of that place.

¹¹ See Harris' Ware, vol. ii., "*Writers of Ireland*," book i., chap. xii., p. 87.

elegant, and it was evidently more recent. Another life of St. Maidoc is contained in Capgrave's collection.¹² It had been written by John of Timmouth, before the time of Capgrave, and about the middle of the fourteenth century. This account is less exact than the two former biographies, while it omits many things contained in them. A fourth life, attributed to Gilda Mochoda Hua Casside,¹³ was more copious than the preceding lives. No incident, contained in them, has been omitted; and it included many relations not found in the other acts.¹⁴ The writer is said to have been a contemporary with St. Maidoc. This, however, is questioned by Colgan, who tells us, moreover, that some words appear to have been inserted in this work, subsequent to the time at which the author wrote. It deserves remark, also, that narratives inserted in the former life are substantially followed in the latter, according to their tenor and sense. This additional recommendation belongs to it, that proper names and events found in these acts are still more lucidly set down in the later work.¹⁵

A very valuable Manuscript Life of St. Mogue¹⁶—belonging to the Royal Irish Academy¹⁷—is written in a classical style, somewhat similar to that in the Annals of the Four Masters. It contains many curious points in church discipline, with the founding and endowing of several ecclesiastical institutions. It describes in a particular manner the livings, attached to the bishopric of Ferns, the number of its clergy, the tributes and taxes, payable to them by the kings, princes, chiefs, cities, fortresses and farmers. It also contains several valuable topographical notices, describing the extent, boundaries and localities of some districts and remarkable places.¹⁸

In the "*Hystoria Sanctorum*,"¹⁹ in Colgan's work,²⁰ in the Great Bollandist collection, the acts of St. Aidan or Mædoc, Bishop of Ferns, are inserted. There is an introduction of 10 sections, while the acts are contained in nine chapters and sixty paragraphs.²¹ The Rev. Alban Butler notices him at this date,²² as likewise the Rev. W. J. Rees,²³ and the Rev. S. Baring-Gould.²⁴ Bishop Forbes has an interesting account of this saint.²⁵ Various acts of St. Aidan, Maidoc or Mogue were formerly known: some are yet to be found in

¹² "*Legenda Sanctorum Angliæ*."

¹³ Written in Irish.

¹⁴ The quarto paper MS. N. 33. 5, contains a life of St. Moadhoge or Mogue of Ferns, with several poems relating to the saints. Vol. xli. of O'Longan MSS., in the R.I.A., contains a copy of *beata naomh mao* 665. The life of St. Moadhog or Mogue, the founder of Drumlathane (Dromlane) in Leitrim and of Ferns (Ferns) in Wexford.

¹⁵ See "*Acta Sanctorum Hiberniæ*," xxxi. Januarii, n. i., p. 215.

¹⁶ Different portions of this work are authenticated from poems composed by St. Ultan of Ardbrackan."

¹⁷ It is described in the catalogue very circumstantially, by Mr. Owen Connellan.

¹⁸ The author of this gives a description of St. David and his monastery in Wales, as also an account of a battle fought between the Saxons and Britons, during St. Moadhog's visit to that country. This work is interspersed with accurate sketches of family history, and of Irish antiquities, such as bells, croziers, &c., Irish weights and mea-

asures, the manners, customs and ceremonies of the ancient Irish, such as the inauguration of chiefs, the holding of fairs, &c., &c., are noticed: all of which will be found curious and interesting to the historian and antiquary.

¹⁹ Published at Louvain. St. Aylanus, confessor, fol. cxx., cxxi.

²⁰ "*Acta Sanctorum Hiberniæ*." To this life, at 31st January, he has affixed valuable notes and an appendix in five chapters.

²¹ See "*Acta Sanctorum*," tomus ii., xxxi. Januarii. Vita S. Aidani, pp. 1111 to 1120.

²² See "*Lives of the Fathers, Martyrs, and other Principal Saints*," vol. i., xxxi. January.

²³ See appendix to "*Lives of the Cambro-British Saints*." There is to be found a Vita Sancti Aidani, ii. Kal. Martii, pp. 232 to 250.

²⁴ See "*Lives of the Saints*," vol. i., p. 467.

²⁵ See "*Kalendar of Scottish Saints*," p. 403.

manuscripts, and in our Dublin libraries. Thus in Trinity College there is a MS. Life of St. Maedhog, containing various prophecies—some of them in verse—said to have been delivered by St. Maedhog himself.²⁶ In Marsh's Library, we also find a life of St. Edanus.²⁷ In the city of Oxford, certain copies, relating to the life of St. Aidnus, or Maidoic, as also to the life of St. Aidus or Aidan, abbot, are preserved.²⁸ In addition to the various incidental notices of Maidoc, already printed in general Ecclesiastical Histories, the Rev. William Reeves,²⁹ and a very competent writer, in "The Irish Ecclesiastical Record,"³⁰ have treated specially regarding this holy man; and from their researches much has been gleaned to elucidate the present biography. It must be stated, however, there are just grounds, for reconsidering the accounts of more ancient writers, in reference to that series of transactions, ascribed to our saint, and then endeavouring to ascertain, if some recorded incidents be attributable to him, or to another distinguished and holy man, bearing the same appellation. There is reason to suspect a ready credence given to many popular and unauthenticated traditions, in the course of narrative, and the less reliable, as these approach nearer to our own times; while suspicions become more naturally confirmed, if we find local and historical unities apparently severed in various particulars. The more this tangled web of mistakes or congruities is examined, the more shall light and truth be evolved by St. Mogue's future biographers: if with the happiest issues, to the present writer is altogether unknown.

While describing the acts of St. Moedoc, Bishop of Ferns, care must be taken not to confound them with the acts of St. Maidoc,³¹ Abbot of Cluainmor-Maedhoc, now Clonmore parish in the county of Carlow.³² The latter

²⁶ This MS. is classed H. 2, 16. It is noted 652, and No. 792, in the Catalogue of English and Irish Manuscripts.

²⁷ In the Manuscript called "Codex Kenniensiensis." See fol. 52 to 57.

²⁸ Their classification, date and description are thus given by Sir Thomas Duffus Hardy: *Vita Sancti Aidni, qui et Maidoic*, MS. Cott. Vespas. A. xiv., f. 94, 101, b. vell. 8vo, xii. cent. *De Sancto Aido, sive Aidano, Abbate*. MS. Cott. Tiber, E. i. f. 44. MS. Bodl. Tanner, 15, vell. folio, xv. cent.

²⁹ See a paper written by him, "On some Ecclesiastical Bells in the Collection of the Lord Primate." In this allusion occurs to the Clog Mogue, or "Bell of St. Mogue." This paper was read before the Royal Irish Academy, on Monday, December 14th, 1863.

³⁰ The initials of his name, appended to this communication are P. F. M. See vol. vii., April, May and June, pp. 312 to 325, and 361 to 369, also 393 to 407.

³¹ His feast occurs at the 11th of April.

³² There are four parishes called Clonmore, in Ireland: one of these is Clonmore in the barony of Rathvilly, marked on the "Ordnance Survey Townland Maps for the County of Carlow," Sheets 4, 5, 9, 10. The townland bearing this name and its antiquities are noticed on Sheet 9. Again there is a townland of the same name in the parish of Old Leighlin, and barony of Idrone

West in the same county, shown on Sheet 15. No objects of antiquarian interest is observable. There is a parish of Clonmore in the barony of Iverk, marked on the "Ordnance Survey Townland Maps for the County of Kilkenny," Sheets 39, 42. The townland is on Sheet 42. Here on the east bank of the River Suir is the graveyard and an old ruined church occupying a very picturesque site. The parish and townland of Clonmore, in the barony of Ferrard, are noticed on the "Ordnance Survey Townland Maps for the County of Louth," Sheets 18, 19. See a notice of it at St. Ossene's feast, on the 1st of January. The parish of Clonmore in the baronies of Bantry and Shelmalire West is noticed on the "Ordnance Survey Townland Maps for the County of Wexford," Sheets 25, 26, 31, 32. The townland and graveyard here without a ruin and so called are noted on Sheet 31, barony of Bantry. In this county, there is a townland of Clonmore in Liskinfere parish, barony of Gorey, another in Toome parish, barony of Gorey, and another in Ballyhuskard parish, barony of Ballaghkeen. On these no old church or cemetery can be traced. See Sheets 11, 16, 26. Altogether there are no less than 35 townlands so called, simply or in combination, in various counties of Ireland. See "General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland," pp. 256, 257.

has been altogether ignored by some of our Irish ecclesiastical historians.³³ Archdall is said to be in error regarding both saints, and even Colgan has fallen into various mistakes.³⁴

Some confusion exists in the accounts transmitted to us regarding this present saint's pedigree.³⁵ In a genealogy, attributed to St. Cormac Mac Cuillinan, we are told, that Maidoc was the son of Sedna,³⁶ or Setna,³⁷ son to Erc, son to Feredac, son to Amalgad, son to Muredach, son to Carthinn, son to Colla Huasius.³⁸ This latter prince was king of Ireland, and the reputed progenitor of the MacDonnells, MacAlisters, and MacDugalds in Scotland.³⁹ He was regarded as ancestor of several Airghialla clans, and among them of the Fer Luirg,⁴⁰ to which tribe St. Maedoc is said to have more immediately belonged.⁴¹ In his Martyrology, at the 31st of January, Maguire traces our saint's pedigree in a similar manner.⁴² But while it agrees with the account of St. Cormac, in drawing this saint's line direct from Carthenn, the "*Menologium Genealogicum*" makes Carthenn the son of Erc, son to Ethac, or Eochaidh,⁴³ son of Colla Huasius.⁴⁴ This latter authority is thought to be most reliable for these following reasons. In A.C. 326, Colla Huasius, King of Ireland, was obliged to abdicate the sovereignty, and to become an exile in Scotland.⁴⁵ It is argued as most probable, that St. Maidoc was not born until A.D. 550, or perhaps after it; and as a period of 224 years at least intervened, we may allow over thirty-two years for each generation, and not forty, as Colgan calculates. However, this statement is only based on a supposition, that Carthenn should have been born, in the year of Colla Huasius's expulsion. By adding the name of those two intervening between Carthenn and Colla Huasius, we have nine generations, linking this latter king in ancestry to our saint. This should leave an interval of twenty-five years between each generation according to a previous computation. However, such an interval must be more or less extended, if we suppose the son of Colla Huasius and the ancestor of Maidoc, to have been born previous to that king's departure from Ireland, and that our saint's birth had taken place after 550. What renders a statement of the "*Menologic Genealogy*," highly probable is, that pedigrees of eighteen saints are traced to Colla Huasius,⁴⁶ besides all of these saints are ancestrally referred

³³ As by Dr. Lanigan, Brennan, Kelly.

³⁴ The writer's attention has been first called to this matter by Mr. John M'Call, in a communication dated, Dublin, 25 Patrick-street, September 16th, 1873.

³⁵ The 4th paper M.S., No. 11, 4, in the R.I.A., contains a pedigree of St. Maedhóg of Droimleathan and of Ferns, carried up to Conn of the Hundred Battles.

³⁶ In the Irish language. Sedneus and Sildonius are the Latin forms. Capgrave incorrectly names the father of our saint. See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii, n. 2, pp. 215, 216.

³⁷ His pedigree was derived from the province of Connaught, as St. Maedoc's Life states.

³⁸ His reign is placed from A.D. 315 to A.D. 319. See O'Mahony's Keating's "*History of Ireland*," book i., part n., chap. vii., pp. 364, 365. This is too early.

³⁹ See the author's "*Catechism of Irish History*," Lesson v., p. 33.

⁴⁰ Their district is now represented by the

barony of Lurg, in the county of Fermanagh. See Dr. Reeve's "*Ecclesiastical Antiquities of Down, Connor, and Dromore*," Appendix BB, p. 293.

⁴¹ St. Aengus states, "Aedh of Ferns, i.e., Moedoc, of the men of Lurg, on Lough Erne."

⁴² See O'Flaherty's "*Ogygia*," part. iii., cap. lxxvi., p. 362.

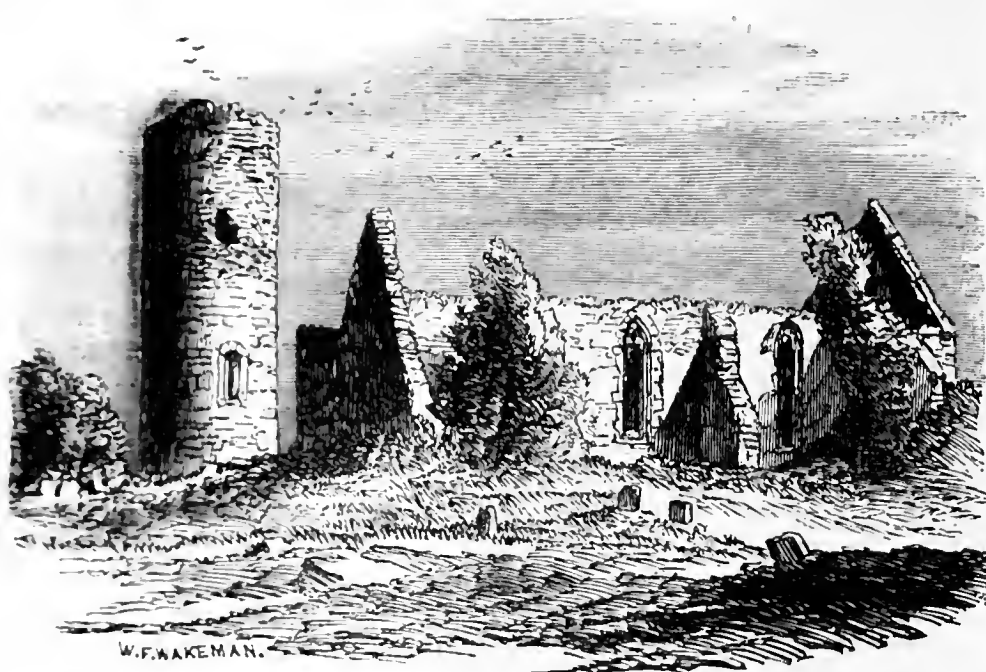
⁴³ See the Genealogical descent, as given with some variations of spelling names, by Rev. William Reeves.

⁴⁴ From the "*Naomshanchus*," as found in Eugene O'Curry's copy of Dudley MacFulbin's Genealogies, now in the Royal Irish Academy's Library, we find a family tree for Maedoc's forefathers (Jan. 31st). See pp. 361 c., and 747 a. "*Book of Lecan*," fol. 39 ac.

⁴⁵ See O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 122, 123, and n. (iii), where we learn, that Dr. O'Connor shows his expulsion to have taken place in the year 329.

⁴⁶ So Colgan tells us. However, he only

to this monarch's three sons, named Echac or Eochod, Fiach and Feradach. In no instance do we read of an immediate son, named Carthenn, although such a name occurs several times, in the third generation, from Colla Huasius. Thus, we may suspect, and with just reason, that by some erroneous transcription, two names, which occur in our saint's direct line from the exiled king, had been omitted. Hence, in following an imperfect original, St. Cormac Mac Cullenan, and after him Maguire, must have copied such a mistake. His mother Ethnea or Eithne,⁴⁷ derived her descent from Amalgad, son to Fiach. He was king over Connaught, in St. Patrick's time.⁴⁸ The life of our saint⁴⁹ states, that Ethne sprung from the posterity of Aulai; and this latter appears coincident with the name of Amalgad.⁵⁰ Our saint's parents were childless for some time; but they prayed Almighty God to bestow an heir upon them. To obtain this object of their hopes, they distributed considerable alms. They also frequented a monastery then at Drum



Drumlane Round Tower and Church.

Lethan, and now known as Drumlahan or Drumlane, in the present barony of Lower Loughtee, Cavan County.⁵¹ It lies about three miles from Beturbet village, and it is a parish in Kilmore diocese. It bordered on the confines of both

gives the names of sixteen, although, incomprehensibly enough, telling us, that he had enumerated eighteen saints in his genealogical list, one of whom was descended from Feradach, three from Fiach, and thirteen from Ethac or Eochod. This latter enumeration, our readers will perceive, gives us seventeen saints, belonging to Colla Huasius's family. This instance, and a few other passages, show, that Colgan himself made some mistakes, even excluding many typographical ones, which disfigure his works. See "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. Appendix ad *Acta S. Maidoci*, cap. iv., pp. 222, 223.

⁴⁷ She is so called in the "*Martyrology of Donegal*."

⁴⁸ See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii, n. 3, p. [216, and Appendix, cap. iii., p. 222.

⁴⁹ As published by Colgan.

⁵⁰ "Thus the territory anciently called from that prince, *Tir-amalgaid*, has for a long time back been called *Tir-awly*."—Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. xiv., sec. ix., n. 121, p. 335.

⁵¹ The parish of Drumlane contains over 20,000 acres, and is marked on the "Ordnance Survey Townland Maps for the

Breifneys; and heretofore, it was a place of sepulture for the chiefs of both principalities. From a very early period,⁵² as would seem from this account, a religious establishment had been there founded, and at present some interesting antiquarian and ecclesiastical remains are to be seen.⁵³ The round tower and an ancient church, within the old cemetery, are objects of great curiosity. More immediately near the Lough is the ruined abbey.⁵⁴ These objects have been frequently delineated and described.⁵⁵ The place, too, has been always under the patronage of our St. Mogue, as he is usually called in Ulster.⁵⁶ The O'Farrells were hereditary coarbs of St. Mogue, or Erenachs of Drumlane, in Cavan County, until the suppression of this monastery.⁵⁷ At the period before St. Maidoc's birth, his parents wished to obtain the intercession of holy monks, who dwelt there; and prayers were offered up, that a son might be born to them, in accordance with their most anxious desires.

One night, while his parents were sleeping, the vision of a star descending from the heavens and falling on each betokened the future greatness and sanctity of their yet unborn Maidoc.⁵⁸ Owing to this circumstance, he was afterwards called "Son of the Star," by many persons. The day following, a report of this miraculous vision spread abroad, and many wise persons predicted, that as a star led the Magi to adore Christ,⁵⁹ so in like manner did this same sign portend, that a son should be born to his parents, full of the Holy Spirit. And shortly afterwards, while travelling in a chariot, Ethnea was met by a Magus, on the way. Having heard the sound of the vehicle, this magician said to his companions: "This chariot runs under a king." On meeting the chariot, and finding it occupied by Setna's wife and her companion, he said to the former: "Woman, thou hast conceived a wonderful son, and he shall be full of God's grace."⁶⁰

After such events, the infant Maidoc or Aidan was born, in a small island,⁶¹ called Brackley or Inis Breag-muigh.⁶² It lies within a lake,⁶³ now known as Brackly Lough, in the north-western part of Cavan County.⁶⁴ Some very curious local legends relating to his infancy are there related.⁶⁵ The spot is situated in a certain part of East Breifney,⁶⁶ commonly called Tellagh Ethach,

County of Cavan," Sheets 10, 11, 14, 15, 19, 20. Drumlane proper is shown on 14, 15.

⁵² Its first annalistic records appear to be lost.

⁵³ A little to the north of Drumlane Lough.

⁵⁴ See "Ordnance Survey Townland Maps for the County of Cavan," Sheet 14.

⁵⁵ The accompanying original sketch of the Round Tower and Church was drawn on the spot by William F. Wakeman, and engraved by George A. Hanlon.

⁵⁶ A monastery remained in this parish, to the year 1025, at which period, Dubhina Ua Faircheallaigh, or O'Farrelly, Abbot of Drumleathan, died, according to Dr. O'Donovan's "Annals of the Four Masters," vol. ii., pp. 808, 809.

⁵⁷ At present their descendants are very numerous throughout the country. See *ibid.*, n. (c), p. 809.

⁵⁸ See "Irish Ecclesiastical Record," vol. vii., p. 313.

⁵⁹ See Matt. ii., 1—12.

⁶⁰ See Colgan's "Acta Sanctorum Hiber-

nix," xxxi. Januarii. Vita S. Maidoci, cap. i., p. 208.

⁶¹ See Rev. S. Baring-Gould's "Lives of the Saints," vol. i., p. 407.

⁶² It is said to mean "Wolf-field Island." Although a historic spot, it is not named on the Ordnance Survey Maps, but it seems like a speck on the lake, without antiquarian remains marked. Lying east and south of Brackley Lough are the beautiful demesnes of Brackley and Bawnboy.

⁶³ See Bishop Challoner's "Britannia Sancta," part i., p. 85.

⁶⁴ See its position depicted on the "Ordnance Survey Townland Maps for the County Cavan," Sheet 9. On its northern margin is the well called Tobar-straigh.

⁶⁵ See W. F. Wakeman's "Lough Erne, Inniskillen, Belleek, Ballyshannon, and Bundoran," etc., concluding chapter, p. 160.

⁶⁶ This division of Hy Briuin Breifne was the O'Reillys' territory, and is now comprised in the county of Cavan. The race derived its name from Brian, son of Eochaidh Muighmedhom, through Duach Galach.

and now known as the barony of Tullahan or Tullaghagh, in Kilmore diocese.⁶⁷ It bordered on West Breffney,⁶⁸ which is now represented by the county of Leitrim. This district formerly belonged to Connaught,⁶⁹ although the Cavan portion has long been joined to the Ulster province.

The year of St. Maidoc's birth has not been ascertained with accuracy. Various reasons have been adduced⁷⁰ to show that he must have seen the light after 550. The year 555, or thereabouts, is a conjecture of the Rev. William Reeves.⁷¹ Again, the Rev John Lanigan refers his birth to about A.D. 560.⁷² These are inferences mainly drawn from the period of King Ainmire's reign, and this has been variously calculated by different annalists and historians. Now, according to the Annals of the Four Masters, Ainmire commenced reigning over Ireland in A.D. 564; and after a rule of three years, he was slain by Fearghus, son of Nellin, A.D. 566.⁷³ The Annals of Ulster state that he died A.D. 568.⁷⁴ This is considered by Dr. O'Donovan to have been the true date for his death. The Annals of Clonmacnoise assert that this monarch was slain A.D. 569. We are told, likewise, that Ainmireus began his reign over Ireland, A.C. 566; and that he was killed in the year 569.⁷⁵ Another usually exact Chronographer,⁷⁶ and Dr. Reeves,⁷⁷ informs us, that only in 568, Ainmire succeeded to the sovereignty.⁷⁸ This monarch ruled over Ireland for a period of nine years, according to Dr. Keating.⁷⁹ Now should we refer the time of our saint's boyhood to one of those years when Ainmire reigned, it will be a difficult matter to determine accurately the date for his birth, especially when we must bear in mind that he was a disciple of St. David,⁸⁰ Bishop of Menevia, in Wales. In like manner his Chronology has been so confused by various writers, that it ought to be extremely uncertain when he was born and died,⁸¹ or how long he lived.⁸²

There seem to be reasonable grounds for supposing, that the birth of our Maidoc must be referred to the earlier period of the sixth century. A learned and critical investigator, in a peculiar hypothesis,⁸³ admits, he could not have

⁶⁷ See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii, n. 6, p. 216.

⁶⁸ The O'Roorke's country.

⁶⁹ See Dr. Lanigan's "*Ecclesiastical History of Ireland*," vol. ii., chap. xiv., sec. ix., n. 123, p. 336.

⁷⁰ By Father John Colgan.

⁷¹ In the paper "On some Ecclesiastical Bells."

⁷² See "*Ecclesiastical History of Ireland*," vol. i., chap. ix., sec. ix., p. 470.

⁷³ See O'Donovan's "*Annals of the Four Masters*," vol. i., n. (b), p. 205.

⁷⁴ The Annals of Ulster, through an evident oversight, refer his death a second time to A.D. 575.

⁷⁵ See Ussher's "*Britannicarum Ecclesiarum Antiquitates*." Index Chronologicus, p. 532.

⁷⁶ See O'Flaherty's "*Ogygia*," pars. iii., cap. xciii., p. 431.

⁷⁷ See Reeves's Adamnan's Life of St. Columba," p. 32, note c.

⁷⁸ Dr. Lanigan is at issue with all these foregoing accounts, except O'Flaherty's statement, when he says, Ainmire began his reign in A.D. 568, and ended it in the year 571. See "*Ecclesiastical History of Ire-*

land," vol. ii., cap. xii., sec. v., and n. 58, pp. 198, 199. Also, chap. xiv., sec. ix., and n. 125, pp. 334, 336.

⁷⁹ Such is the statement of Colgan, and perhaps he had a copy of Keating's work, which had such an account. Yet in O'Mahony's Keating's "*History of Ireland*," book ii., part i., chap. i., p. 444, his reign is set down from A.D. 560 only to 563.

⁸⁰ See his Life at the 1st of March.

⁸¹ Ussher, the Bollandists, and Harris incline to the opinion that he departed A.D. 544, while various other writers place his demise respectively at A.D. 546, 547, 550, after 560, 588, 604, 607, or 608, 642, 650. See this matter stated and discussed, in the author's "*Life of St. David, Archbishop of Menevia, Chief Patron of Wales, and Titular Patron of Naas Church and Parish, in Ireland*," chap. x., pp. 90 to 103.

⁸² He is usually allowed a long life by most writers, and varying from about ninety to one hundred and forty-seven years. See *ibid.*

⁸³ Dr. Lanigan says, that St. Maidoc must have been at least twenty-four years old when St. David of Menevia died. This happened some time in the sixth century.

been born later than 520;⁸⁴ although it does not seem probable, that he could have attained the extraordinary age of 112 years.⁸⁵

The name of this holy bishop is found written in a great variety of forms.⁸⁶ The simple denomination is Aedh,⁸⁷ Oedh,⁸⁸ or Aodh,⁸⁹ which signifies "fire."⁹⁰ When borrowed into other languages, this name is rendered Aeda,⁹¹ Aidus,⁹² Aiduus,⁹³ Ædeus,⁹⁴ Edus,⁹⁵ or Hugh.⁹⁶ With the diminutive termination *an*, the original name is resolved into Aedhan.⁹⁷ This is again modified into Aedan,⁹⁸ Aedanus.⁹⁹ It is written Aidanus,¹⁰⁰ or Aidan,¹⁰¹ and Edanus or Edan,¹⁰² and it assumes the form Mo-aedh-og. This is again contracted into Moedoc,¹⁰³ and according to ordinary changes, it becomes Mae-doc.¹⁰⁴ The same root continues, when *me*, meaning "my," is prefixed, and the syllable *oc* or *og*, denoting "little," or "dear," is suffixed.¹⁰⁵ Other languages¹⁰⁶

⁸⁴ Dr. Lanigan deems it probable, that St. David died at a much later period than 544, for otherwise, St. Maidoc's birth must be referred to the first quarter of the sixth century. This, he thinks, cannot well be allowed.

⁸⁵ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sec. ix., n. 125, pp. 336, 337. Ussher assigns his death to A.D. 632.

⁸⁶ See the paper of Rev. Dr. Reeves, already cited.

⁸⁷ The "Felire" of Angus at Jan. 31st, and the "Martyrology of Tallagh," at the same date thus give his name.

⁸⁸ An ancient form.

⁸⁹ For the many saints called Aedh and Aedhan, with their various festivals, the reader is referred to nn. 4, 5, in the Life of St. Aidus, Bishop of Kildare, at the 4th day of January.

⁹⁰ See Colgan's "Trias Thaumaturga." Septima Vita S. Patricii, n. 72, p. 176.

⁹¹ The "Kalendarium Drummondense." See Bishop Forbes' "Kalendars of Scottish Saints," p. 4, and the Missal at the 31st of January.

⁹² So called in the title of a Life, by John of Tinmuth, in John Capgrave's "Nova Legenda Anglie."

⁹³ See the Cotton British Museum MS., Vesp. A. xiv., printed in Rees' "Lives of the Cambro-British Saints," pp. 232 to 250. See Sir Thomas Duffus Hardy's "Descriptive Catalogue of Materials relating to the History of Great Britain and Ireland," vol. i., p. 188.

⁹⁴ See Fleming's "Collectanea Sacra," p. 431.

⁹⁵ In the "Vita S. Edi," a MS. in Trinity College, Dublin, classed E. 3, 11, fol. 110, bb.

⁹⁶ So this name Aedh is generally rendered in English. Thus Duaid Mac Firbis and Connell Mageoghan translate it, in their versions of the Annals of Ulster and of Clonmacnoise.

⁹⁷ As in the "Borumha Laighen."

⁹⁸ Thus the founder of Lindisfarne is called Aedan by Bede, in "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 5. We

are also informed that Aedan Foeldog is the Welsh name for this saint. See Rees' "Essay on the Welsh Saints," p. 227.

⁹⁹ This saint is usually called Moed-oc, or Moedocus, as we find in various passages quoted by Rev. Dr. Reeves.

¹⁰⁰ The Venerable Bede sometimes thus writes the name of Aedan of Lindisfarne. See "Historia Ecclesiastica Gentis Anglorum," lib. iii., cap. 14, 25, 26. See Goldast's "Rerum Almannicarum Scriptores." Vita S. Findani, cap. 10, p. 222. Also, Rees' "Lives of the Cambro-British Saints." Ricemarch's Vita S. David, pp. 130, 133.

¹⁰¹ This form is used by Protestants in Leinster. Among Catholics the name is corrupted into Moses. See Dr. O'Donovan's edition of "The Irish Topographical Poems of John O'Dubhagain and Giolla na Naomh O'Huidhrin." Introduction, p. 57. And "Annals of the Four Masters," vol. i., p. 247, n. (p.)

¹⁰² Vita S. Edani, Collex in Marsh's Library, fol. 51, b. "The Book of Obits and Martyrology of Christ Church, Dublin," p. xlvii. Harris' Ware, vol. i. — Bishops of Ferns, pp. 436, 437. Abbé Ma-Geoghegan's "Histoire de l'Irlande, Ancienne et Moderne," tome i., partie ii., chap. iii., pp. 305, 306.

¹⁰³ See the Life of St. Ita or Mela, chap. i., nn. 8, 9, 10, 11, at the 15th of January. In *Scholar* to the "Felire" at the 31st of this month, we read moedoc a. aed a. moedoc, which may be rendered in English "Moedoc," that is, Aed, that is Moedoc.

¹⁰⁴ Thus in the Tract of St. Angus, "On the Mothers of the Irish Saints," we read, maedoc.

¹⁰⁵ A very satisfactory explanation of the changes in Irish proper names from these additions is given by Colgan in his "Acta Sanctorum Hibernie," p. 71, n. 2, and p. 216, n. 5. Also in "Trias Thaumaturga," p. 175, n. 54, and at p. 188, n. 122.

¹⁰⁶ Thus in the Italian language, as also in Latin, for instance, in deriving Paulinus from Paulus. Dr. Lanigan, likewise, instances Johnny, an endearing appellation of John, in the English language, as a case in point. See "Ecclesiastical History of

have a corresponding usage. Maedoc,¹⁰⁷ or Maodhog,¹⁰⁸ is in Latin Modocus,¹⁰⁹ Maidocus,¹¹⁰ and in English Maidoc,¹¹¹ Modoche,¹¹² Modock,¹¹³ Madoes,¹¹⁴ Mogue.¹¹⁵ By this process, two names so dissimilar in sound as Eh and Mogue are proved to be identical.¹¹⁶

At the birth of our saint, many miraculous events are said to have occurred. An extraordinary illumination was seen diffused around the place, in which he was born, and this continued for a considerable time. It is stated,¹¹⁷ that the flag-stone on which he had been placed to be baptized, afterwards served the purpose of a boat or cot to convey persons over to the island of that lake, where he was born. In the pages of this same work, we find it asserted, that our saint's mother, while in the pains of childbirth, leaned upon some dry wood. This withered stick of hazel then became virent. It assumed a bark, putting forth leaves, and it produces fruit each year,¹¹⁸ in Inis-Breach-maighe. So runs the popular legend.

The early education of St. Maidoc, as we shall henceforth call him, became an object of the greatest importance, in his pious parents' estimation. To this they sedulously contributed, by their own watchful supervision. The youth's holy dispositions were early manifested. His vocation was determined, by that care he observed, in avoiding all unlawful pleasures and pursuits. Then God's grace filled him interiorly with desires, having little relation with the perishable pursuits of earth, so that as he grew in years he increased in wisdom and virtue.

CHAPTER II.

CHRONOLOGICAL DIFFICULTIES REGARDING THIS SAINT MAIDOC—DETAINED AS A HOSTAGE BY KING AINMIRE, AND AFTERWARDS RELEASED—MIRACLES DURING THE YOUTH OF MAIDOC—HIS INTIMACY WITH ST. LASERIAN OF DEVENISH—HE RESCUES THREE BOYS FROM DROWNING—HE IS ALLOWED BY KING AEDUS, THE FAIR, TO DEPART FROM BREFFNEY—ST. MAIDOC THEN GOES OVER TO WALES—HIS DISCIPLESHIP UNDER ST. DAVID, BISHOP OF MENEVIA—HIS MIRACULOUS WORKS AMONG THE BRITONS—HE OBTAINS, THROUGH PRAYER, A VICTORY FOR THEM OVER THE SAXONS.

A COMPARISON and an analysis of places, dates, and names, occurring in the old Acts of this celebrated prelate, frequently leave modern critical historians

Ireland," vol. ii., chap. xiv., sec. ix., n. 118, p. 336.

¹⁰⁷ In the "Martyrology of Marianus O'Gorman," at the 31st of January, we find, *maedocce, ferna eppcop eprde. aodh a céo ainm.* "Maedocce, he was bishop of Ferna. Aodh was his first name."

¹⁰⁸ See Dr. O'Donovan's "Annals of the Four Masters," at A.D. 624. Also the "Martyrology of Donegal," at January the 31st, pp. 32, 33.

¹⁰⁹ This seems to have been the name—of this particular saint is uncertain—in Scotland. See the "Kalendar," *Pridie Kal. Feb.*, and the "Breviarium Aberdonense," *Proprium Sanctorum, Pars Hyemalis*, fol. 45 b a. Also "Registrum Episcopatus Aberdonensis," vol. ii., p. 3. "Martyrology of Aberdeen," Ap. "Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 261.

¹¹⁰ See Colgan's "Acta Sanctorum Hiberniæ," viii. Martii. *Secunda Vita S. Senani*, cap. xviii., p. 614, *recte*, 528. Also Giraldus Cambrensis' "Topographia Hiber-

niæ," lib. ii., cap. 47, p. 732. Camden's edition.

¹¹¹ See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other Principal Saints," vol. i., xxxi. January.

¹¹² See King's "Calendar of Scotland," at January 31st.

¹¹³ See Thomas Innes' "Civil and Ecclesiastical History of Scotland," book ii., p. 161.

¹¹⁴ His parish in Perthshire is called St. Madoes, formerly St. Madois. See "New Statistical Account of Scotland," vol. x., p. 607.

¹¹⁵ This is the vulgar pronunciation of our saint's name, in the counties of Wexford and Cavan.

¹¹⁶ See Rev. William Reeves' paper "On Some Ecclesiastical Bells in the Collection of the Lord Primate." Read before the Royal Irish Academy, December 14th, 1863.

¹¹⁷ In the "Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 32, 33.

¹¹⁸ See Colgan's "Acta Sanctorum Hiberniæ," xxxi. Januarii. Appendix, cap. ii.,

in a state of perplexity and sometimes on uncertain ground. It is considered, that an account of Maidoc, afterwards Bishop of Ferns, having been a hostage with King Ainmire¹ cannot be reconciled with chronology.² It has been stated, by a learned Chronologer,³ however, that the saint's boyhood must be referred to such a monarch's reign. Notwithstanding, a mistake has been admitted, in the opinion of some historians, by entering the name of Ainmireus,⁴ for that of some king who ruled prior to him.⁵ In accounts left us, we might just as fairly state, that such a monarch must have lived long after Ainmire's time, if we admit the computation of certain Irish Annals.⁶ The Genealogies of the Irish Saints⁷ only serve to tangle more, in the attempt to unravel. Thus St. Tighernach, Bishop of Clones, who died on the 4th of April,⁸ A.D. 548, and who is derived from the same stock as Maidoc, Bishop of Ferns, falls a generation later than the latter saint.⁹ In the natural order of things, this calculation should throw the subject of our biography, his birth and youth, into the closing part of the fifth century. For want of the Acts of St. Maedoc, or Edan,¹⁰ Bishop of Clonmore,¹¹ and of another Bishop

p. 221.

CHAPTER II.—¹ The son of Sedna. See Rev. William Reeves' Adamnan's "Life of St. Columba," lib. i., cap. vii. There he is called "Ainmerius."

² See Harris' Ware, vol. i. "Bishops of Ferns," p. 436. This is founded on the supposition, that St. David of Wales died A.D. 544, and that St. Maidoc had been his disciple.

³ See Ussher's "Britannicarum Ecclesiarum Antiquitates," chap. xviii., p. 500. Also, "Index Chronologicus," A.D. DLXVI. According to O'Mahony's Keating's "History of Ireland," book ii., part i., King Ainmire reigned from A.D. 560 to 563. See chap. i., p. 444. According to Dr. O'Donovan's "Annals of the Four Masters," vol. i., he was king from A.D. 564 to 566. See pp. 204, 205. The Annals of Ulster place him from A.D. 566 to 568. Dr. O'Donovan thinks the latter year to be the true date for his death—yet the Ulster Annals through error have it again at A.D. 575. The Annals of Clonmacnoise state he died A.D. 569. See *ibid.*, n. (b). This date also agrees with one found in the "Chronicon Scotorum," edited and translated by William M. Hennessy. See pp. 58, 59.

⁴ Dr. Lanigan thinks his reign did not commence at the earliest until A.D. 560. O'Flaherty states that he reigned from A.D. 568 to 571. See "Ogygia," pars. iii., cap. xciii., p. 431.

⁵ Dr. Lanigan has ably reviewed the mistakes of Ussher in reference to his Chronological statements. See "Ecclesiastical History of Ireland," vol. i., chap. ix., sec. ix., and n. 147, pp. 470, 474, 475.

⁶ Thus in the "Chronicon Scotorum," edited by William M. Hennessy, St. Maedoc, Bishop of Ferns, died A.D. 630. See pp. 94 to 97. This, however, appears as a misplaced double entry; for it only repeats what had been already given at A.D. 625.

See *ibid.*, pp. 78, 79.

⁷ As contained in the "Neamshancus" of the Leabhar Breac, R.I.A.

⁸ See his Life at that date.

⁹ Thus from Amalgadh, the great great-grandfather of St. Maedoc, price is a son Cairpre, father to Aedh, father of Annmire, father of Nindiu, father of St. Tighernach.

¹⁰ According to the "Neamshancus," found in the Leabhar Breac, R.I.A., this saint belonged to the Dal Messin or family of Leinster, in this line, viz., Mesincorb, said to have been seventy-seventh in descent from his stem, was father to Echaadh Lamberg, father of Eothadh, father of Eochaidh Lamberg, father to Eochaidh Lamberg, father to Mene Eog, the last, who had been married to Briga. Three stoutly sons sprung from this union, viz., Lolan, Bishop of Clann Mor Mhuir, who was living A.D. 538; Eadmu, Bishop of Cluain Foda, whose feast occurs at the 11th of February, and who died A.D. 577; Seaghan of Cill Seighan, said to be Kilshine, whose feast has been recorded at the 21st of January. Briga was afterwards married to Annmire, King of Ireland, and from this second union sprung King Aedh, who was killed in the battle of Benbulbin, A.D. 588. It seems probable enough, that after Briga's second marriage, she brought her three first sons with her to the northern part of Ireland. See No. ix. of the "Losa Patriciana," by the Rev. John Francis Shawcross, published in "The Journal of the Royal Historical and Archaeological Association of Ireland," Fourth Series, vol. ii., No. 10, October, 1873, p. 544.

¹¹ Venerated at the 11th of April. These Acts Colgan appears to have had in his possession, and to have prepared for publication at this day. See his "Catalogus Actuum Sanctorum ordine Memoriarum et Dierum," now preserved among the Franciscan MSS. in Dublin. Yet, I cannot discover where

Aedh,¹² to compare with those of St. Moedoc, Bishop of Ferns, we have reason to suspect much of what follows, as taken chiefly from his published Life, must be received with hesitancy, and may be referable to one or other of the former saints.¹³ The writer is still more fortified in such an opinion, because it accords nearly with the results of a laborious and critical examination referring to this whole subject, by one of the most painstaking and competent among Irish antiquaries and genealogists.¹⁴ With such a premonition, nothing better can be done, than to proceed with the recorded incidents of our saint's reputed life and times.

While Aedan¹⁵ or Maidoc was a small boy in his parents' house, Anmyreus or Aimmire, King of Ireland, required him as a hostage from his father. He is stated to have been a powerful noble of Breffney territory.¹⁶ Other hostages, belonging to the Hua Briun¹⁷ tribe, are said to have been his fellow-captives. While under that monarch's keeping, Aimmire was struck with his modest, innocent deportment. This comeliness of feature the Almighty had bestowed on his favoured child. While those hostages¹⁸ were in his presence, the king said to persons around him, in reference to our saint: "This boy is a favourite, and he must remain with me in the royal palace, or if it please him, I shall send him back free to his parents."¹⁹ The child of grace replied: "If, my Lord King, thou art my patron, I beseech thee in the name of God, whom I wish to serve, that thou wouldst liberate those boys who were brought hither with me." The monarch immediately granted his request. Dismissing all those hostages to their several places of abode, and, at the instance of our saint, Aimmire recommended himself to the prayers of Maidoc, while predicting at the same time, that he should afterwards become a great pillar of the Church.²⁰

From his earliest youth, the blessed child Aedh²¹ was gifted with a power

the Acts alluded to are preserved, if they be extant.

¹² He was the son of Eoghan, son to Bruighde, son of Nathboidh, son to Illain, son of Dunlang and of his wife Cuach. Now the Ui Dunlaing descended from this Dunlang, King of Leinster, who flourished in the fifth century, and he lived contemporaneously with St. Patrick. According to the usual order of descent, Bishop Aedh—ranked among the saints—must have lived about the year 630. Such is the information most kindly communicated to me from his MSS. of the "*Loca Patriciana*," by the Rev. John Francis Shearman, C.C., Howth.

¹³ According to Bishop Forbes' "*Kalendars of Scottish Saints*," St. Modoc, Bishop and Confessor, venerated at the 31st of January, was a hostage with King Aimmire A.D. 568. As the same writer places his birth at A.D. 558, Modoc was then ten years old. See p. 403.

¹⁴ Allusion is made to the Rev. John Francis Shearman, whose special investigations and collections have placed at his disposal a most valuable series of early genealogical tables, relating to our saints and chiefs, which will shortly appear in book-form, under the title, "*Loca Patriciana*."

¹⁵ Aedh or Aedhan appears to have been a very prevalent name in Ireland—and especially in the northern parts—during the

sixth century.

¹⁶ This seems referable to Maidoc, afterwards Bishop of Ferns; for it is not likely King Aimmire should detain his own step-son Maidoc, afterwards Bishop of Cluain Mor Mædoc, as a hostage.

¹⁷ This name applies to Breffney, or to some part of it, in which the Hy Brians or posterity of Brian, son to Eochod Magmaedonius, then ruled. See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii, n. 8, p. 216. Also O'Flaherty's "*Ogygia*," pars. iii., cap. lxxix., p. 374.

¹⁸ Hostages were usually retained and frequently condemned to death for infraction of covenants, as securities to insure the observance of treaties. Those hostages seem to have been kept under very strict *surveillance*, and sometimes in fetters. See "*The Manners and Customs of the Ancient Irish*," a series of lectures delivered by the late Eugene O'Curry, M.R.I.A. Introduction by W. K. Sullivan, Ph. D., vol. i., pp. cccli. and ccclv., n. 614.

¹⁹ This proves his own step-son Maidoc was not the hostage.

²⁰ See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. Vita S. Maidoci, cap. ii., p. 208.

²¹ So he appears to have been called when a boy; the name of Maidoc seems to have been acquired when he went to Wales, ac-

of performing miracles. He had a special love for the Adorable Trinity. His occupation appears to have been of a pastoral character, for he is represented as having been in the company of some shepherds, when one of those manifestations occurred. It was a source of edification for persons living in the neighbourhood, who had heard and seen him. His acquaintances magnified the Lord's name, in the person of His favoured child.²² When Aidan's parents saw him gifted with so many graces, they consigned him to the care of a certain holy man,²³ that their child might receive a liberal education. At length, the fame of his extraordinary sanctity began to spread abroad, and it reached throughout the whole extent of his native island.²⁴

About this time, some holy men prayed to God, that they might specially know the place of their resurrection, so that there they might serve our Lord while living.²⁵ The angel of God appeared to them and said: "Go to St. Maidoc, and he will show you the place of your resurrection." On coming to him, our saint said to them: "Have you heard the sound of a cymbal or bell,²⁶ on your way hither?" They answered in the negative. Our saint replied: "Come with me and I shall point out the spot in which you must arise from the dead." Having joined company, Maidoc showed them the place destined for their future departure; and here those servants of God remained to the very day of their death.²⁷ While our saint was one day engaged in reading, and in a retired place, wearied after a chase by dogs, a deer stood before him, as if beseeching his protection. Having a knowledge of this poor animal's case, he placed some object²⁸ upon his horns.²⁹ The dogs then coming up, their trembling quarry became a mere phantom. Not being able to find the animal there, nor to trace him further, the deer-hounds desisted from their chase. Thus the deer escaped free, and shook Maidoc's offering from his horns.³⁰

St. Maidoc appears to have had some early Divine admonition regarding his future connexion with the city of Ferns, as a place selected for his settlement. With Lasserian of Devenish,³¹ who seems to have been his dearest friend,³² before the erection of the monastery in that island on Lough Erne, a miraculous sign was afforded, to determine the direction of their respective

cording to John of Teignmouth and John Capgrave. See Ussher's "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 500.

²² See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. Vita S. Maidoci, cap. iii., p. 208.

²³ We are left in ignorance of this teacher's name and place of habitation; but probably he lived near that spot where St. Maidoc was born and nurtured.

²⁴ See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. Vita S. Maidoci, cap. iv., p. 208.

²⁵ Here again we are left in ignorance regarding the holy persons alluded to, and the churches or places where they were to live and die are also unnamed.

²⁶ This indication of a bell, sounding in the air, to fix the spot for an ecclesiastical establishment, is one frequently occurring in the lives of our Irish Saints.

²⁷ See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. Vita S. Maidoci, cap. v., p. 208.

²⁸ In the Latin life published by Colgan, the original word is "*ceraculum*," probably because manufactured from wax. In another MS., it is called "*Oraculum*," as being an article connected with prayers. In the Irish language, it is known as a *páitrim* or *páitirín*.

²⁹ It has been suggested, that as formerly boys were taught to write on waxen tablets, and that as the Lord's Prayer inscribed on them was a customary writing exercise, the several relations between these terms, "*Ceraculum*," "*Oraculum*," a "*Pater Noster*," and a "*Páitrim*," corresponding with a Rosary, may readily be discovered.

³⁰ See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. Vita S. Maidoci, cap. vi., p. 208.

³¹ See his Life at the 12th of September.

³² St. Lasserian died A.D. 563, according to Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 202, 203. The "*Chronicon Scotorum*" has his death at A.D. 564. See pp. 56, 57. Now, as according to the same authorities, St. Maidoc died A.D. 624 or 625; the latter must have been very young.

missions. We are next told,³³ that one day, Maidoc was walking on a mountain, known as Beatha,³⁴ Sliabh Beagh,³⁵ or Slieve Bähä,³⁶ an early legendary or fabled landmark,³⁷ called after a mythic personage of the prehistoric times.³⁸ When there, he wished to visit a place, known as Ardainnygh.³⁹ Here a St. Aired⁴⁰ is said then to have lived.⁴¹ Night began to close upon Maidoc's journey. Beseeching the Lord's assistance, angels came to him, and took him in their hands.⁴² They led him to that very spot selected, where they set him down in the midst of a castle.⁴³ Here, in com-

at the time of this interview.

³³ In the seventh chapter of Maidoc's acts, according to Colgan, our saint went to the south and Lasearian to the north. In the Rev. W. J. Rees' "Lives of the Cambro-British Saints," Molassus was directed to go southwards "to the island of Boum, and Aidas to the right, to the borders of the Lagenians." See p. 556.

³⁴ This mountain is said to have been called after Bith—according to the Bards the father of the female leader Ceasair or Kesair—who died in Ireland only a few days before the Flood, and who was buried under a cairn, which is still shown on that part of Slieve Beagh, extending across a portion of Clones parish, in the county of Fermanagh. The site is known as Carnmore. See "Ordnance Survey Townland Maps for the County of Fermanagh," Sheet 35.

³⁵ So it is called in the Down Survey. It forms a long range, extending in a north-eastern direction, through the barony of Magherastephana, and parishes of Clones and Tedavnet, in the county of Fermanagh, and along the western boundary of the barony of Trough, in the county of Monaghan, and through a part of the parish of Clogher, in the county of Tyrone. From the top of Clones moat a good view of Carnmore can be obtained. See Dr. O'Donovan's "Annals of the Four Masters," vol. v., n. (n), pp. 1200 to 1262, and vol. vi., n. (f), p. 1940, *ibid.*

³⁶ O'Flaherty calls it Sliaw-beatha. See "Ogygia," pars. iii., cap. i., p. 162; but in Seward's "Topographical Dictionary of Ireland," it is incorrectly spelled Slieve Baugh. The O'Clerys' "Leabhar Gabhala" gives some account of its denominational origin. Its local and aboriginal pronunciation will be recognised by the Irish scholar from the natives of Clones parish, when welcoming strangers: *Sé do beatha ar Sliabh Beatha.*

³⁷ We are told, in the bardic legends, that forty days before the universal Deluge, according to the Eusebian and Septuagint computation, A.M. 2242, that Ceasair came to Ireland, with three men and fifty women. As may be seen, in O'Mahony's Keating's "History of Ireland," book i., part i., chap. v., pp. 105 to 112, various wild, contradictory yet interesting romances were formerly in vogue, regarding these antediluvian colonists. In a note (1), the editor very fairly

observes, that the stories of Irish invasions before the Flood are possibly remnants of Druidic mythology, adopted by Christian bards and antiquaries to suit their own ideas of History in accord with Revelation. See also O'Flaherty's "Ogygia," pars. iii., cap. i., p. 162.

³⁸ *Bith*, in the genitive *Betha*, means "life," in modern Gaelic. He is called a son of Noah, by the bards, and he is said to have been refused permission to enter the ark. Taking counsel with an idol, those afterwards named fitted out a ship and put to sea. They landed in Ireland, after a long voyage. According to the English version of a translated Irish verse:

"Twice twenty days before the Flood,
Came Kesair into Eri,
With Fintann, Bith, and Ladra from
the sea,

And fifty beauteous damsels."

—See O'Mahony's Keating's "History of Ireland," book i., part i., chap. v., p. 107.

³⁹ There is a townland called Ardarragh, in the parish of Killashandra and barony of Tullyhunco, shown on the "Ordnance Survey Townland Maps for the County of Cavan," Sheet 19. An earthen fort, however, is the only object of antiquity exhibited on it. There is a townland, Erdinagh, in the parish of Aghalurcher, barony of Magherastephana, to be seen on the "Ordnance Survey Maps for the County of Fermanagh," Sheet 24. No object of antiquity is to be met with on this townland. These seem to be the only probable modern equivalents for Aired, Ard-rinnygh, or Ard-airidh.

⁴⁰ According to the Martyrologies of Marianus O'Gorman and of Tamlacht, he is commemorated on the 26th of August. In the Rev. W. J. Rees' "Lives of the Cambro-British Saints," it is said "he would go to the place where Airid Siniuch dwelt." See p. 556.

⁴¹ According to John Capgrave. Colgan says, however, he fears that author incorrectly substituted Aired for Ardrinnigh; or at least, that Ardrinnigh was put for Ard-Airidh. See "Acta Sanctorum Hiberniæ," xxxi. Januarii, n. 13, p. 216.

⁴² The writer adds, after the example of the Prophet Habacuc. This is probably an allusion to the closing verse of his prophecy, iii., 19.

⁴³ The allusion here is probably to the

memoration of this miracle, a cross was afterwards placed.⁴⁴ It was called "the cross of St. Maidoc." No trace of it can probably be found at the present day.

About this time, it chanced that Damh-airgid,⁴⁵ the son of Echdach or Ethach, with two other boys, had been drowned in Lough Erne, and their bodies could not be found. In an Irish Life of St. Maidoc, however, the youth who perished is named Daminis,⁴⁶ the son of Damh-airgid,⁴⁷ while in a life by Capgrave⁴⁸ he is called a boy, named Bos. That he was historically celebrated as Daimhin Damhairgit⁴⁹ seems to be pretty clear.⁵⁰ The mother of this unfortunate young man went to ask the prayers of many holy persons, that at least she might have a melancholy satisfaction, in paying the last rites to his remains. These she hoped to recover from the waters. Among others, having besought St. Lasarian's assistance, he said; "Go and wait near the spot where this accident occurred, until blessed Maidoc comes to thee, for I know that, through God's assistance, he shall find their bodies, and by his grace raise them to life." With some companions, she repaired to the appointed place, where St. Maidoc shortly afterwards arrived. To him the afflicted mother related all that had rendered her so inconsolable. Then, trusting in the mercy of God, and in the prophecy of St. Lasarian, that he should be an instrument for restoring those dead boys to life, St. Maidoc entered the water, where their bodies lay. Praying to God, he led them forth alive. Maidoc presented to his mother and to her companions, that youth, for whose loss she had so greatly grieved. On seeing his son restored to life, as a token of gratitude, the noble father presented himself and his whole posterity for ever as the subjects of Maidoc,⁵¹ since God had been pleased to work such a miracle, in favour of his family, and through the merits of our saint.⁵²

After this event, the fame of St. Maidoc was greatly augmented. Many

city of Ferns, where a castle must have stood at the time St. Maidoc's Latin Life had been written.

⁴⁴ See Colgan's "Acta Sanctorum Hibernie," xxxi. Januarii. Vita S. Maidoci, cap. viii., p. 209.

⁴⁵ Damh-airgid, the cognomen of Corbre, son to Ethach, Prince of Oirgiell, is rendered in Latin, by Colgan, *Bos argenteus*.

⁴⁶ Daminus, it is said, signifies *Bos juvenis* or *parvus*. With some diffidence, Colgan thinks, that there is question here of Damin, son to Damh-airgid, or of some other Damin or Damen, a prince of the Oirgiell family. Yet in the Rev. W. J. Rees' "Lives of the Cambro-British Saints" the drowned boy is called Bosargente, the son of Echdach, "mater Oruntham," it seems to us wrongly translated "mother of Oruntham." See "Vita Sancti Aidui," p. 234, and "Life of St. Aidus," p. 556.

⁴⁷ St. Endeus his grandson, and son to Conall, flourished before St. Maidoc, as is shown at the 21st of March. See Colgan's "Acta Sanctorum Hibernie," n. 14, p. 216. Also Appendix ad Acta S. Endei, xxi. Martii, cap. iii., p. 712, *ibid*.

⁴⁸ If we attend to its verbal signification, as Colgan tells us, this writer's statement can easily be reconciled with the foregoing account.

⁴⁹ Dr. O'Donovan renders this name as the "Little Silver Ox." He is said to have been ancestor of the MacMahons of Oirghialla, but not of all the Oirghialla sept. See Shirley's "Account of the Territory or Dominion of Farnley," p. 148.

⁵⁰ In Dr. O'Donovan's "Annals of the Four Masters," vol. i., we read, that Daimhin Damhairgit, *i.e.*, Carbre, died A.D. 560, and from him descended the Aurlialla. See pp. 202, 203. In the "Chronicon Scotorum," edited and translated by William M. Hennessy, we have the death of Daimhin, son of Coirpre Damhairgit, set down at A.D. 566. See pp. 56, 57.

⁵¹ The meaning seems to be, that this chief bound himself and his posterity to bestow gifts on Maidoc's religious establishment, in acknowledgment of his gratitude and indebtedness towards the saint. In the Rev. W. J. Rees' "Lives of the Cambro-British Saints," we find this transaction thus stated, "And King Cochar offered his son with all his family to Saint Aelus for ever; and Saint Aelus gave to Saint Molavua the same son and all his family." See "Life of St. Aidus," p. 557.

⁵² See Colgan's "Acta Sanctorum Hibernie," xvii. Januarii. Vita S. Maidoci, cap. ix., p. 209.

came to him, desiring to embrace a religious life, and to remain under his direction. Through humility, and a desire to avoid distinction, our saint wished to leave his own part of the country. But this desire was opposed by the Hy-Brian dynast, named Aedus the Fair,⁵³ or Beautiful. This chief, who was son to Fergna, and who belonged to the royal family of Connaught, ruled over the aforesaid principality, which included both divisions of Breffney.⁵⁴ This territory, divided into districts, was so called because a race, who inhabited it, descended from Brian, son to Eochod Mogmedonius, King of Ireland.⁵⁵ The holy Maidoc sought permission from Aedus to retire in a quiet manner, and he promised the prince a future repose in heaven, if compliance with his request were granted. From the posterity of this Aedus descended the two noble families of O'Reilly and O'Roorke; Kellachan and Maelmordha, sons to Kernachan, being the heads of those celebrated septs.⁵⁶ Yet, notwithstanding an opposition, which our saint still experienced, the Lord favoured his servant's desires, and he was conducted in peace to a frontier of the Leinster province. Thence this celebrated saint sailed over to Menevia,⁵⁷ in Wales. In the published life of our saint, this city is called Kill-Muine,⁵⁸ and here he remained with holy Bishop David for a considerable time. According to Ussher,⁵⁹ Swithun, otherwise Scolan,⁶⁰ appears to have been the master⁶¹ of Aidan or Maidoc, Bishop of Ferns, while he so-journed in Wales.⁶² However, it seems much more probable, that this

⁵³ He was thus called, because from being very deformed, he was rendered very handsome, after St. Maidoc baptized him, so that he resembled Aidan, son to Egnach, who was considered the most beautiful man in Ireland. Before baptism he was surnamed Dubh, or "Black," as we learn from an Irish Life of St. Maidoc, quoted by Colgan. In the Rev. W. J. Rees' "Lives of the Cambro-British Saints" he is called "Albus." See p. 557.

⁵⁴ That part of their race, which dwelt in Mughaoi territory was called the Hy-Brian-aoi; that which dwelt in Maghseola was called the Hy-Brien seola; that which lived near the Shannon was called the Hy-Brien-Sinna.

⁵⁵ O'Flaherty makes him the 133rd in descent, and places the events of his reign from A.D. 358 to 366. See "Ogygia." Pars. iii., cap. lxxix., lxxx., pp. 373 to 380.

⁵⁶ These renowned clans revered St. Maidoc, as their protecting saint. He is also regarded as patron of the O'Kinsellaghs. See Mrs. Anastasia O'Byrne's "Saints of Ireland," p. 12.

⁵⁷ There is a very interesting account of this ancient See in "De Jure et Statu Menevensis Ecclesiae." Distinctiones VII.—See Giraldi Cambrensis "Opera," edited by J. S. Brewer, vol. iii., pp. 101 to 373.

⁵⁸ There is a place called Kill-muine or Kill-moon, within a short distance of Kildare town, in Ireland. Of course it is distinct from the place already mentioned. But, could it have been called after the ancient Celtic name bestowed on Menevia, as after the English invasion so many Norman Welsh settled in Kildare?

⁵⁹ See "Works," vol. v. "Britannicarum Ecclesiarum Antiquitates," cap. xi., p. 390.

⁶⁰ This is stated, on the authority of Giraldus Cambrensis, in his "Historia de Vita S. Davidis Archiepiscopi Menevensis," Lectio v., sec. 2, p. 392. See Giraldi Cambrensis "Opera," edited by J. S. Brewer, vol. iii. Here, notwithstanding Swithun or Scolan is represented as having been the disciple of St. Aidan, who sent him on a miraculous journey to Wales, that he might save the life of St. David from an attempt made to poison him. In Capgrave's "Vita S. Davidis," St. Aidan and St. Scuthin are called fellow-disciples of St. David: this statement is likely to have been correct, and all were in consequence contemporaries.

⁶¹ Giraldus Cambrensis confounds him with St. Swithin, Bishop and Patron of Winchester, who departed this life on the 2nd of July, A.D. 862, but whose feast in England was generally held on July 15th, when his relics were translated from the graveyard to the Cathedral Church A.D. 964. See Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," vol. vii., July xv. Also Bishop Milner's valuable "History of the City of Winchester." But Ricemare more correctly renders this master's name Scutinus, who was a contemporary and a disciple of St. David, and whose life may be found at the 2nd of January. See Giraldus Cambrensis "Opera," vol. iii. "Historia de Vita S. Davidis Archiepiscopi Menevensis." Lectio v., sec. 2, p. 392, nn. 1, 2, 3.

⁶² Here his fellow-disciples were Elind, otherwise called Teliau and Ysmael. A

Scuithin was his fellow-disciple. During his residence at that place, a steward, placed over St. David's monastery, entertained feelings of aversion towards Maidoc. The irritated *Æconomus* entered one day, and reproachfully told Maidoc, who was reading, to go with others among his brethren, out of the cell to bear wood from a forest, which grew at some distance. Thither his companions had gone in the morning, but without the knowledge of Maidoc. Instantly, our meek young Irishman obeyed this rudely enjoined mandate; and he left the open book he had been reading without doors, in his haste to obey.⁶³ Having no favourable regards for the saint, this steward ordered him to harness a pair of untamed oxen, to a waggon, and then gave him a yolk without irons. Notwithstanding, those oxen appeared quite tame, and the yolk adhered to their necks, as accompanied by a small boy, Maidoc followed the other monks or workmen with his waggon.⁶⁴ A large bog or marsh extended between them and the forest. In consequence, their way could only be followed by taking a circuit. On approaching this obstruction, the boy said, "Oh! how much sooner we should come to our brethren, if this road led through the bog." Maidoc answered, "Make a sign of the cross on thy heart and eyes, and thou shalt see the power of God." St. Maidoc then turned his oxen and waggon towards the bog. Immediately a direct way opened before him; and this road was to be seen, at the time St. Maidoc's published life had been at first written. Afterwards this road proved one of great utility for all travellers. When Maidoc came to his fellow-disciples, all of them gave thanks to God.⁶⁵ The holy Bishop David became cognizant of what his *Æconomus* did towards the young student—for in such light must we regard Maidoc—and respecting his action, when leaving a book exposed, in open air. On this day a heavy shower of rain chanced to fall. Mindful of the book, St. David went out to remove it; but, he found that a single drop of rain had not fallen on it, to cause the slightest injury.⁶⁶ Seeing such a miracle, he left that book where it remained. Then he set out towards the sea-shore to meet his brethren.⁶⁷ Near the sea-side St. David found Maidoc, and asked, why he had left his book exposed to the rain. Whereupon, with great humility, this humble young man prostrated himself on the earth. The holy bishop having forgotten to order his rising, Maidoc continued prostrate, while St. David and his companions returned home. Having heard from the boy, who had accompanied Maidoc in the waggon, an account regarding the miraculous manner in which the bog had been passed, the holy bishop enquired from others, where his favoured disciple might be found. These replied, they had not seen him, after having prostrated himself before the bishop, beside the sea-shore. Having sent some of his monks to this spot, these returned with Maidoc. Then St. David related to his brethren, all the miracles which had been wrought that day through Maidoc's merits. Meanwhile he severely censured the steward.⁶⁸

miracle is recorded, while all three were present with St. David. See *ibid.*, Lectio iv., pp. 387, 388.

⁶³ These circumstances are differently related, in a life of St. David, which belonged to the Right Rev. David Roth, Bishop of Ossory, and published by Colgan, at the 1st of March. In this life, we have nothing stated, regarding any unjust dislike borne by the steward, towards St. Maidoc or Aydan, as he is there called.

⁶⁴ See Rev. W. J. Rees' "Lives of the Cambro-British Saints," p. 558.

⁶⁵ See Colgan's "Acta Sanctorum Hiber-

næ," xxxi. Januarii. Vita S. Maidoci, cap. xxi., p. 209.

⁶⁶ Preservation of the exposed book is attributed elsewhere to St. David's merits. A special account is introduced, but this is not to be found in the Life of St. Maidoc, published by Colgan.

⁶⁷ It would appear, from the account in St. Maidoc's Life, that these monks then lived in a city, named Cellmuyinn. This is only another form of the denomination Kill-muine.

⁶⁸ See Colgan's "Acta Sanctorum Hibernæ," xxxi. Januarii. Vita S. Maidoci, cap.

It appears, this strangely disposed person not only continued in his evil disinclination towards Maidoc ; but on one occasion, he even entertained a design to take away life. While the saint one day remained in the woods, with a laic, this latter was urged by the steward, to slay his holy companion. With such an intention, the man raised an axe. Instantly, his hands became withered, so that he was utterly deprived of any power to move them.⁶⁹ Then confessing his crime, he besought pardon from his intended victim. Already aware of that dread purpose, Maidoc notwithstanding offered up prayers to God ; when, instantly this man's hands were restored to motion, and hastily he returned to the city. There he afterwards furnished an account of what had occurred. That incident was miraculously conveyed to St. David, who rising from his bed, hastened with one sandal⁷⁰ on his foot, towards the woods, so that he might the sooner meet Maidoc. Taking notice of their venerable superior's hasty departure, the monks followed him to witness the result. Meantime, St. Maidoc had approached a river, which was called Gladius, or in the Welsh language, Gledawh.⁷¹ On beholding him, David stopped and told his monks to retire, for at that same time he saw a band of angels around his disciple. This latter, observing his master waiting for his approach, ran forward to where he stood, and here in aftertimes a cross was erected.⁷² Having blessed the Lord and given thanks to Him, for this miraculous preservation of his servant, they proceeded towards a church. When they had returned home, St. David a second time upbraided his procurator⁷³ in presence of all. Then Maidoc said to his superior, "Father, do not reproach him, because God shall punish him for us, he must speedily die, and no person shall know the place of his sepulture." This prophecy was fulfilled, after the death of that unhappy man.⁷⁴

One day, having been sent with a waggon to bring some beer to the monastery, Maidoc came to a certain valley. There both waggon and oxen tumbled casually from a steep rock, and rolled down its declivity. The servant of God immediately formed a sign of the cross. Wonderful to relate ! the waggon, beer and oxen suffered no damage in any single particular. This miracle—for such it was considered—caused Maidoc's name to be held in greater veneration. In consequence of these wonders, reports began to prevail respecting his extraordinary sanctity. At that time, a British king had a blind, lame and deaf son.⁷⁵ The king sent him to our saint, that

xiii., p. 209.

⁶⁹ See Rev. W. J. Rees' "Lives of the Cambro-British Saints," p. 558.

⁷⁰ in the Life of St. Maidoc, and in many other ancient lives of monks and hermits, that kind of sandal called a *fico* or *ficon* is mentioned, as being used by persons devoted to a religious life.

⁷¹ In Pembrokeshire, not far from Menevia, are two streams called in Welsh Gledawh, said to bear the English signification of "sword." Wherefore the place where both join and enter the sea is called Aberdugledawh, "the port of the two swords." See Gough's "Camden's Britannia" Pembrokeshire, vol. ii., p. 513.

⁷² A most valuable and highly artistic work—the laborious and tasteful contribution of Henry O'Neill to the literature of Ireland—was produced by his private enterprise and at great expense, while residing at

Fermoy in 1857. Its title is "Descriptions and Illustrations of the Ancient Crosses of Ireland." From their situation nearly all of these seem to have been sepulchral erections. But, from the account in the text, and from various other sources, we learn, this placing of a cross was a common practice among the Christian Celtic people to commemorate miraculous or remarkable occurrences.

⁷³ This official appears to have been a very usual addition to the household or out-of-door economy connected with every large monastic establishment in ancient as in modern times.

⁷⁴ See Colgan's "Acta Sanctorum Hiberniæ," xxxi. Januarii. Vita S. Maidoci, cap. xiii., p. 209.

⁷⁵ The name, neither of this king nor of his son, has been transmitted to our times. See the account in Rev. W. J. Rees' "Lives

through prayers, this afflicted youth might be restored. Being requested by holy Bishop David and others, Maidoc took the young man apart, and prayed to God for him; when immediately the prince was released from all his infirmities. The servant of God restored him, soundly and safely, to his parents and friends. All of these rejoiced greatly, while giving thanks to God. Another man, born without eyes or nose,⁷⁶ was brought from a certain part of Britain, to be restored by Maidoc. The saint prayed to God for him, and this prayer was heard; for that man, formerly so much deformed in features, received these natural members. He then gave unfeigned thanks to God and to His servant Maidoc.⁷⁷ Another man, holding some position in society and wishing to deceive our saint, sent certain servants to require his presence. Feigning himself to be both deaf and blind, the saint said to that man, "Thou wouldst rule in thy country, but that thou hast wished to tempt Divine bounty.⁷⁸ Now thou seest and hearest well; but because thou hast lied, thou shalt be deaf and blind to the very day of thy death." As Maidoc had prophesied, this prediction was accomplished.⁷⁹ While the saint remained in Wales, the Angles, or people of England proper, collected a great army, and made a sudden inroad upon the Welsh, then known as Britons, and who inhabited the western mountains of the island.⁸⁰ Those mountaineers belonged to a race, who had formerly been expelled by the Scots and by Saxon invaders from the more open and accessible parts of the country. Hastily arming in their own defence, they sent to Menevia's holy bishop, that he should despatch St. Maidoc to call down heaven's blessings upon their cause. In obedience to such a desire, Maidoc hastened to the British camp, while the Saxons were advancing. Although badly prepared for an encounter, the Britons engaged their invaders; God's servant meantime offering up prayers for the success of his adopted country. The Angles were utterly routed, while the Britons, without losing a single man, pursued their enemies, for two whole days.⁸¹ Great had been the slaughter of those invaders, and they dared not return to Wales, so long as Maidoc remained there; for this victory was attributed entirely to his prayers.⁸² The author of our saint's published life adds, that St. Maidoc wrought many other miracles, while living in the Welsh country. These, however, were not written for the sake of that brevity he was so studious to observe.⁸³ Such as remain on record are amply sufficient to show how mighty were the favours accorded to His saint by the Almighty.

of the Cambro-British Saints." *Vita Sancti Aidui*, p. 237, and its English translation, p. 559.

⁷⁶ Such deformed persons, called in Gallic "Clairnich," are frequently noticed in the acts of our early saints.

⁷⁷ See Colgan's "*Acta Sanctorum Hibernie*," xxxi. Januarii. *Vita S. Maidoci*, cap. xiv., xv., xvi., p. 210.

⁷⁸ In the old British, as in the ancient Irish social system, persons of distinction and of talents were usually selected to fill all the important offices of state, or among the clans.

⁷⁹ See Colgan's "*Acta Sanctorum Hibernie*," xxxi. Januarii. *Vita S. Maidoci*, cap. xviii., p. 210.

⁸⁰ The reign of petty Welsh princes is said to have continued, according to the Anglo-Saxon chronicles, until A.D. 828, when all North Wales was reduced to complete sub-

jection by King Egbert. "He is stated to have expelled every Welshman from his newly-acquired dominions, and to have threatened them with instant death if found there within six months from his edict."—Charles Wilkins' "*Wales, Past and Present*," chap. xi., pp. 61, 62.

The Christian religion was followed, cherished and defended in the midst of the Welsh mountains, with no less fervour and zeal than national independence. See Le Comte de Montalembert's "*Les Moines d'Occident*," tome iii., liv. x., chap. ii., p. 39.

⁸¹ See Colgan's "*Acta Sanctorum Hibernie*," xxxi. Januarii. *Vita S. Maidoci*, cap. xvii., p. 210.

⁸² *Ibid.* See also Rev. W. J. Rees' "*Lives of the Cambro-British Saints*," *Life of St. Aidus*, pp. 558 to 560.

CHAPTER III.

ST. MAIDOC GOES BACK TO IRELAND—A MIRACLE—DYMMA PRESENTS LANDS AND SERVICES TO THE SAINT—HEAVENLY ADMONITIONS—MIRACLES RECORDED—MAIDOC'S SOJOURN IN THE COUNTY OF WATERFORD—DIFFICULTIES OF IDENTIFICATION—BRANDUBH, KING OF LEINSTER—HE GRANTS THE SITE OF FERNS FOR MOGUE'S RELIGIOUS ESTABLISHMENT—THE SAINT'S MANNER OF LIFE—MIRACULOUS OCCURRENCES.

ST. Maidoc or Aidan, having been instructed in all sacred knowledge, and having been eminent for his miracles and virtues, asked permission from St. David and his monks to leave their institution for Ireland.¹ This he obtained, with their benediction,² and taking some disciples³ with him, St. Maidoc sailed over to Ireland. As he approached its shore, he beheld robbers despoiling and wounding some strangers, who fell into their hands. Seeing this outrage, our saint said to his disciples: "Let us go in haste, to assist those wretched men, who are about to be murdered." Then he sounded a cymbal from the sea.⁴ The chief of those robbers hearing it at a great distance, said: "This is a trumpet-sound from a man of God, and he raises it, that we may not perpetrate such a great crime." Whereupon, the bandits desisted from offering violence, and their intended victims escaped. This robber leader was a rich and powerful man, who had many warriors under his command. When Maidoc approached the shore, feeling sorry for his actions, that leader sent a soldier, named Dymma,⁵ to meet God's holy servant; and on his shoulders, Maidoc was borne from the ship to land. The chief, doing penance for his former crimes, gave a tract of land as a offering to God and to St. Maidoc. Even the soldier Dymma⁶ presented himself, his race, and his landed property for ever, to our saint. His lands lay in that part of southern Ireland, called Hy-Kinsellagh.⁷

CHAP. III.—¹ See Giraldus Cambrensis "Opera." Edited by J. S. Brewer, vol. iii. *Historia de Vita S. Davidis Menevensis Archiepiscopi*, Lect. v., § 2, p. 391.

² Dr. Reeves has remarked, that his history became interwoven with that of Menevia, and his abode in Britain is not only related in his own acts, but in those of St. David and St. Cadoc. See his paper "On Some Ecclesiastical Bells, &c."—"Proceedings of the Royal Irish Academy," vol. viii.

³ Dr. Reeves calls them Irish students. See *ibid.*

⁴ The Latin life of St. Maidoc has it, "Cymbalum de mari." It may possibly have been a conch or sea-shell he sounded, or more likely it was a bell.

⁵ His pedigree is given as derived from Miledh or Milesius, and the sixtieth in descent, according to the Genealogical Tables to illustrate *Loca Patriciana*, by Rev. John Francis Shearman. See "Journal of the Royal Historical and Archaeological Association of Ireland," vol. ii. Fourth Series, No. 16, p. 544.

⁶ This Dyma, as the Irish language calls

him, was the son of Fintan, son of Branen, son to Kenlachan, son to Aimonius, son of Nazarius, son to Fothad. He is said to have belonged to the same line as St. Coemgin and St. Berchan. To St. Maidoc he gave the site and lands for Ardladhran church, in the territory of Hy-Kinselach. See n. 20, to the life of St. Maidoc.

⁷ The people and territory so distinguished derive denomination from Eanna Ceinnsealach, who was the fourth in line from Cathair Mor, Monarch of Ireland, or according to another account, third in descent. In Dr. O'Donovan's "Annals of the Four Masters" Cathair Mor reigned from A.D. 120 to 123, when he was slain by the celebrated monarch Conn of the Hundred Battles. See vol. i., pp. 102, 103. His descendant Eanna or Enna Ceinnsealach flourished during the reign of Eochaidh Muighmeadhoin, King of Ireland, A.D. 358 to 365. See *ibid.*, pp. 124, 125. Against this monarch, he is said to have gained fifteen battles, while resisting the Boromha Laighen exaction. See O'Mahony's Keating's "History of Ireland," book i., part ii., chap. vii., and nn. 25, 26, 27, pp. 368, 369,

Our saint afterwards caused many churches to be built in that part of the country.³

One day whilst our saint stood on the sea-shore,² with his disciples, Maidoc said: "I am sorry I had not asked my Father David to tell me, who should be my confessor in Ireland." Fearing to encounter sea-dangers again, his disciples were not willing, either to re-embark with or to prepare a ship for St. Maidoc. Then, we are told, that full of faith, he resolved on passing over to Britain, by walking across the waves. But an angel of the Lord appeared to him, and reproved this temerity. The saint replied, that he did not act through presumption, but trusting to God's goodness and power. The angel said to him, "Thou hast no need of any confessor,"¹⁰ but God alone, for He knows thy most pure conscience.¹¹ However, if thou desirest a director, take Molua,¹² son of Coche, as thy father confessor." Hereupon, St. Maidoc returned from the sea, and landed at a maritime town, named Ardlathrann.¹³ This place is said to have been so called from a soldier of Cessara, named Ladhnan, who had been there buried. His tomb is considered¹⁴ to have been in the diocese of Ferns and county of Wexford. Yet, it does not seem that its identity can be ascertained at present,¹⁵ under any form among that county's townland denominations.¹⁶ However, it is thought, this place may now be called Ardavan,¹⁷ in a parish so named, and within the barony of Shelmaliere. Its more ancient name was Ard-Caomhain. Ardlathrann¹³ lay, however, within the boundaries of Hun or

and book ii., part iii., chap. x., p. 694. Also Dr. O'Donovan's "Leahbar na g-Ceart, or Book of Rights," n. (g), pp. 208, 209.

⁸ See Colgan's "Acta Sanctorum Hiberniæ," xxxi. Januarii. Vita S. Maidoci, cap. xix., p. 210.

⁹ We may suppose on some strand of Wexford county.

¹⁰ This probably was written at a period, when no special law of the Church defined a time, within which sacramental confession was to be made. In the Fourth General Council of Lateran, held A.D. 1215, under Pope Innocent III., the xxi. Canon contains the Decree, which obliges all the faithful, who have come to the years of discretion, to confess their sins at least once in the year. See "Theologia Moralit," Concinnate a Francisco Patricio Kenrick, Episc. Vol. i., tract iv., pars. ii., cap. ii. De Confessione Annua, pp. 201 to 203.

¹¹ The meaning of this passage evidently refers to the extraordinary sanctity of Maidoc, and to his preservation from the guilt of mortal sin, while it expresses a prevailing custom, and sanctions its adoption, in the recommendation given to him, that he should select as his "pater confessarius" the holy Molua.

¹² This is the St. Molua, whose feast was celebrated at Clonfert Molua. Tigernach in his annals has his death under A.D. 591, as "Obitus Iug. Urrmorp i. Moluoc," if we adopt Dr. O'Connor's opinion. See "Rerum Hibernicarum Scriptores," tom. ii., p. 159, and n. 89, *ibid.* He died A.D. 605, according to Dr. O'Donovan's "Annals

of the Four Masters," vol. i., pp. 230, 231. See his life at the 4th of August.

¹³ In English, "the height of Lathrann," or "Ladhnan," the proper name of a supposed antediluvian settler in Ireland. It is thought to be the present Ardlamine on the east coast of Wexford, where a curious moat still exists. See O'Mahony's Keating's "History of Ireland," book i., part i., chap. iv., n. 3, p. 106.

¹⁴ By Colgan in n. 22 to his Life of St. Maidoc.

¹⁵ Having carefully examined the County Index of Townland Names, for the Ordnance Survey Maps of Wexford, I can find nothing approaching it in orthography, either under the compound title or its resolvable simple derivatives. It is somewhat remarkable, that all the places commencing with "Ard" in the county of Wexford, are found within the baronies of Shelmaliere (East and West) with the exception of Ardlamine, in the barony of Ballaghkeen, and Ardross, in the barony of Bantry.

¹⁶ Among extracts from the "Annals of the Four Masters" where a place called Ardlathran occurs, at A.M. 2242, 3519, we are informed by Mr. O'Donovan, "this name does not exist at present in any part of the county Wexford." See the first volume of extracts among the Ordnance Survey Records for the County of Wexford, in the R.I.A., p. 7.

¹⁷ In English "the height of Kevin," probably the saint so called.

¹⁸ Ardladhnan is said to have been a territory belonging to three of Colen Mac Breasail's sons. See "County Wexford Ex-

gained a battle over the Ui-Neill on the southern side of the hill of Cloncurry, in the plain known as Magh-Ochtair.⁴⁴ Again, in the year 592⁴⁵ or 593,⁴⁶ or at a later period,⁴⁷ as some accounts have it, he obtained a victory over Cumuscach, son to King Aedh Mac Annmirech, at Dimboyket⁴⁸ in the parish of Hollywood, county of Wicklow. This resulted in the death of Cumuscach. The following year A.D. 593⁴⁹ or 594⁵⁰—according to other authorities 597⁵¹ or 598⁵²—Aedh, Monarch of Ireland, marching to avenge the death of his son, was himself defeated and slain,⁵³ by Brandubh, in the battle of Dunbolg.⁵⁴ The King of Leinster afterwards collected an army, with which he marched northwards, and in A.D. 597, he appears to have over-ran East Meath, delivering his “sword-blows” in Bregia or Magh Breagh.⁵⁵ Notwithstanding, his victorious career was brought to a premature issue in A.D. 601,⁵⁶ or 604,⁵⁷ or 605,⁵⁸ when the Ui-Neill, his persistent enemies, gained the battle of Slaibhre over him; and that very same year he was treacherously killed by the Airchinneach⁵⁹ of Senboithe,⁶⁰ and by his own tribe.⁶¹

The life of St. Maidoc is very unsatisfactory, owing to its inexact chronological array of statements; but probably from the previous *data*, we may very closely arrive at the period, when the monastery of Ferns⁶² had been first founded. That King Brandubh⁶³ was a munificent patron of Maidoc seems to be thoroughly well established.⁶⁴ Now it is most likely, that in the earlier part of his reign, he must have given that land, on which Maidoc founded his establishment, and most probably soon after the saint's return

⁴⁴ This battle the Ulster Annals place at A.D. 589.

⁴⁵ See “*Annales Inisfalenses*,” p. 9.

⁴⁶ See “*Annales iv. Magistrorum*,” pp. 176, 177.

⁴⁷ The “*Annales Ultonienses*,” assign the victory of Brandubh to A.D. 596, p. 33. The “*Tigernaci Annales*” place it at A.D. 597, p. 160. See Rev. Dr. O’Conor’s “*Rerum Hibernicarum Scriptores*,” tom. ii., tom. iii., and tom. iv.

⁴⁸ Some popular traditions regarding this event are yet preserved.

⁴⁹ See “*Annales Inisfalenses*,” tom. ii., p. 9.

⁵⁰ See the “*Annales iv. Magistrorum*,” tom. iii., pp. 177, 178.

⁵¹ See “*Annales Ultonienses*,” tom. iv., p. 34.

⁵² See “*Tigernaci Annales*,” tom. ii., pp. 160, 161.

⁵³ A brief account of this transaction is to be seen in Mrs. M. C. Ferguson’s “*Story of the Irish before the Conquest*,” chap. vii., p. 203.

⁵⁴ This is rendered “fort of the Belgæ,” by Tigernach, by the Ulster Annals, and by those of the Four Masters. See Rev. C. O’Conor’s “*Rerum Hibernicarum Scriptores*,” tom. ii., iii., iv.

⁵⁵ See “*Annales iv. Magistrorum*,” tom. iii., p. 180.

⁵⁶ See “*Annales iv. Magistrorum*,” tom. iii., pp. 185, 186.

⁵⁷ See “*Annales Ultonienses*,” tom. iv., p. 36.

⁵⁸ See “*Tigernaci Annales*,” tom. ii., pp. 178, 179.

⁵⁹ Dr. O’Conor tells us, that some think this word, or its equivalent “*Oircinneach*,” to have been derived from “*Archidiaconus*.” This seems to have been an office of a mixed kind, partly ecclesiastical and partly civil. They were not ordained as deacons to have a part in sacred ministrations. They were merely laics, who by hereditary right managed ecclesiastical lands and religious establishments or hospitals. See “*Rerum Hibernicarum Scriptores*,” tom. iv., n. 2, pp. 36, 37.

⁶⁰ His slayer is called Saranus, manus rubræ, by the Four Masters, *Saran ræb-ræ*, by Tigernach, and *Saran Saebderg*, in the Annals of Ulster.

⁶¹ We learn that the “*Airchinneachs*” of the ‘cill’-churches, whether they had or had not taken protection, were exempt from the liability of supplying food, and from liability on account of kinsmen. “*The Book of Aicill*.” Edited by Rev. Thaddeus O’Mahony and Alexander George Richey. See “*Ancient Laws of Ireland*,” vol. iii., p. 113.

⁶² By the Rev. William Reeves the name “*Ferna*” is Anglicized “*Alderground*.” See his paper “*On Some Ecclesiastical Bells*,” &c.

⁶³ The equivalent of his name in English is “the black crow.” See “*Annales iv. Magistrorum*,” tom. iii., p. 185.

⁶⁴ Bishop Forbes says, “On the success of his half-brother, King Brandubh, he had Ferns assigned to him as a see.”—“*Kalendar of Scottish Saints*,” p. 403. This relationship, however, did not exist, as an examination of the Genealogies will prove.

from the south of Ireland. It appears irreconcilable, with the busy occupation of those wars in which he was engaged towards the close of life, and from some casual allusions to Brandubh in our saint's acts, to suppose, that Ferns monastery had not been built some years before the close of the sixth century.⁶⁵ Even after this building and occupation took place, a town or city gradually grew up near it, and this caused Brandubh to intend its subsequent precedence over Sletty, which since the time of St. Fiech⁶⁶ had been regarded as the chief ecclesiastical see in Leinster. Hence, perhaps, about A.D. 570 we may regard the foundation of the church at Ferns⁶⁷ as having been laid. Maidoc was certainly the first bishop over this see.⁶⁸

When this saintly superior had erected a noble monastery at Fernas, or Guerwin, as Ricemare calls it, the experienced director collected together some disciples, and proposed to them a state of life formed on the rule and observance of holy David.⁶⁹ It appears reconcilable with probability, that St. Scuthinus⁷⁰ was one of those, before he founded for himself a religious establishment at Tascoffin.⁷¹ At Ferns, the holy superior led a most perfect life, giving edification, not only to his brethren in the monastery, but to externs. While here, too, his life was characterized by the performance of several miracles.⁷² When Maidoc was engaged in building Ferns monastery, his disciples complained to him that no water could be found in the place. He told them to cut down a certain tree, which stood before him, and he promised, that a clear fountain should spring up, on the spot. His orders having been obeyed, a well of pure water was found substituted for the fallen tree, and this spring was afterwards called Tiobrad Moedoc.⁷³ Certain women were accustomed to visit a rivulet, flowing from this fountain, for the purpose of washing their garments. A man in humble circumstances named Beec, had a place of residence, near our saint's monastery; and his field extended to the banks of the rivulet already mentioned. Maidoc requested the women not to come so near his monastery, but they refused to attend to his injunctions, asserting they had a right to act as they did, not having intruded on any portion of his ecclesiastical property. A daughter of Beec ranked among the number of these recusants. She was engaged at the time washing garments, which she pressed beneath her feet. At length these were found firmly fastened to the clothes, which could not be removed from the spot, on which they rested. Thus she became immovable as a

⁶⁵ In the appendix to the Dublin edition of the Rev. Alban Butler's "Lives of the Fathers, Martyrs and other Principal Saints," published in 1802, a strange anachronism seems to be admitted, viz.: that the present saint was consecrated Bishop of Ferns about A.D. 598, that he was bishop there about fifty years, and that he died January 31st, A.D. 632. It is evident that such computation must leave him only thirty-four years a bishop. See "A Chronological Table of the Prelates of Ireland," &c., vol. vi., p. 394.

⁶⁶ See his Life at the 12th of October.

⁶⁷ The parish of Ferns is shown on the "Ordnance Survey Townland Maps for the County of Wexford," Sheets 10, 11, 15, 16, 20. It is partly in the barony of Gorey and partly in that of Scarawalsh. The town, its antiquities, and surrounding objects of beauty and interest are to be seen on Sheet 15.

⁶⁸ See Rev. S. Baring-Gould's "Lives of the Saints," vol. i., January xxxi., p. 468.

⁶⁹ See Giraldus Cambrensis' "Opera," edited by J. S. Brewer, vol. iii., "Historia de Vita S. Davidis Menevensis Archiepiscopi," lect. vi., sec. 2, p. 391.

⁷⁰ See *ibid.*, p. 392. An inference fairly deducible from the anecdote there related.

⁷¹ See his Life at the 2nd of January.

⁷² Many accounts regarding him are to be considered as fables, which probably accumulated in process of time, before his life was committed to writing in the twelfth century. See Rev. S. Baring-Gould's "Lives of the Saints," January xxxi., pp. 467, 468.

⁷³ It may be Anglicized "Maidoc's fountain." This is probably the St. Moque's Well, popularly said to have been sunk by St. Moling, his successor in the see, as we learn from Lewis' "Topographical Dictionary of Ireland," vol. i., p. 626.

statue, to her great surprise and terror. Hearing of the condition in which she had been placed, her father came to St. Maidoc, and humbly requested her release. On thus praying, the woman was set at liberty, and in gratitude for such a favour, her father presented himself, his posterity, and possessions, as an offering to God, and to St. Maidoc. A herdsman, living near the monastery of Ferns, whose mother had been seized with a grievous sickness, came to obtain blessed water from St. Maidoc. Then, he requested this holy bishop to visit the woman, who lay at the point of death. Going before the bishop, and entering that house, the herdsman found his mother already dead. Immediately returning to the servant of God, he said, "Do not put yourself to any further trouble, O holy saint, for my mother has died." Maidoc replied: "Go, and tell your mother, that she shall come to salute me." Obedient to the saint's mandate, the man cried to his deceased parent, that Bishop Maidoc summoned her to him. Immediately she arose, as if from a profound sleep, and giving thanks to God, she went forth to meet his holy servant.⁷⁴ Such were the popular traditions, regarding his power and miracles, which survived his translation to the kingdom of heaven.

CHAPTER IV.

MOUNT LEINSTER AND TEMPLESHANBO—MAIDOC APPEASES A HUNGRY WOLF—THE INVASIONS OF LEINSTER BY CUMUSCAGH AND THE MONARCH AEDH—ACCOUNT OF MAIDOC'S INTERVENTION—THE SAINT'S SOJOURN AT CLUAIN DICHOLLA GAIRMIH—KING BRANDUBH'S CHARITY AND HIS REMARKABLE VISION—HIS LARGESSES BESTOWED ON ST. MAIDOC—A SYNOD CONVOKED AT FERNS—MEMORANDA OF THIS CITY—MAIDOC'S VISIT TO THE MONASTERY OF ST. FINTAN MUNNU—OUR SAINT'S RETURN TO ST. DAVID—MAIDOC'S FAST OF FORTY DAYS, AND HIS PETITIONS OFFERED TO THE ALMIGHTY.

THE dark and lofty mountain, formerly known as *Stuagh Laighean*¹ by the Irish,² and Latinized "*Sessio Lageniensium*,"³ is now denominated Mount Leinster.⁴ It rises on the western confines of the county of Wexford, while along its slopes and towards the River Barrow, lies the county of Carlow.⁵ In the time of St. Maidoc, a monastery⁶ stood at its foot, and bearing east-

⁷⁴ Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. Vita S. Maidoci, cap. xxxi., p. 211.

CHAP. IV.—¹ In Colgan's life of our saint, it is called *Suighe Lagin*, or *Suidhe Laighean*. It means the "pinnacle," or "the highest point of Leinster."

² At the Royal Oak, in the county of Kilkenny, the peasantry were accustomed to say:—

*Stuagh Laighean agus Stuagh Léiteglinn
An dá rtaugh is áiríoe a n-Éirinn
Ós m-beiríoeá cuppaicín b'péanaíl
Air rtaugh Léiteglinn.*

³ This may be rendered into English, "the sitting," or "sitting place of the Lagenians." In the Latin life of St. Mogue, preserved in the "*Codex Kilkenniensis*," it is thus named. In all probability its de-

nomination derived from the circumstance of its being selected by the Lagenians, as a place for meetings. From it, on a clear day, they could view the greater part of their province.

⁴ "*The Legends of Mount Leinster*" was one of Patrick Kennedy's first published works of fiction. Its racy, agreeable style and matter at once established the author's fame in literary circles, as holding a foremost rank among genuine Irish story-tellers.

⁵ In the "*Book of Glendalough*," fol. 23, a.b., there is an Irish poem on Mount Leinster. It has been copied by Eugene O'Curry, and this portion may be seen in the Ordnance Survey "*County Wexford Extracts*," vol. i., p. 427.

⁶ It was situated in the diocese of Ferns. Here St. Colman Hua Fiachrach was venerated. His feast falls on the 27th of October.

wards from it: this was anciently called Sean Botha⁷ or Senboithe Sine.⁸ The modern name for it is Templeshanbo.⁹ This parish is situated in the western extremity of Scarawalsh barony; but it seems difficult to give its boundaries, as authorities do not agree regarding its extent.¹⁰ We may well suppose, as the scenes around are so stern and wild in our days; that in the times of Maidoc, they must have furnished a lair for savage animals. Accordingly, while proceeding one day towards Seanboth monastery, our saint encountered a hungry wolf on the way. The natural benignity of the holy man had some sort of spell over the natural ferocity of that animal. It seemed to be depressed and wearied, as well as nearly famished, while it approached in a supplicating manner. A boy happened to be near Maidoc, at the time, and he bore a loaf, with part of a fish; these were intended, however, as a meal for his master. This food the saint took and presented to the hungry wolf. With some agitation, the boy declared to our saint, how he feared his master's anger, on account of parting with the provisions. Maidoc ordered leaves to be brought, which on receiving he blessed. The youth soon found them converted into a substitute for that food he had given away, while he returned thanks to God, for favours received, owing to the accomplishment of this miracle.¹¹

Cumuscach had wantonly invaded Leinster, towards the close of the sixth century. He crossed the River Rye, which separated it from the province of Meath, and he advanced towards Bealach-Chonglais.¹² This is now Baltinglass, in the county of Wicklow.¹³ Near it, Brandubh, King of Leinster, resided, at a place called Rathbran.¹⁴ This Ultonian inroad seems to have

⁷ In the Irish life of St. Mogue, it is called *Sean botha*. It is written *Sean botaib*, in the ablative plural, by the Commentator on the "Festilog of Ængus," preserved in the "*Laebhar Breac*," at the 27th of October. The meaning of the name is unquestionably, "the old tents or booths." This place seems to have been so called, before the erection of any church there.

⁸ See the "*Annals of the Four Masters*." Dr. O'Donovan's edition, vol. i., pp. 228, 229, and note (p).

⁹ The parish of Templeshanbo, in the barony of Scarawalsh, is represented on Sheets 8, 9, 13, 14, 18, 19, of "*The Ordnance Survey Townland Maps for the County of Wexford*."

¹⁰ In the "*Liber Regalis Visitationis*," this parish is placed in the deanery of Duffry. In the beginning of the seventeenth century, the church there had a nave and chancel. In our time, this district has been familiarized to the lovers of simple, quaint and humorous narrative, by a Wexford writer of undoubted talent, and having great knowledge of national manners and customs, the late Patrick Kennedy. His book, "*Evenings in the Duffrey*," is a charming picture of Irish agricultural life. This district is said to have been the Dubthir of our ancient topographical writers.

¹¹ See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. Vita S. Maidoci, cap. xxvii., p. 211.

¹² The account of these events is contained

in an ancient historical treatise, intituled, "*Borumha-Laighean*."

¹³ The parish of Baltinglass is partly within the barony of Rathvilly, and this is shown on the "*Ordnance Survey Townland Maps for the County of Carlow*," Sheet 4; while the vastly greater portion of it lies within the barony of Upper Talbotstown, and this is described on the "*Ordnance Survey Maps for the County of Wicklow*," Sheets 26, 27, 32. The townland and town proper, divided into east and west, lie on either bank of the Slaney. A very excellent account of this place will be found in Lewis' "*Topographical Dictionary of Ireland*," vol. i., pp. 173, 174.

¹⁴ It may be Anglicized, "the Rath of Bran." This fort seems to have derived its denomination from the celebrated Leinster king. The parish of Rathbran in the barony of Upper Talbotstown is shown on the "*Ordnance Survey Maps for the County of Wicklow*," Sheets 20, 21, 26, 27. The townland of Rathbran proper is represented on Sheets 20 and 21, but on these are not to be found a trace of Brandubh's ancient fort. Nevertheless, the writer has been informed by the Rev. John F. Shearman—who has a knowledge of the townland—that the locality of Brandubh's ancient fort is there clearly recognizable. Various raths however are found within this parish, while two very remarkable and extensive raths are to be seen at its southernmost extremity, in the vicinity of Baltinglass.

been a well-planned surprise, while Brandubh, with his queen, was obliged to employ stratagem, in order to escape from the dangers impending.¹⁵ Having attired himself in the garb of a menial, Brandubh set fire to a house, in which Cumuscagh lodged. In order to escape the flames, dressing himself in the clothes of a satirical poet,¹⁶ that prince climbed to the ridge-pole of an opening. From this position he escaped, and fled to a spot, afterwards called Monaidh Cumascaigh.¹⁷ It was at the end of Cill-Rannairech¹⁸ green, which is now known as Kilranelagh,¹⁹ and it is situated near Baltinglass. Here Loichine Lonn, who was Erenach of that church, and an ancestor to the O'Lonain family, discovered who the fugitive was.²⁰ He then cut off Cumuscach's head.²¹ The Erenach afterwards brought it to Rathbran.²² There he presented it to the King of Leinster.²³ Following the chronology of the Four Masters,²⁴ these events appear to have taken place in the year 593.

The death of Cumuscach was soon followed by that of his father, Aedh, Monarch of Ireland. To avenge the murder of his son, and to exact the Borumha tribute²⁵ from the Leinstermen, Aedh set out from his palace of Ailech,²⁶ which then occupied a most commanding position, at the head of Lough Foyle and Lough Swilly, in the northern part of Ulster.²⁷ He as-

¹⁵ Cumuscagh's designs against the virtue of the Leinster queen were happily prevented. A pretext enabled her to fly from her palace for concealment, into the fastnesses of Dun-Buichet forest.

¹⁶ This incident serves to illustrate what is matter of contemporaneous history, viz., that the satirical poets about this period were exceedingly numerous throughout Ireland, and their exactions required strict legal repression. The habit of such a poet was no unlikely one for Cumuscach to assume, in trying to effect his escape.

¹⁷ It does not now seem to be known.

¹⁸ According to Dr. O'Donovan, Dr. O'Connor translates Cill-Rannairech absurdly, "ecclesia ad manifestandum supra omnes." The proper rendering is, "the cell," or "church of Rannaire"—the name of a man.

¹⁹ The parish of Kilranelagh in the barony of Upper Talbotstown is shown on the "Ordnance Survey Maps for the County of Wicklow," Sheets 27, 32. The townland proper is on the former sheet. Kilranelagh Church, in ruins, is to be seen on it, and near there is a holy well.

²⁰ The "Annals of the Four Masters," alluding to Cumuscach's death, cite two lines, taken from an Irish poem, attributed to St. Maidoc. They are thus rendered into English:—

"I implore the powerful Lord, near Cill-Rannairech,

It was he that took revenge of Comuscach, that slew Aedh Mac Ainmirech."

²¹ In the ancient historical tract, called "Borumha Laighean," two lines of the foregoing quatrain are given in Irish. The version is somewhat different. The first line is thus translated, in English:—

"I pray the [all] mighty Lord, the principal incumbent of Cill-Rannairech."

It is added, that the whole of this poem had been written, in another part of the book. But, it cannot now be found, in any known copies.

²² If we are to credit that romantic history, recording the dissolute Cumuscagh's acts, his death was not an unjust punishment for his crimes.

²³ For this great service, the church of Cill-Rannairech enjoyed an exemption from future charge or tribute.

²⁴ See Dr. O'Donovan's edition. Vol. i., pp. 216, 217, and nn. (d, c, f).

²⁵ The Abbé Ma-Geoghegan calls it "Boirive ou Tribut." See "Histoire de l'Irlande, Ancienne et Moderne," tome i., partie ii., chap. iii., p. 301.

²⁶ Several years have now elapsed, since Sir Charles Gavan Duffy celebrated, in his ballad of "Innishowen," this remarkable ruined object:—

"God bless the grey mountains of dark Donegal!

God bless royal Aileach, the pride of them all;

For she sits evermore, like a queen on her throne,

And smiles on the valleys of Green Innishowen."—See Edward Hayes' "Ballads of Ireland," vol. i., p. 33, 34.

²⁷ A series of admirable papers has appeared in successive numbers of the "Londonderry Journal," during the month of October, 1874. The title is "Aileach of the Kings: a short sketch of its History and Traditions, from authentic sources." The author is Rev. John K. O'Dogherty, P.P., of Newtownstewart. His first paper opens with the following description:—"On the eastern shore of the Swilly, on the summit of a hill eight hundred and two feet above the level of the sea, lie the remains of a cyclopean fortress, with whose history was closely interwoven the story of our country,

sembled the forces of Leath Chuinn.³² Marching southwards, he soon crossed the River Rye³³ and proceeded directly to the place where his son had been killed. He afterwards pitched his camp at Baeth-Eabha,³⁴ close to Dun-Buice.³⁵ About this time, Brandubh was staying at a place called Scadhairc—Anglicized Skerk³⁶—in the south of Ui-Ceinnseallagh.³⁷ Soon as he heard of King Aedh's arrival at the Rye, the King of Leinster moved northwards towards his principal fort of Rath-Brain Duibh,³⁸ near Baltinglass,³⁹ in the county of Wicklow. On the way,⁴⁰ he passed over Mointeach,⁴¹ Muinchin, Daimhne,⁴² Etar,⁴³ Ardchoillid, and Ard-m Bresta. He then crossed the River Slaney,⁴⁴ and proceeded over the land of Fe to Baltinglass.⁴⁵ Here he was met by Bishop Aidan, King Aedh's half brother. If, as seems most probable,⁴⁶ this prelate was a distinct person from our

in the forgotten years of the hazy past. Few of the pleasure-seekers, who visit it in the glowing summer or the mellow autumn, and who gaze enraptured on the glorious scenery it presents to their view, think for a moment that the soil they tread on is both royal and sacred—the former court of kings and the arena of Patrick's combat with Paganism. Yet so it is; for here on Greenan Hill was the Northern Tara—known to us in history as Aileach of the Kings; and here did Ireland's great apostle, when visiting "Tyrowen of the Islands"—as Innishowen was then called—confront and conquer the learning of the Druids, and win to the faith the monarch himself."

³² This was the northern division of Ireland, said to have been divided from the southern one, called Leath Mogha, by a chain of sand-hills denominated Esker Riada, extending from Dublin city to the head of Galway Bay. See Haverty's "History of Ireland, Ancient and Modern," chap. v., p. 35.

³³ This small stream skirts the northern bounds of Kildare county, and falls into the River Liffey at Leixlip.

³⁴ Not identified.

³⁵ Now Dunboyke, a townland so called, owing to an ancient *dun*, or earthen fort, in the parish of Hollywood, barony of Lower Talbotstown. There is also a grave-yard on the townland, and a church in ruins. See "Ordnance Survey Townland Maps for the County of Wicklow," Sheet 15.

³⁶ There is a parish of Skeirke, in the barony of Upper Ossory in the Queen's County. We are told in a modern work, that in it "are some Druidical remains, situated on a high hill, and consisting of a circular area enclosed with a stone rampart, and surrounded with a fosse; in the centre of the area is a pyramidal stone, about six feet high, with fragments of several others; towards the eastern side are the remains of a cromlech, and towards the north is a high mound with a flat summit. There are also some ruins of the ancient castle of Garran."—Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 556. There is an old ruined church in the grave-yard of Skeirke. Yet

from the journey taken by Brandubh northwards, and the localities named during his march, we can hardly suppose the Leinster king set out from the Ossoronian Skeirke.

³⁷ In ancient times, as we are told, the territory of Ui Cinnseallagh comprised the present county of Wexford, with parts of Wicklow and Carlow. The River Suir divided it from the country of the Decies. See "County Wexford Extracts," I. O. S., vol. i., p. 277.

³⁸ Now Rathbran.

³⁹ Formerly called Bealach-Conghlais; but it would seem to have had a yet more ancient name, Bealach-Dubhthaire. This was probably owing to the fact, that it was on the old high-way, which led to Eas-Duthaire, the ancient name for Poulaphoka Waterfall. Or it may refer to the Duffry.

⁴⁰ The following denominations, in the text, have not been identified from the "General Alphabetical Index to the Townlands and Towns, Parishes and Baronies of Ireland."

⁴¹ "The adjective *mointeach* signifies a boggy place, and it gives name to several places now called Montriagh, and Montiahs." Dr. P. W. Joyce's "Origin and History of Irish Names of Places," part iv., chap. vi., p. 452.

⁴² There is a Upper and a Lower Damna townland shown in the parish of Ballycallan, and barony of Cranagh on the "Ordnance Survey Townland Maps for the County of Kilkenny," Sheets 18, 19.

⁴³ There is a parish of Edermure in the barony of Ballaghkeen shown on the "Ordnance Survey Townland Maps for the County of Wexford," Sheets 26, 32. It lies eastward of the River Slaney, and the townland, with its modern house and ornamental grounds, has a most picturesque appearance immediately on the river's banks. It is described on the former sheet.

⁴⁴ This river rises from the western slopes of the Wicklow mountains, and takes a southeasterly course through Wexford county. It enters the Irish Sea through Wexford haven.

⁴⁵ Rathbran and Baltinglass lie westward of the River Slaney.

⁴⁶ See the genealogy of this St. Maodhóg.

saint; yet, both were living at places called Clonmore,⁴³ and both were contemporaneous.

It would appear, from all that can be gleaned out of the present St. Maidoc's acts, that he was living, but at the monastery of Chuain Dicholla Gairbir⁴⁴ in Wexford,⁴⁵ at that exact time, when the celebrated battle of Dunbolg⁴⁶ had been fought, A.D. 598.⁴⁷ Here, by means of a well-devised stratagem, the warlike King of Leinster, Brandubh, obtained a complete victory over the forces of Aedh, the son of Ainmire.⁴⁸ In this decisive battle, the Irish monarch was slain.⁴⁹

Very confused and unchronologically placed are those accounts, in our saint's published acts, regarding the order in which Brandubh's battles were fought.⁵⁰ By our annals and other records, they can only be rendered intelligible. Thus the battle of Dunbolg, in which King Aidus was defeated and lost his life, is related⁵¹ before that just retribution which the King of Leinster visited on his son Cumuscagh.⁵² A conjecture has been offered⁵³ that a battle, of which mention is made towards the close of St. Maidoc's life,⁵⁴ must have been different from that one, in which Cumuscach lost his life; especially as the first conflict narrated was intended to avenge the death of this prince. It must also have been different from that, in which King Aedus was slain; for he is said to have been killed, not only before the battle alluded to, but even before that account given regarding the death of Cumuscach.⁵⁵ Yet, another solution may be found for such statements.

of Cluain-mor at the 11th of April. For that date, it would seem, those details, regarding this foray and campaign, are better reserved.

⁴³ A lengthened extract in the Irish character, from a MS. life of St. Maadhoge, belonging to the R.I.A., as we are informed by Mr. O'Curry, relates to Ferns, Clonmore, &c. See "County Wexford Extracts," in I.O.S. MSS., vol. i., p. 379.

⁴⁴ Now known as Clonmore. According to the Rev. William Reeves, this is a "parish in the barony of Bantry, in the centre of the county of Wexford. It was formerly called *Chuain-mor-Dicholla Gairbh*. This is not to be confounded with *Cluain-mor Maedhoc*, which is mentioned in the Annals, and which was so called from another St. Moedhoc, whose day is April 11; his church is Clonmore, in the county of Carlow." See his paper, "On Some Ecclesiastical Bells," &c.

⁴⁵ Archdall falls into the error of confounding two different saints with their respective churches. See his "Monasticon Hibernicum," p. 734.

⁴⁶ Or "the fort of the sacks," so called from the remarkable stratagem which decided this battle. See Haverty's "History of Ireland, Ancient and Modern," chap. x., p. 86.

⁴⁷ See Rev. Dr. Reeves "On Some Ecclesiastical Bells in the collection of the Lord Primate."

⁴⁸ To this occasion it is said must be referred the Leinster king's bestowal on St. Aidan of the royal seat at Ferns, its banquetting halls and champions' apartments, its woods and hunting grounds, and other

lands, all to be devoted to God's service. See "Irish Ecclesiastical Record," vol. vii., p. 364.

⁴⁹ It is stated by Abbé Ma-Geoghegan, that his death occurred on the 9th of January, A.D. 599, at the age of sixty-six, and in the twenty-seventh year of his reign. See "Histoire de l'Irlande, Ancienne et Moderne," tome i., partie ii., chap. iii., p. 301.

⁵⁰ Thus we have an account, regarding a war which broke out. The King of Tara, supreme Irish monarch, joined by the Kings of Connaught and Ulster, had collected a great army. It was marshalled under different chieftains, and then he marched against the Leinster people.

⁵¹ See "Acta Sanctorum Hiberniæ," xxxi. Januarii. Vita S. Maidoci, cap. xvi.

⁵² Incorrectly called Cuasg, in St. Maidoc's acts, as published.

⁵³ By Colgan.

⁵⁴ The object of this expedition, we are told, was to assert northern superiority over and to devastate the more southern portion of our island. It was intended, likewise, to humble the acquired pretensions of the Leinster people, owing to their recent successes.

⁵⁵ Colgan has a note, and he there observes, that very glaring anachronisms must be remarked. These are the inversions of historic incidents, which are not found mentioned in the "Codex Insulensis." He appears to have supposed that a third battle, not discoverable from our records, might have been fought between the men of Leinster and of the North. See "Acta Sanctorum Hiberniæ," xxxi. Januarii, n. 49, p. 220.

Perhaps, owing to some confusion which occurs in the introduction of this battle, and that chronological inaccuracy of making Cumuscach vindicate the death of his father, we are not to believe, that a third battle had been fought to settle the differences of the Leinster people and their northern adversaries ; but possibly, the writer of our saint's life had received, on doubtful authority, a false version respecting those warlike occurrences. He had confounded either the battle of Dunbolg, or of Dun-bucat, with the contest which he afterwards mentions. In a former part of our saint's acts, his biographer had already alluded to the battle of Dunbolg, in which Ædus lost his life.⁵⁶ The reigning King of Leinster⁵⁷—so state the acts—came to holy Archbishop St. Maidoc, when he heard of the danger that threatened, and then complained of this unjust invasion. The servant of God⁵⁸ encouraged the King of Leinster to meet the advancing hosts boldly ; promising at the same time, that as many holy men were engaged in the service of God, within his dominions, they should all offer up prayers for his success. During the night, St. Maidoc stood with his hands extended in prayer.⁵⁹ On the day following, trusting in the God of battles, through his patron St. Maidoc, the Leinster King went forth to meet the invading army. The hosts of the other provinces were utterly routed with a loss of twenty-four thousand slain in battle,⁶⁰ besides many others who fell, in a tumultuous retreat that ensued.⁶¹

It would appear, that Brandubh must have followed up his victories, by invading the northern parts of Ireland. We read, after the defeat of the monarch Aedh, that Brandubh came to a place called Callachuari, bearing with him much spoil, collected in the north of the island. While moving along the coast,⁶² a certain leper meeting him asked for alms. The king gave him a cow,⁶³ which had borne a calf. Thence proceeding towards his own territorial possessions, Brandubh pitched his camp, on the banks of the River Slaney. While here, he had a vision, which caused him great uneasiness. He then seemed carried to Hell, where demons met him with open jaws. Amongst others, he saw one evil spirit greater and stronger than the rest, placed at the gates. His mouth seemed open, as if prepared to devour, and making a desperate attempt to draw the king towards him, for this purpose. At that moment, filled with joy and exceedingly beautiful, a cleric came forward, and placed in the mouth of the dragon a cow, like to that which the king had given to the leper.⁶⁴ Thus, he seemed to rescue this monarch from the

⁵⁶ From the apparent inaccuracy of narrative, regarding a subsequent battle, we may perhaps infer, either that the writer's informant was not contemporaneous with the events he related, or that he lived in a different part of the country from that place in which they occurred.

⁵⁷ Stated to be Brandubh. See *Vita Sancti Aidui*. Rev. W. J. Rees' "Lives of the Cambro-British Saints," p. 249.

⁵⁸ Maidoc then appears to have been staying at his foundation of Cluain Dicholla. See Rev. Dr. Reeves "On Some Ecclesiastical Bells," &c. This church probably lay on Brandubh's line of march to encounter the monarch Aedh.

⁵⁹ See the "Irish Ecclesiastical Record," vol. vii., pp. 363, 364.

⁶⁰ See *Vita S. Aidui*. Rev. W. J. Rees' "Lives of the Cambro-British Saints," p. 249.

⁶¹ See Colgan's "Acta Sanctorum Hiber-

niz," xxxi. Januarii. *Vita S. Maidoci*, cap. lx., pp. 214, 215.

⁶² In the *Vita S. Aidui*, Rev. W. J. Rees' "Lives of the Cambro-British Saints," p. 241, the shore he passed by is called Echdrom.

⁶³ In the life of our saint, the animal Brandubh gave is said to have been "ludarium calvum et flavum." Colgan remarks on this passage, that some MSS. read "lilium," while others have "fulvum." By "Ludarium," or perhaps "Laodarium," a "heifer," is to be understood, perhaps from the Irish word "Laodh," which means a "calf." Hence "Ludaria" or "Laodaria" is to be interpreted "having a calf." See n. 28, p. 217. In O'Reilly's "Irish-English Dictionary," Laoḡ is "a calf" in Irish. In Welsh "lho." See *ibid* note.

⁶⁴ See "Irish Ecclesiastical Record," vol. vii., p. 365.

power of his foul adversary. Again, this demon attempted to draw the king towards him, when the same cleric struck that monster's head with his staff, and closed his fiery mouth. However, Brandubh in his dreams seemed to escape a threatened fatality, and his spirit was at once restored to his body. On awaking from his trance or from sleep, the king told his familiars what had occurred. So mentally depressing was the influence this vision exercised, that his bodily health suffered in consequence. The king's attendants then brought him to a place, called Inbher Graimchinn.⁶⁵ His friends here⁶⁶ mentioned Maidoc's name, in connection with many miracles which were wrought. They advised Brandubh to send for holy water, blessed by the saint. Brandubh replied, "By no means; but I will rather go in person to the man of God." Then ascending his chariot, the king came to St. Maidoc. This latter, hearing of Brandubh's approach, went out to meet him. When the king saw Maidoc coming at a distance, he cried out: "This saint hath rescued me from the demon's mouth, and from the pains of Hell; now do I know his appearance." Afterwards, the king prostrated himself at our saint's feet, saying: "I am truly contrite for having wrought so much evil; and whatsoever you shall prescribe, for my soul's salvation, in the name of God, I will perform." Then the saint, by prayer, healed all his infirmities.⁶⁷ The king told him what had occurred, in his vision, acknowledging at the same time his great obligations to the Lord's holy servant. Moreover, Brandubh promised that, after his death, his remains and those of his posterity should repose in St. Maidoc's cemetery.⁶⁸ The king then made rich offerings to our saint. Amongst other gifts, he presented that land on which Ferns monastery was built,⁶⁹ and where the saint's body reposed, together with Brandubh's remains, and those of his posterity.⁷⁰ We are told, that King Brandubh, by his influence, caused a great convocation of clerics and laics, belonging to the province of Leinster, to be assembled at a synod.⁷¹ There the archbishopric of Leinster⁷²—at first assigned to St. Fiech of Sletty⁷³—was declared to be annexed to St. Maidoc's see and church at Ferns. Afterwards, we are told, our saint was consecrated and appointed archbishop,⁷⁴ in presence of numerous spectators.⁷⁵ This event is thought to have taken

⁶⁵ In a subsequent passage this place on the sea-shore is rendered Inbher Crumchinn. It probably lay on some part of the eastern coast, and in the county of Wexford or Wicklow.

⁶⁶ The place where he lay ill is called Bererintham in the *Vita S. Aidui* of Rev. W. J. Rees' "Lives of the Cambro-British Saints," p. 242.

⁶⁷ See "Irish Ecclesiastical Record," vol. vii., p. 365.

⁶⁸ See Rev. Dr. Reeves' "On Some Ecclesiastical Bells," etc.

⁶⁹ The Acts of St. Maidoc seem to place the building of this religious establishment after the vision of King Brandubh. Yet, the chronological disorder of these Acts leaves it doubtful at what period of the king's career this foundation took place.

⁷⁰ The Acts state, that when our saint had founded Ferns monastery, in this place, a city afterwards arose near it. This city seems to have sprung into importance, and to have been the growth of years, before King Brandubh's close of life, and ere he thought of elevating it into an archiepiscopal—in other words, an important episcopal—

city.

⁷¹ See Rev. Dr. Reeves' "On Some Ecclesiastical Bells," etc.

⁷² Dr. Lanigan remarks, that the so-called archbishops of those times in Ireland, excepting the primate of Armagh, were not, strictly speaking, metropolitans invested with such jurisdiction as the canon law has established. They enjoyed, by courtesy, a sort of honorary pre-eminence, the title passing from one see to another. See "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sec. x., n. 135, p. 540.

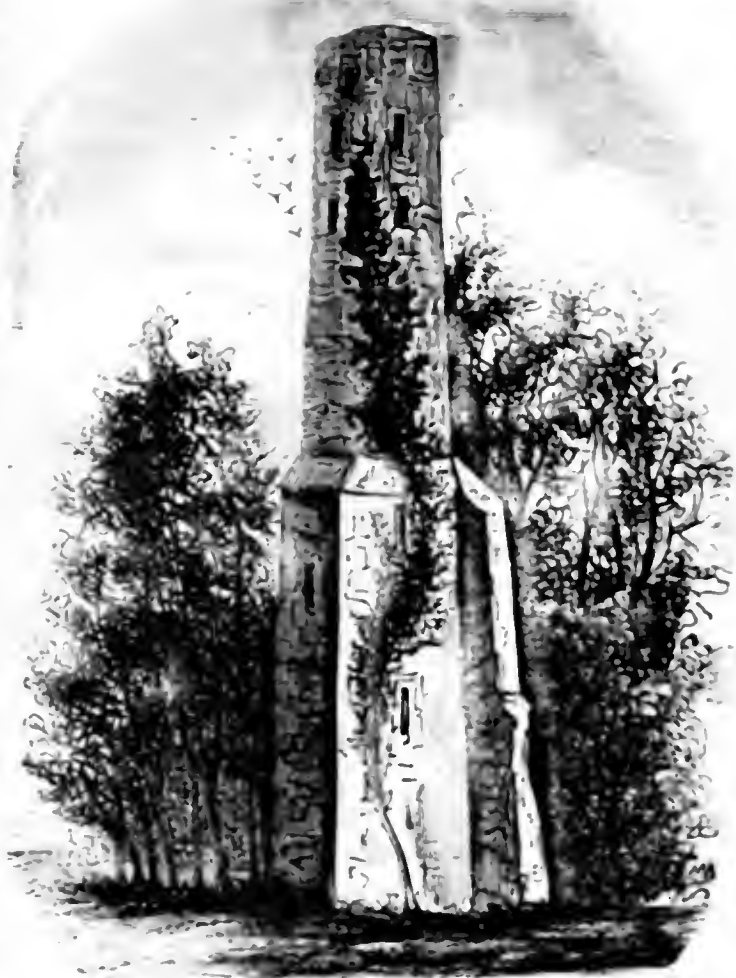
⁷³ See Gratianus Lucius' "Cambrensis Eversus," Rev. Dr. Kelly's edition, vol. iii., cap. xxxi., pp. 472, 473.

⁷⁴ Colgan has a long note on this subject, in which he endeavours to show, that those are in error who suppose there were not four archbishoprics to be found in Ireland, before the time of Cardinal Paparo, who is said to have established them, but only in the year 1152. See his "Acta Sanctorum Hiberniæ," xxxi. Januarii, n. 29, pp. 217, 218.

⁷⁵ See Colgan's "Acta Sanctorum Hiberniæ," xxxi. Januarii. *Vita S. Maidoci*, cap.

place A.D. 598,⁷⁶ or during the three following years. At least it must have occurred before Brandubh's death.⁷⁷ Our saint's election by the Leinster bishops was quite in accordance with the disciplinary code, that prevailed at this early period in the Irish Church.⁷⁸ The acts of this synod, however, like so many others, even of more recent date, seem not recoverable at the present time.

An ecclesiastical antiquary would desire to visit the parish and town of Ferns.⁷⁹ It is thought to be one of the first among the thirty churches erected by St. Aidan within Hy-Cainnselach. Ferns parish⁸⁰ lies within the baronies of Scarawalsh and Gorey. The old abbey of Ferns is in decay.⁸¹ The ancient city from which it derived name has now declined from its for-



Round Tower belonging to Ferns Abbey, Co. Wexford.

xxvii., xxviii., p. 211.

⁷⁶ See Harris' Ware, vol. i., "Bishops of Ferns," p. 436.

⁷⁷ See Dr. Lanigan's "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sec. x., p. 338.

⁷⁸ "As yet, none of the metropolitan sees had been definitively fixed by Rome, but it was deemed expedient, not to say necessary, for the maintenance of discipline, and for the observance of the canonical decrees, that to each province there should be at least one bishop enjoying pre-eminence, and invested with quasi-metropolitan jurisdiction. The MS. "*Liber Canonum*," drawn up as an ecclesiastical code of laws for Ireland before the year 700, expressly sanctions such an election of a metropolitan by the decree of his brother bishops, and it cannot surprise us if, as in the case of St. Aidan, the bishops of all the province should be desirous to have their decree sanctioned and confirmed by the temporal authority."—"Irish Ecclesiastical Record," vol. vii., pp. 364, 365.

⁷⁹ In the "*Leahiar Breac*" there is a

marginal gloss on the "*Feilire*" of St. Angus. The following English version of two Irish stanzas thus recounts the happy privileges of this place:—

"Plain of Fearná, plain of Fearná,
Where the chaste Moeloe shall be;
Plain where are hounds and troops;
Plain that will be filled with sacred
chanting."

"Moeloe shall sing hymns and the
Psalter;
The desire for constant chanting is
awakened,
By that plain of heavenly sounds;
O Lord, who rulest the elements!"

—See "*Irish Ecclesiastical Record*," vol. vi., pp. 317, 318.

⁸⁰ It is bounded on the north by Kilrush and Carnen parishes, on the east, by Kilcormi parish; on the south, by the Clone and Kilcormack parishes, and on the west, by Ballycarney parish.

⁸¹ We find a very beautiful ink drawing of

mer importance.⁸³ As might be expected, some venerable ruins of the past are left.⁸³ In ancient Irish MSS. Ferns is always called Fearná. This place took its name, according to an ancient tradition,⁸⁴ from the hero Fearná, son of Cúreal, King of the Decies. He was there slain in a battle by Goll, the son of Morna.⁸⁵ Dr. O'Donovan offers a conjecture, founded on the etymon of the word, that it signifies, "a place abounding in alder trees."⁸⁶ We find various interesting *memoranda*, regarding this ancient see, left us by the same writer.⁸⁷

One time, Maidoc paid a visit to a saintly man, Fintan Munnu,⁸⁸ of Teach Munnu, now Taghmon,⁸⁹ in the southern part of the county of Wexford. This abbot⁹⁰ received his guest with much honour, and told a brother servitor, to request Maidoc, that all the monks might partake of something beyond their ordinary fare, on the night he arrived. At once, Bishop Maidoc gave his assent. St. Munnu again requested his servant to inform the prelate, that all could not partake of refreshments, for many among them were then on the sick list.⁹¹ Hearing this, Maidoc replied, "The abbot hath cunningly petitioned for the recovery of his brethren, because the Lord, my God, is able to restore all of them to health, on my arrival." When he had thus spoken, all the infirm recovered; even those supposed to be at the point of death, were able to sup with their more robust brethren. On the third day, when Maidoc wished to depart, St. Munnu said to him: "Thou shalt not depart, until all those restored brethren shall be reduced to their former infirm state." The bishop replied, that the Lord had granted their health through himself. The abbot repeated his request, adding this sentence in Scripture, "Virtue is perfected in infirmity." Then the bishop acceded to Fintan Munnu's request. All his brethren so lately restored were again reduced to their former state of trial and suffering. The bishop, however, did not depart without bestowing his benediction on this entire community. At another time, while St. Maidoc was at a place, called Ardlatrann,⁹² he saw

it, taken from the east, by William F. Wakeman, and representing, too, its remarkable round tower, in the "Letters containing Information relative to the Antiquities of the County of Wexford, collected during the Progress of the Ordnance Survey in 1840," vol. i., p. 62.

⁸² The base and shaft of a ruined old cross, with carvings around the sides, succeeds the drawing already alluded to. This was in the churchyard at Ferns, in 1840, and it is represented in an ink sketch, by the same accomplished artist. *Ibid.*

⁸³ The accompanying illustration of the curious round tower, yet remaining at Ferns, has been drawn by George V. Du Noyer, and it has been engraved by Mrs. Millard, Dublin. The original is among his portfolio drawings in the R.I.A.

⁸⁴ According to the ancient Irish MSS., and Colgan in his "*Acta Sanctorum Hiberniæ*," n. 12, p. 216.

⁸⁵ We must reject all the fanciful "Dinnseanchus" derivations, of which this is one, as Mr. O'Donovan states.

⁸⁶ But if what Colgan and the ancient Irish writers say regarding the origin of this name be correct, such a derivation goes for nothing. See the County of Wexford "Letters

Containing Information for the Irish Ordnance Survey," vol. i., p. 77. The remarks are in the handwriting of Mr. O'Donovan. They are dated June 5th, 1840.

⁸⁷ See the history and extracts relating to Ferns, in the previously quoted volume, from pp. 77 to 236.

⁸⁸ This saint's festival is observed on the 21st of October.

⁸⁹ The townland and town of Taghmon are shown in the parish of that name, and in the barony of Shelmalire West, on the "Ordnance Survey Townland Maps for the County of Wexford," Sheets 36, 41. On the latter Sheet are to be seen St. Munnu's well, and St. Munnu's church ruins in the old graveyard. Taghmon parish is partly situated in the barony of Bargy, and it is fully described on Sheets 36, 41, 42.

⁹⁰ Otherwise called Fintan son of Tulchan [*recte* of Fingaine] died A.D. 685, according to Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 292, 293.

⁹¹ See Rev. W. J. Rees' "*Lives of the Cambro-British Saints*." Vita S. Aidui, p. 241.

⁹² We are told that between this place and the city of Ferns "*fere centum miliaria*" intervened. See Vita S. Maidoci, cap. xxxiii.

six oxen yoked to a plough, moving towards the gate of Ferns city.⁹¹ The servant of God, beholding this sight at a distance, raised his hand to bestow benediction. At this moment, the ploughman fell between the ploughshare or some other part of the yoke. Yet, he was found to be unhurt, as the oxen remained perfectly still.⁹⁴

After this account, we are told in our saint's life, that his holy master, David, Bishop of Menevia, wished to see and confer with him, before his death, which was approaching.⁹⁵ Our saint at once obeyed. He set out for Britain, where he remained for some time with his venerated master. It has been maintained,⁹⁶ this visit of our saint must be referred to a period prior to that, when he became bishop; as St. David died some years antecedent to 599,⁹⁷ and a learned writer supposes, in the year 589, from certain calculations which are made.⁹⁸ After this visit, St. Maidoc informed his master, on a certain day, that he had promised to be in Ireland. He was told by the latter, this promise should be instantly fulfilled. A wonderful miracle is then related to account for Maidoc's speedy transition, after he had received St. David's benediction.⁹⁹ The latter had declared, likewise, that there should be a strict fraternity between both in heaven and on earth, as between their spiritual children in after time. Taking leave of St. David, blessed Maidoc was wafted over to Ireland,¹⁰⁰ and he landed at the port of Crumchinn.¹⁰¹ Thence he went to his disciples.¹⁰²

The holy bishop, after an example set by Moses¹⁰³ and Elias,¹⁰⁴ and by our Lord Himself,¹⁰⁵ fasted for forty days and as many nights, in his monastery at Ferns. He took during this time nothing in the shape of nourishment. After this prolonged mortification, our saint appeared to his disciples, rather improved in figure and appearance than he had been before the commencement of his fast. The Lord, it is said, granted His servant four petitions which he preferred. *First*, he asked, that any evil person of Leinster's royal race, or of the seed of Brandubh, Ethach's son, who should sit in his seat, and die in it, might not rest with him in Heaven. *Secondly*, if any one of his monks should deny him and become a fugitive from his house, that in like manner he should not be with him in Heaven. *Thirdly*, that after the Judgment Day, hell might not close upon persons who should be buried in his cemetery. And *lastly*, that each day he might free one soul from Purgatory, until the Day of Judgment.¹⁰⁶ The first petition meant, that whoever would violently assume authority in the Church of Ferns, persisting in such conduct to death and without repentance, should be deprived of

⁹¹ Near Ardladrind was the rock Drinne. See Rev. W. J. Rees' "Lives of the Cambro-British Saints." Vita S. Aidui, p. 242.

⁹² See Colgan's "Acta Sanctorum Hiberniæ," xxxi. Januarii. Vita S. Maidoci, cap. xxxii., xxxiii., pp. 211, 212.

⁹³ See Rev. Dr. Reeves' "On Some Ecclesiastical Bells," etc.

⁹⁴ By Dr. Lanigan.

⁹⁵ See "Ecclesiastical History of Ireland," vol. ii., chap. xiv., sec., x., p. 338, and n. 137, p. 341.

⁹⁶ See *ibid.*, vol. i., chap. ix., sec. ix., pp. 470, 471, and notes subjoined.

⁹⁷ It is said in a Vita S. Aidui, that on his return to Ireland, St. Maidoc landed at Imber Cremthrain. See Rev. W. J. Rees' "Lives of the Cambro-British Saints," p. 243.

⁹⁸ Preceding a Manuscript Irish Life of St. Maoldhoge, belonging to the R.I.A., we are informed by Mr. O'Curry, the transcriber, that on Mogue's return from the visit made to St. David of Wales, he landed on the coast of Wexford. See Ordnance Survey "County Wexford Extracts," vol. i., p. 379. This note should probably be appended to the first visit made by Maidoc to David.

⁹⁹ The place to which allusion has been already made.

¹⁰⁰ See Colgan's "Acta Sanctorum Hiberniæ," xxxi. Januarii. Vita S. Maidoci, chap. xxxv., p. 212.

¹⁰¹ Exochus, xxxiv., 28.

¹⁰² iii. Kings, xiv., 8.

¹⁰³ Matt., iv., 2.

¹⁰⁴ Colgan's "Acta Sanctorum Hiberniæ,"

the light of Heaven.¹⁰⁷ By the second petition was meant, that the same state should await a monk who became a renegade or an apostate, and who continued in such a state without remorse. The third must be referred to Catholics, who died in the state of grace. The fourth petition was preferred in favour of souls suffering the pains of Purgatory, aided as those should be through St. Maidoc's merits and intercession. Our national hagiologist asserts, that we can readily believe those requests might have been reasonably sought and obtained; since many similar petitions and indulgences are granted in the Church through the merits of saints, and more especially through those of the Blessed Virgin, Mother of God. He remarks, moreover, that in those petitions preferred by the saint, and regarding those privileges granted to him, nothing will be found contrary to the articles of Catholic faith or to Christian morals, nor anything savouring of vain superstition. On the contrary, in each of those privileges prayed for, there are motives to excite the mind to a detestation of sin, and to repose hope and confidence in the prayers of God's holy saints. Especially, from the two latter requests, and consequent privileges obtainable, we are taught to desire a Christian burial, in consecrated ground, under the protection of a patron saint. We likewise hope, through the powerful intercession of God's holy servant, and through his merits, employed in our behalf, for everlasting repose, when punishments due to our sins have been cancelled, owing to an extension of the Divine mercies towards souls, suffering in the other life.¹⁰⁸ Granted, too, that this whole account may be purely legendary, it cannot tend to diminish our reverence for Ferns and St. Maidoc.

CHAPTER V.

ST. MAIDOC'S ADVENTURE WITH THE SCHOOL-BOYS—MIRACLES WROUGHT BY HIM IN THE TERRITORY OF HY-CONNAIL GABHRA—HE BLESSES CLONCAGH PARISH AND RETURNS TO FERNS—KING BRANDUBH VISITS HIM THERE—JOURNEY OF MAIDOC TO MUNSTER AND CONNAUGHT—HE RESTORES HEALTH TO KING GUAIRE AT KILMACDUAGH—HIS FRIENDSHIP FOR ST. COLMAN—ST. MOLUA—MIRACLES—LEGEND REGARDING THE DEATH OF KING BRANDUBH AND HIS RESUSCITATION BY ST. MAIDOC—BURIAL IN FERNS CEMETERY OF THAT KING.

ONE day, while our saint was travelling in company with his charioteer,¹ this latter asked who should succeed in his episcopal see. They had now come to a place called the way or passage, *Imgain*,² when the bishop answered, "That saint who shall open before us the cross-bars of the passage,³ shall

xxi. Januarii. Vita S. Maidoci, cap. xxxvi., p. 212.

¹⁰⁷ In this and in the succeeding sentences, we have followed the interpretations of Father John Colgan.

¹⁰⁸ See Colgan's "Acta Sanctorum Hiberniæ," xxxi. Januarii, nn. 33, 34, pp. 218, 219.

CHAPTER V.—¹ From the earliest Christian times, our Irish missionaries appear to have performed much of their travelling in chariots, with drivers, who were probably house-servants and mass-servers.

² The words in the original are "Vadam Imgain." Ducange, *sub voce*, VADA, explains it thus, "Itinera, vectigalia etiam fluviorum, in Jure Hungarico, Sambucus."—"Glossarium Mediæ et Infimæ Latinitatis," vol. vi., p. 717.

³ The words in the original are "tormovelam vadi." Tormovelæ are transverse beams or bars, placed across gates, passages or roads, through which horses or chariots are driven. Or, they are movable palings or fences, which are used to close the entrances to fields. This very passage from

occupy my chair."⁴ Immediately, they saw some turbulent school-boys on the way. These were playing, with spears and targets, in their hands.⁵ One of them, on the traveller's approach, ran forward to remove the barrier. When the charioteer saw this, he felt and expressed surprise, that an undisciplined youth should become the future successor to the saint. But moved by the grace of God, this scholar came with humility to St. Maidoc. He earnestly requested permission to accompany him, and to live under his direction. The saint asked his name,⁷ and in what part of the country he had been born, when the youth replied, "I am from that part of Munster province, called Luachair,⁸ and my name is Cronan."⁹ Our saint then replied, "Thou shalt be called instead, Mochua Lothra."¹⁰ He then received permission to become a disciple of the bishop, with whom he continued until his death.¹¹ Being a wise and holy man, practising great austerities and performing many miracles, on account of his great integrity of life and purity of morals, he afterwards succeeded Maidoc in the episcopacy.¹²

At another time, hearing that some of his country-people had been detained as captives, in the part of Munster called Hy-Conaill Gabhra,¹³ St. Maidoc set out for that place to effect their liberation.¹⁴ On his account,

St. Aidan's life is quoted as a proof for his explanation, by Ducange, *sub voce*, "TORMOVELÆ," *ibid.*, vol. vi., p. 610.

⁴ By this we are to understand, St. Maidoc's episcopal throne or see. See the Bollandists' "Acta Sanctorum," tomus ii., xxvi. Januarii. Vita S. Aidani, cap. vi., p. 1117. The life of our saint published by the Jesuits was furnished by Father Hugh Ward, of the Franciscan Convent, Louvain. It was taken from the Kilkenny Codex. This was compared with a copy, furnished by Philip O'Sullivan Beare, from the Salamanca Irish Jesuits' College. The Bollandist acts differ little from those published by Colgan, except in annotation and form.

⁵ In the Rev. W. J. Rees' "Lives of the Cambro-British Saints" we are told this happened during a time of frost in winter. See pp. 243, 244, 566, 567.

⁶ Without a key. See *ibid.*

⁷ We find in Rev. W. J. Rees' "Lives of the Cambro-British Saints" the following reply given by the boy, "I am of the family of the Mumunensians, and of the inhabitants of Hircore, and Cronanus is with me."

⁸ The plain of Luachair was the name of that level portion of the present barony of Magunihy, in the south-eastern part of Kerry county. It comprised the territories of O'Keefe, O'Callaghan, O'Donoghoe and MacAuliffe. It formed, however, no part of the ancient Carraghe (Kerry) country. Old Luachair was the name of an extensive territory, situated south of the Carraghe country; it reached from Kerry into the present counties of Cork and Limerick. See "The Topographical Poems of John O'Dubhagáin and Giolla na Naomh O'Huadháin," Edited by John O'Donovan, LL.D., pp. lxxii., lxxiii., nn. 628, 651, 652.

⁹ Although in an Irish life, which Colgan had seen, that saint, who was called Mochua

Lothra, or more correctly, Luachra, by Maidoc, is said to have been St. Moling. Afterwards he succeeded our saint, as Bishop of Ferns; yet, for several good reasons, the person here alluded to, it is thought, must have been a different individual.

¹⁰ The principal motives for forming an opinion that the boy alluded to could not have been St. Moling of Teach Moling, are: *First*, the names and feasts of Mochua Luachra and Moling Luachra are distinguished, in our Irish calendars; *Secondly*, the former, according to this account already given, was a native of Munster, while the latter belonged to a Leinster family; *Thirdly*, St. Moling lived 44 years after St. Mochua, or Dachu Luachra—this latter having died in the year 652, and the former A.D. 696, according to the "Annals of the Four Masters;" and *lastly*, St. Moling, who died A.D. 696, cannot be considered St. Maidoc's immediate successor in the see of Ferns, as otherwise he must have been bishop, for 72 years, which is quite improbable.

¹¹ Colgan accounts for the Irish writer's mistake, by stating, that both had succeeded St. Maidoc, although Mochua Luachra was his immediate successor; and again, both had acquired the name Luachra, from a part of Munster, called Luachair Deghadh, of which St. Moling's mother was a native. See Colgan's "Acta Sanctorum Hibernie," xxvi. Januarii, n. 36, p. 219.

¹² See Colgan's "Acta Sanctorum Hibernie," xxvi. Januarii. Vita S. Mallae, cap. xxxv., p. 212.

¹³ Now the baronies of Canello, in the west of Limerick county. See Dr. O'Donovan's "Leabhar na gCeart, or Book of Rights," n. (c), pp. 76, 77.

¹⁴ In the Rev. W. J. Rees' "Lives of the Cambro-British Saints" he is said to have visited the regions of Niall or Neil Chuana

however, the chieftain of this country would not give him an audience, nor allow him to enter his castle. The saint of God fasted three days, before the entrance-gate. At the end of this time, a beloved daughter of the chieftain died, and in a very sudden manner. Believing that her daughter's death took place in a supernatural manner, that chieftain's wife brought the dead body to our holy bishop. At the mother's entreaties and those of her companions, he restored the maiden to life. Notwithstanding this favour, the chieftain remained inexorable. However, a miraculous manifestation of the holy prelate's power had the effect of converting the inflexible ruler. On seeing this, he became repentant, and delivered up the kinsman to our saint.¹⁵ He also presented a place, called Cluain Chladhbhaith or Claidheach,¹⁶ for the purposes of a religious foundation.¹⁷ This was situated in the region of Hy-Connail.¹⁸ This is thought to be the present Cloncagh¹⁹ parish,²⁰ in the barony of Upper Connello, in the county and diocese of Limerick. That denomination is still pronounced "Cluain Cath,"²¹ by the parishioners.²² It is situated not far from Rathkeale.²³ We learn, that the old church of Clooncah²⁴ is in a great state of dilapidation.²⁵ From what remains, however, it appears to be a ruin of great antiquity.²⁶ It consisted of a nave²⁷ and choir.²⁸ Its choir is entirely destroyed.²⁹ The south walls of the nave are gone, with the exception of a very small fragment.³⁰ St. Maidoc blessed this place, as also the chieftain, who ruled over that district. Here too he erected a monastery.³¹ Afterwards he left it—having probably established a religious fraternity there—and set out towards his own city of Ferns.³² In the following

Clabdig's descendants. See pp. 244, 567.

¹⁵ He is also said to have been the king's son-in-law. See *ibid.*

¹⁶ See Rev. Dr. Reeves "On Some Ecclesiastical Bells," &c.

¹⁷ According to St. Maidoc's Irish life. The Bollandists have "Cluana Claidblasch."—"Acta Sanctorum," tomus ii., xxxi. Januarii. Vita S. Aidani, cap. vi., p. 1117.

¹⁸ See much local and family information regarding it in Dr. O'Donovan's "Leabhar na g-Ceart, or Book of Rights," n. (c), pp. 76, 77.

¹⁹ This place, written Cluancagh, is supposed by Archdall to be the Cluain Claidheach built by St. Maidoc. See "Monasticon Hibernicum," p. 420. We can very easily believe that it is; for the natives assert, that St. Maidoc is still remembered in this parish. See its contents on "Ordnance Survey Townland Maps for the County of Limerick," Sheets 29, 37.

²⁰ It is bounded on the north by the parish of Rathkeale, on the east by the parish of Ballingarry, on the south by Kilmeedy, and on the west by Mahoonagh and Cloonelly.

²¹ In the Rev. W. J. Rees' "Lives of the Cambro-British Saints," this place is called Cluam Claidbich. See pp. 244, 567.

²² If correct, it would signify "Battlefield," according to Dr. O'Donovan. See "County Limerick Letters Containing Information for the Irish Ordnance Survey," vol. i., pp. 170, 171. Letter, dated Ballingarry, July 25th, 1840.

²³ See an account of this town and parish in Lewis' "Topographical Dictionary of

Ireland," vol. ii., pp. 499, 500. See likewise "Ordnance Survey Townland Maps for the County of Limerick," Sheets 19, 20, 28, 29, 37.

²⁴ Some few old monuments yet remain there.

²⁵ The north wall is in good preservation: it is 9 feet 7 inches in height, and built of large stones, cemented with very good mortar.

²⁶ The west gable is up, but its little belfry is nearly destroyed, as well as its semi-cyclopean doorway, which is now reduced to a formless breach.

²⁷ The nave was 37 feet in length, and 16 feet in breadth.

²⁸ The choir dimensions cannot be determined.

²⁹ The choir-arch is much injured on its sides, but its semi-circular head remains. This is 11 feet from the present ground level.

³⁰ This lies near the south-west corner, from which it appears, that the wall was 2 feet 11 inches thick.

³¹ It is doubtful if any trace of this now remains, but Mr. O'Donovan has admirably described the old church of Cloncagh. See the Irish Ordnance Survey, "County Limerick Letters Containing Information relative to the Antiquities," vol. i., pp. 171, 172. Mr. O'Donovan's Letter, dated Ballingarry, July 25th, 1840. After this description, historical notices of the parish follow. See *ibid.*, pp. 173 to 182.

³² See Colgan's "Acta Sanctorum Hiberniæ," xxxi. Januarii. Vita S. Maidoci, cap. xxxviii., p. 212.

account, taken from the saint's acts, we are left to infer that the religious community at Ferns must have grown into a large society during Maidoc's life-time.³³ To decide the exact period for its establishment, however, appears to be surrounded with much uncertainty. King Brandubh³⁴ paid a visit to our saint one day, while he, with one hundred and fifty of his brethren, was engaged at their harvest labours.³⁵ Seeing the humility and charity, which prevailed among this large band of brethren, the king expressed his admiration of their conduct to the holy bishop. Our saint, whose mind was wonderfully illuminated, replied, that they were all children of life, with one exception. The king wished to know him, so that he might be removed from the rest of those brethren, and receive the infliction of a severe punishment. Maidoc replied: "Thou shalt not put him to death, but however thou shalt know him just now, when the hour for celebrating God's praises shall have arrived.³⁶ All those brothers, except this man, shall prostrate themselves on the earth, while performing God's work, and this example he shall not imitate." When the monks were about to say that part of the Divine Office, peculiar to the third hour,³⁷ the bishop and his monks prostrated themselves on the ground. He was the singular exception. Whereupon Brandubh asked that particular monk, why he had not inclined himself with others. He replied, that his mind had been occupied with far different thoughts. Afterwards, he returned among his people to the world; yet before a week had passed over, he met with a violent death.³⁸ We are informed,³⁹ likewise, that on a certain occasion, no less than fifty British bishops came on a pilgrimage from Cill-Muine⁴⁰ to visit Moedhoc of Ferns, because he was a disciple to St. David of Menevia. By our saint they were kindly and hospitably received.⁴¹

³³ It has been supposed, this foundation at Ferns must be registered in the Pontificate of Pope John III., and not later than 570, inasmuch as it had been established during St. Molaisse's (of Devenish) life-time, and 571 is the latest period assigned for his death. See "Irish Ecclesiastical Record," vol. vii., p. 363.

³⁴ During his reign, he was the great friend and patron of our saint; while his bounties and endowments at Ferns may not necessarily prove, that Maidoc had only established himself there subsequent to Brandubh's accession.

³⁵ The Rev. Robert King remarks, that "the early monasteries, besides comprehending in themselves the see-house and cathedral (and in fact the nucleus of the future diocese, at least in many cases) supplied also the place of parish churches, at a time when those in the land were few."—"Primer of the Church History of Ireland," vol. i., book ii., chap. vii., p. 247.

³⁶ See Rev. W. J. Rees' "Lives of the Cambro-British Saints," pp. 244, 245, 507, 568.

³⁷ Another life has it, when they had celebrated the Third Hour, and had sung *Pater Noster*. See *ibid.* The Bollandist version only has the celebration of the Third Hour. See "Acta Sanctorum," tomus ii., xxxi. Januarii. Vita S. Aidani, cap. vi., p. 1117.

³⁸ See Colgan's "Acta Sanctorum Hiber-

nize," xxxi. Januarii. Vita S. Maidoci, cap. xl., p. 213. In the life of our saint, the chapter thus numbered in Colgan, follows xxxviii., the intermediate number xxxiv., being omitted.

³⁹ In a Gloss to the "Feilire" of St. Angus, at the 31st of January, in the "Leabhar Breac."

⁴⁰ Another name for Menevia.

⁴¹ "The following curious story is added regarding these bishops:—"The pilgrims coming to Moedhoc were conducted to the guest's house, and it was the Lent-time of spring. Fifty cakes and leeks, with watery whey, were set before them for dinner. 'Why have these things been brought us?' said the bishops; 'we shall not partake of them, but let beef or pork be brought to us.' Moedhoc permitted the econome to comply with their request; but the next day, coming to the strangers, he said to them—'you must be reprimanded for eating meat, and refusing the bread, in this time of Lent.' The bishops replied: 'it was not your learning, O Maedhog, that inspired you with such a sentiment; for it is with the milk of their mothers that the swine and cow are nourished, and they eat nought but the grass of the field: but three hundred and sixty-five ingredients are in the cake that was set before us, and therefore it is that we did not use it.'—"Irish Ecclesiastical Record," vol. vii., p. 395.

At one time, wishing to visit Cashel,⁴² the regal city of Munster, the horses under St. Maidoc's chariot stopped suddenly, to the great astonishment of the holy bishop. The angel of God then appeared, saying to him; "The Lord wishes thee to visit another country, namely, the province of Connaught. Guaire Aidhni,⁴³ King of Connaught, is at the point of death,⁴⁴ suffering great torture, in Killmacduagh monastery;⁴⁵ but the Almighty hath destined thee to heal him." The man of God at once answered: "I shall willingly do whatever the messenger of my Lord directs for me."⁴⁶ The angel replied; "Therefore do I wish thee to go thither, and because the Lord wills it, thou shalt go even if unwilling, and thy horses shall not travel any other way." The saint then told his charioteer to give the horses liberty to advance whithersoever they inclined. Immediately they proceeded northward. When they had come to a lake, called Dergderc,⁴⁷ the horses are stated miraculously to have passed over this lake. We are told, they bore Maidoc's chariot, as if it were moving over land. Having passed Lough Derg,⁴⁸ the holy bishop requested two men, who were in an adjoining field, to point out a good road for them. These men replied, in this part of the country, no road was then open. One who was present said to our saint, and to those with him: "If you were good clerics, you should make the rough ways smooth." The holy bishop, on blessing the place, cried out, "The Lord knoweth what sort of persons we are, but as thou sayest, He can make the way easy for us." At these words, a road opened through mountains, woods and bogs. This led without interruption to Killmacduagh monastery, where Guaire King of Connaught was ill.⁴⁹ This place is said to have been constituted an episcopal

⁴² A beautiful drawing by George Petrie, elegantly engraved by J. and H. S. Storer, ornaments Brewer's "Beauties of Ireland," vol. ii. No description accompanies it, however, as Mr. Brewer did not live, or realize means, to complete his valuable topographical work on Ireland. For some curious and important historical notices regarding this ancient city and see, the reader is referred to Sir John Gray's "Church Establishment in Ireland." Second Report, pp. 31 to 48. Third Report, pp. 49 to 65.

⁴³ According to the Four Masters, Maidoc departed in the year 624, and Guaire—in correctly printed Colman in Colgan—died in 662. Hence Guaire should have lived, not only more than thirty years, after his cure by Maidoc; but even thirty-eight years, after the saint's death, accepting a very common date given for that occurrence.

⁴⁴ Colgan thinks, that an error must have occurred in the foregoing date, assigned for Guaire's death, which he supposes to have taken place, in the year 641 or 642. This, it is imagined, may be collected from the life of St. Maidoc.

⁴⁵ See various beautiful illustrations and historic notices by the Venerable Petrie in his "Ecclesiastical Architecture and Round Towers of Ireland," part ii., § iii., subs. 1, pp. 175, 176, subs. 3, pp. 385, 404, 405. The parish of Killmacduagh, in the barony of Kiltartan is to be found delineated on the "Ordnance Survey Townland Maps for the County of Galway," Sheets 113, 122, 128.

⁴⁶ In the Rev. W. J. Rees' "Lives of the

Cambro-British Saints" it is stated the saint expressed at first his unwillingness to go, until he ascertained God's will. See pp. 245, 568.

⁴⁷ Now Lough Derg, on the River Shannon. Towards the close of last century, Lord Macartney, when departing for his government of Madras, in 1791, had some poetic and hopeful foreshadowings of this river becoming a great *entrepôt* for an Atlantic trade, when addressing it in these lines:—

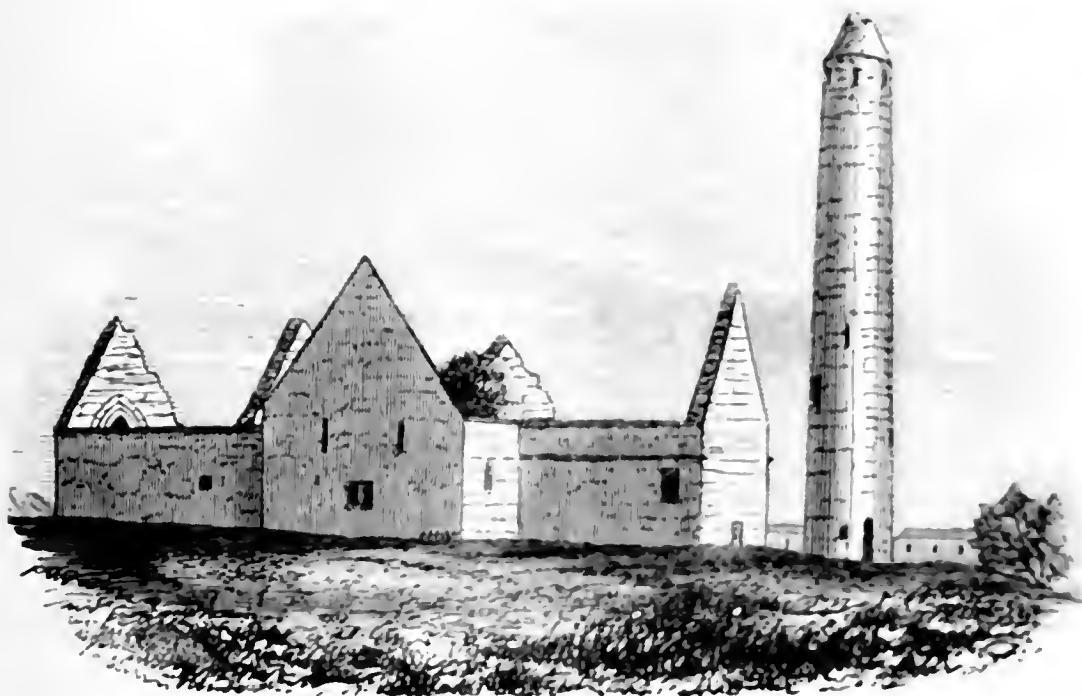
"Already Commerce spreads her ample stores,
Pours Afric's riches on Iernia's shores;
Brings either India's treasures to her view,
Brazilian gold and silver of Peru!
Bids wandering navies on thy billows ride,
Rolls the world's wealth, O Shannon, to thy tide!"

That period of national prosperity has since gradually lessened; and sanguine, indeed, must be the enthusiast, who should now dream of the poet statesman's expectations being speedily realized.

⁴⁸ Many scenes along this lake are of unrivalled beauty and magnificence. Mr. N. P. Willis says: "The Shannon from Portumna to Castle-Connell, including Lough Derg, is very like an American river."—W. H. Bartlett's "Scenery and Antiquities of Ireland," vol. i., p. 105.

⁴⁹ "The great church of Killmacduagh," says Dr. Petrie, "was erected about the year 610, for St. Colman Mac Duach, by

see in the beginning of the seventh century. It is one of small extent,⁵⁰ but to attest the former consequence of the present wretched hamlet, a large round tower of very rude and ancient masonry remains.⁵¹ Nothing but the



Killmacduagh Round Tower and Ruins.

walls of Killmacduagh's former cathedral, standing near the ruins of a monastery and several chapels, were to be seen towards the close of the last century.⁵²

When the holy bishop Maidoc had offered up a prayer for him, at once Guaire was healed from all his infirmities. Then our saint predicted, this generous monarch should reign for thirty years⁵³ from that time over his subjects; and towards the close of life, he was destined to suffer infirmity for three years before his death. Afterwards, it was promised, he should possess the kingdom of heaven, on account of his alms and largesses. This king was very celebrated for his liberality.⁵⁴ Having blessed the king, and offered a prayer, our saint took his leave of St. Colman,⁵⁵ the founder of Killmacduagh city and monastery. It is said, Maidoc established a firm bond

his kinsman Guaire Aídhne, King of Connaught."—"Ecclesiastical Architecture and Round Towers of Ireland," part ii., § iii., subs. 3, p. 405. The Bollandists' copy calls this place Keall Muduach, and the king Guarius Ayni. See "*Acta Sanctorum*," tomus ii., xxxi. Januarii. Vita S. Aidani, cap. vi., p. 1117.

⁵⁰ It measures about 18, by 12 Irish miles.

⁵¹ The accompanying illustration was drawn on wood and engraved by Mr. Greer Grey, Dublin, from a drawing preserved among the Irish Ordnance Survey sketches for the County of Galway, and hitherto unpublished.

⁵² Beaufort's "*Memoir of a Map of Ireland*," part iii., pp. 133, 134. See "*Parlia-*

mentary Gazetteer of Ireland," vol. ii., pp. 495 to 497.

⁵³ Colgan remarks, from this passage it would seem, that those historians were in error, who only assigned a reign of fifteen or even of twenty years, to Guaire; while those who give him a reign of thirty-eight years, appear to be nearer the truth.

⁵⁴ In him, we are told, might be found this mandate fulfilled, "*Omni petenti te da.*" When in after time, any person was known to be extremely generous, it was proverbially remarked, that he was as liberal as Guaire.

⁵⁵ See the Life of this saint at the 29th of October.

of friendship with him.⁵⁶ It has been stated, that St. Maedhog of Ferns and St. Natalis⁵⁷ of Cill-Naile, with their monks, suffered from thirst, at this latter place, and that they were relieved from it owing to a miracle.⁵⁸ In the acts of our saint, we find no allusion whatever to a Donegal visit. If this at all took place, it must have happened after he had been with St. Colman. Yet, in all likelihood, another Maedhog⁵⁹ may have been the real participator in those benefits, procured through St. Natalis, at Inbher Náile, unless we treat the account as a fable.

The holy Molua,⁶⁰ once came and told our saint, he had a great desire to make a pilgrimage to Rome. Maidoc declared, Molua should not do so with his consent. Then the latter replied, "Most assuredly if I see not Rome, I shall soon die." Upon this declaration, St. Maidoc took him into his chariot, and neither of them appeared to the monks, until the day following. It afterwards seemed to St. Molua, that they had spent a night in Rome, and that they had offered up their vows at the tomb of the apostles.⁶¹ The day following both came to Ferns city; when our saint asked Molua, if now he had any desire to visit Rome. Molua replied, "Why should I desire to do so? Have I not there on yesterday, and during the past night, offered my devotions? but I am ashamed to return so soon to my monastery."⁶² Immediately the holy bishop conducted him to his own house, stating at the same time, that Molua had been in Rome.⁶³ It is related, that whilst near a cross,⁶⁴ our saint wrote a psalm for a boy, who was with him.⁶⁵ After he had written it, this youth saw St. Maidoc taking his own waxen tablet⁶⁶ and ascending a golden ladder, placed between earth and heaven. After some time, when Maidoc returned, the boy could not look upon his face, on account of its extraordinary brightness. Then telling this youth to take care and not relate what he had seen, during Maidoc's life-time, the boy answered, "If you confide to me whither you have gone, I shall conceal what I have seen." The saint said to him: "Just now, I participated in the rejoicings of heaven because of St. Columba's arrival,⁶⁷ for he is very dear to

⁵⁶ Colgan's "*Acta Sanctorum Hiberniæ*," xxi. Januarii. *Vita S. Maidoci*, chap. xli., p. 213.

⁵⁷ His acts have been entered at the 27th of January.

⁵⁸ The incidents related would tally pretty well with chronology, as both saints were possibly contemporaneous with St. Columba, and lived in the sixth century. This was certainly the case, so far as Maidoc of Ferns is concerned.

⁵⁹ Perhaps it was St. Mac Coge, called also St. Mogue, the patron saint of Rosinver, in the county of Leitrim. See notices of him, at the 5th of January.

⁶⁰ See the Life of this saint at the 4th of August. Also he is called Luan or Lugid by the Bollandists. "*Acta Sanctorum*," tomus ii., xvi. Januarii. *Vita S. Aidani*, cap. vii., and n. (a), pp. 1118, 1119.

⁶¹ See the "*Irish Ecclesiastical Record*," vol. vii., p. 396.

⁶² In the Rev. W. J. Rees' "*Lives of the Cambro-British Saints*," this saint is called Molocca, and the anecdote varies in details. See pp. 245, 246, 563, 569.

⁶³ See Colgan's "*Acta Sanctorum Hiberniæ*," xxi. Januarii. *Vita S. Maidoci*, cap.

xlii., p. 213. The writer of our saint's life adds; "*Misterium hujus rei Dominus scit, sed scimus quia ille sanctus peritus erat Romæ, quasi fuisset ibi longo tempore.*" From this sentence, Colgan infers, that the compiler must have lived contemporaneously, not only with St. Maidoc, who died in the year 624, but with St. Molua, who died in the year 605. Otherwise, he could not have been aware of this local knowledge, regarding Rome, attained by the latter saint, unless he had seen him. Another supposition indeed remains, that he transcribed this passage, in the very words of one, who had been a contemporary of both saints. See note 41, p. 220.

⁶⁴ See Rev. W. J. Rees' "*Lives of the Cambro-British Saints*," pp. 246, 247.

⁶⁵ This is said to have occurred at the door of the house of the abbot, perhaps, Molua or Molocca. See *ibid.*

⁶⁶ "*Ceraculum pueri*" are the words, as found in the original.

⁶⁷ If the Columba named, be the great apostle of the Picts, who died in the year 590, according to the "*Annals of Clonmacnoise*," in 592, according to the "*Annals of the Four Masters*," in 594, according to the

me."⁶³ After St. Maidoc's death, this youth, who had grown to manhood, and who was a credible witness, narrated what had occurred, in a public manner.⁶⁴

One day, the Oeconomus or steward of St. Mochua at Lothra or Lochre,⁶⁵ came to St. Maidoc. He said: "We have but a small quantity of grain—shall we sow it, or give it to the brethren?" Our saint answered: "Sow a quantity, and yet distribute sufficient to the brethren." On the steward inquiring how this could be done, the saint replied: "What you have now, shall not fail in sowing, and you shall have provision, until bread come to you, from the earth." And according to this saying, so it happened. Another day, his cook came to St. Maidoc and said: "To-day we have nothing left in the store-room but a small vessel of milk and a little butter; shall this be given to our guests?" Our saint replied: "Give in abundance to all, as if you had drawn from a mountain."⁶⁶ His command was obeyed, and on that night all were helped abundantly. Some imposters and deceitful persons, having hidden their garments in the woods, afterwards presented themselves to the Bishop, asking means for clothing themselves.⁶⁷ Our saint then said: "Wait awhile, until you receive what you ask for." The holy bishop then sent his servant to where their clothes had been hidden, without those impostors having been made aware of his intention. On returning with the garments, which the schemers recognised as their own, they immediately departed in disappointment and confusion.⁶⁸

There are certain particulars in our saint's life, regarding the death of Brandubh. These seem to be worthy of record. According to generally received accounts, Brandubh was killed⁶⁹ by the Airchinneach or Herenagh of Senboithe-Sine church, and by his own tribe, in the year 651.⁷⁰ The murderer was a tributary chief, jealous of his superior power.⁷¹ The death of this king, however, is referred to A.D. 604, by the Annals of Tigernach and of Ulster.⁷² Having free access

"Annals of Ulster;" or in 597, according to Colgan, the narrative of this vision should precede the miraculous cure of Gaaire, King of Connaught.

⁶³ Colgan asserts, that this St. Columba spoken of is no other than St. Columbkille. Yet there is nothing to warrant such a supposition, but the fact, that no other distinctive appellation has been added to this name, simply written, St. Columba.

⁶⁴ See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. Vita S. Maidoci, cap. xliii., p. 213. It may be suspected, from the account contained in this chapter, that various incidents of our saint's life are not related in exact chronological order.

⁶⁵ See Rev. W. J. Rees' "*Lives of the Cambro-British Saints*," pp. 246, 569. If by this place is meant the parish of Lorrha, it is situated in the barony of Lower Ormond, and in the North Riding it is defined on the "*Ordnance Survey Townland Maps for the County of Tipperary*," Sheets 1, 3, 4, 5, 7.

⁶⁶ See Rev. W. J. Rees' "*Lives of the Cambro-British Saints*," pp. 246, 569.

⁶⁷ See *ibid.*

⁶⁸ See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. Vita S. Maidoci, cap. xlii., xlv., xlv., p. 213. Also the Hollandists' "*Acta Sanctorum*," tomus ii.,

xxxi. Januarii. Vita S. Aidani, cap. vii., p. 1118.

⁶⁹ A certain Leinsterman, it is said, pronounced the following sentence:—

"Were it in the time of the son of Eochaidh that the northern had come,
From the battle which they gained, they
would have been long panic-driven;
If in a pillared house were the son of
Eochaidh, son of Muireadhach,
I would not bring my full sack to a church
for the sake of Aedh Allan."

⁷⁰ After this statement, we find the following lines, from an old Irish poem, thus rendered into English:—

"Saran Soebhlhearc, a guide indeed, Airchinneach of Seanbosth Sine,
Was he, it is no falsehood without bright judgment, who killed Bran Dabh, son of Eochaidh."

—See O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 228, 229, and n (n).

⁷¹ See the "*Irish Ecclesiastical Record*," vol. vii., p. 365.

⁷² See what has been stated in a previous chapter.

to his presence, we are told, that Brandubh was assassinated in his royal residence, by that Leinster dynast, who had cast off his allegiance.⁷⁸ What was still more deplorable, the king fell, without having had an opportunity for making his confession, or for receiving Holy Viaticum.⁷⁹ On hearing this, the pious Bishop Maidoc was greatly grieved. Bursting into tears he passionately said, in reference to the slayer, "I wish that hand should fall from thy side, having murdered our Church's and our country's defender; for he was the protector of widows and of the poor." Then coming to the place where the king was dead, St. Maidoc having offered up a prayer, Brandubh arose in the presence of all. He then said: "I beseech thee, Father, if thou promise me God's kingdom, that I may now go to Heaven. I have sufficiently fulfilled my course of life, and the Lord will grant you another king." This desire pleased the bishop.⁸⁰ Having offered up his prayers, and having given absolution and the holy sacrament to Brandubh, the latter passed out of this life, to one of eternal glory. He was buried with much honour in Ferns cemetery; and here his posterity, who belonged to the royal family of Leinster, subsequently reposed. Saran, who had been a chief instrument in causing Brandubh's death, being moved with compunction, afterwards went to his tomb. Here he engaged in a course of rigorous penance. He remained there day and night, almost in a state of nudity, and subjecting himself to prolonged fasts.⁸¹ When he had continued for some time in this state, Saran heard a voice issuing from the tomb, like to that of Brandubh. This voice pronounced these words: "Thou art forgiven thy crimes, O Saran Buite."⁸² When such expressions were uttered, St. Maidoc's malison is said to have fallen upon him, for his hand then dropped from his side. Some pious persons, cognizant of this circumstance, led Saran away from the tomb. Afterwards he led a most religious life,⁸³ and died, it is to be hoped, a true penitent.

CHAPTER VI.

THE HOLY BISHOP MAIDOC EARNESTLY DESIRES TO JOIN THE HEAVENLY CHOIR—HE RELEASES A POOR BONSDMAN—HE BLESSES THE INGENIOUS ARCHITECT GOBBAN—THE LATTER BUILDS A CHURCH FOR HIM—MAIDOC RAISES A NUN TO LIFE, AT ST. ITA'S MONASTERY OF CLUAIN CREDHAIL—A THIEF'S GUILT MANIFESTED—THE SAINT PROCURES LIBERTY FOR A CAPTIVE—A MIRACULOUS VISION OF THE WORLD—MAIDOC'S MIRACLE WROUGHT ON BEHALF OF ST. COLMAN FIACRE—THE HOLY BISHOP A HORTICULTURALIST.

ON a certain occasion, Maidoc heard angelic choirs singing celestial harmonies.¹ The saint then besought our Lord, that he might pass away from

⁷⁸ See the "Irish Ecclesiastical Record," vol. vii., p. 366. In the Acts of St. Colman Elo, who is venerated on the 26th of September, it is stated that Brandubh was raised to life after he had been a year buried. There is little probability for such a statement as the Bollandists' remark. See "Acta Sanctorum," tomus ii., xxxi. Jannarii, n. (c), p. 1119.

⁷⁹ In Rev. W. J. Rees' "Lives of the Cambro-British Saints," much of what follows is omitted. See pp. 246, 247, 570.

⁸⁰ We are told, in a note by Mr. Eugene O'Curry, taken from our saint's Irish life, that Maodoge bequeathed the Bachall Brannaimh, with which he resuscitated Branduff, to Ferns. See "County of Wexford Ex-

tracts," Ordnance Survey Manuscripts in the Royal Irish Academy, vol. i.

⁸¹ See the "Irish Ecclesiastical Record," vol. vii., p. 366.

⁸² In the Rev. W. J. Rees' "Lives of the Cambro-British Saints," the Latin text here reads, "O Sarane, [brute," correctly Englished, "O [Saran, thou brute." See pp. 247, 570.

⁸³ See Colgan's "Acta Sanctorum Hiberniæ," xxxi. Januarii. Vita S. Maidoci, cap. xlvii., xlviii., pp. 213, 214. Also the Bollandists' "Acta Sanctorum," tomus ii., xxxi. Januarii. Vita S. Aidani, cap. vii., p. 1118.

CHAPTER VI.—¹ See the "Irish Ecclesiastical Record," vol. vii., p. 398.

a world of care, to participate in the joys of those blessed spirits. With the Apostle, St. Paul, he longed to be dissolved, and to rest with Christ.² However, the Almighty wished him still to be detained in the prison of the body, for example and instruction to others. A voice said to him: "Thou oughtest yet live, on account of thy people." The holy bishop answered, "So long as the Lord wills me to live, I shall not refuse labour."³

A certain poor man, from whom his master⁴ demanded a very large sum of money, came to our saint and sought his assistance. At this time, Maidoc was in the field, and he was engaged sowing it with seed. When that poor man had stated his case, he received a measure of barley from Maidoc. The man then asked, what advantage would accrue to him from such a gift. He received for answer: "With this shalt thou pay thy whole debt, and have something to spare." The man smiled incredulously; but on looking once more, he found the grain converted into gold. Our saint then said: "Pay thy master his demand, that thou mayest be free." On seeing so much pure gold, his master made inquiry, to know whence that man had procured it. Being told St. Maidoc was the donor, the bondman obtained his liberty. Afterwards, seeking the holy bishop, on becoming a freeman, he stated what the chieftain had done, and again offered Maidoc the gold. But our saint despised this glittering—and to him worthless—mammon. Having offered a prayer, the gold once more was converted into grain.⁵ As such—so states the account—it was sowed in the earth.

At one time, St. Maidoc wished to build a church, but he could not find an artificer.⁶ Trusting in God, he blessed the hands of a certain uninstructed person, named Gobban.⁷ Immediately this man became a most ingenious architect,⁸ and afterwards built St. Maidoc's church, in his best architectural style.⁹ At another time, St. Maidoc went to a rivulet to wash his hands, in company with some brothers. On seeing them, certain persons remarked, that no one could move St. Maidoc to anger. A rustic, who was present, said he would undertake that task. At the same time, the churl went forward, and, it is stated, pushed our saint into the river. Maidoc was then

² Philip, i., 23.

³ See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. *Vita S. Maidoci*, cap. xlix., p. 214. Also the Bollandists' "*Acta Sanctorum*," tomus ii., xxxi. Januarii. *Vita S. Aidani*, cap. vii., p. 1118.

⁴ He is called a king, in Rev. W. J. Rees' "*Lives of the Cambro-British Saints*," pp. 247, 570.

⁵ See the "*Irish Ecclesiastical Record*," vol. vii., pp. 298, 299.

⁶ See the Rev. W. J. Rees' "*Lives of the Cambro-British Saints*," pp. 247, 570.

⁷ He is celebrated in Irish traditions, for the extraordinary number of buildings he is said to have erected in Ireland. It is needless to state, that according to popular legends, hardly any old castle or ecclesiastical ruin, yet remaining in our island, can be found, with which his name has not been associated, as the builder.

⁸ Notices regarding him frequently occur in the lives of our earlier saints, and about St. Maidoc's epoch, we read of a St. Gobban, who kindly received St. Molaise or Lasearian, the patron saint of Leighlin, who

died on the 18th of April, A.D. 639 or 640. See the "*Carlow College Magazine*," vol. i. *Life of St. Lasearian*, cap. iii., iv., vi., pp. 234, 235, 278, 429. Although no mention of the latter occurs in the Acts of either saint—so far as the writer can ascertain—St. Lasearian of Old Leighlin and St. Maidoc of Ferns were contemporaries, and from the proximity of their places, both must have been acquaintances. Perhaps, indeed, the anecdotes referable to Lasearian of Devenish, in our saint's Acts, should rather be referred to Lasearian of Leighlin. This may have been a mistake of the biographer, and it is evident he fell into various errors.

⁹ The reader will find some interesting accounts and traditional legends regarding the Gobban Saor, in a beautifully illustrated work, lately published by the accomplished architect and archaeologist of Cork, Richard Holt Brash, and intitled, "*The Ecclesiastical Architecture of Ireland, to the close of the Twelfth Century*," accompanied by interesting historical and antiquarian notices of numerous ancient remains of that period," chap. xii., xiii., pp. 155 to 170.

clothed in skins,¹⁰ yet his garments did not appear to have been even moistened with water. Noticing this circumstance, the rustic expressed sorrow, and asked pardon for what he had done. To whom the saint said: "Thou hast acted rightly in confessing thy fault, and in repenting. If thou hadst not done so, the earth this instant should have opened and swallowed thee. But now, thou shalt merit Heaven, and die within forty days." Such proved to be the exact term of that man's life, and it was to be hoped the beginning for his entrance into bliss. One day, the *Æconomus* of St. Mochua of Lothra came to Maidoc,¹¹ and told him they were about to build a church. The timber necessary for its erection had already been cut down in the woods,¹² although there was not a sufficiency of men and oxen for bringing it to the intended site. Our saint told him that he should return to the cell, and not look upon whatever took place, within the range of their hearing, during that night.¹³ None of the brethren dared transgress this precept—one only excepted—although during night a great noise was heard in the woods, near their monastery. But a certain simple lay-brother peeped through openings in the door-lock,¹⁴ when he saw a multitude of beautiful, well-formed youths, with golden locks flowing down their shoulders, and bearing wood. Then a voice was heard, saying to those youths, who proved to be angels: "Cease from this labour." If the monk had not sought to gratify his curiosity in this manner, it is thought these angels would have built the whole church.¹⁵ Afterwards, however, the architect Gobban¹⁶ completed this building.¹⁷

Another time, while Bishop Maidoc sojourned in Munster, and in that part called Hy-Connell, near St. Ita's monastery at Cluain Credhuil,¹⁸ he heard bells loudly ringing. At this very instant, he was on his way to visit his confessor,¹⁹ St. Molua;²⁰ but on inquiring the cause for this ringing, he was told that a greatly beloved daughter of blessed Ita was dead.²¹ This handmaid of God, knowing the bishop was near, sent him a pressing message, that he would graciously come and raise her spiritual daughter to life. The bishop, then giving his staff,²² sent a disciple, and said: "Place this staff on the breast of the deceased maid. For I trust in the mercy of God, and in the sanctity of blessed Ita,²³ she shall arise." When the staff had

¹⁰ In the Rev. W. J. Rees' "*Lives of the Cambro-British Saints*" they are called foxes' skins. See pp. 247, 570, 571.

¹¹ We are informed, he was then an old man.

¹² From the incident already related, it would seem, that some of our early ecclesiastical erections were constructed of wood; and, perhaps, most, if not nearly all, were composed of this material.

¹³ See Rev. W. J. Rees' "*Lives of the Cambro-British Saints*," pp. 248, 571.

¹⁴ Such accounts, as the foregoing allusion, in the acts of our Irish Saints, serve to exhibit the domestic economy of our ancestors. The use of a lock and key may be inferred in their houses.

¹⁵ The moral to be drawn from this narrative is, that celestial visions are not vouchsafed to disobedient and unworthy persons.

¹⁶ There can hardly be a doubt, that such a person must have existed, however difficult it may be to record sufficiently authentic particulars regarding him. See the Bollandists' "*Acta Sanctorum*," tomus ii., xxxi. Januarii. Vita S. Aidani, cap. viii., p. 1119.

¹⁷ See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. Vita S. Maidoci, cap. l., li., lii., liii., p. 214.

¹⁸ This seems to have been the ancient name for St. Ita's religious establishment. Afterwards, from the holy patroness, the place appears to have been called Kill-Ita or Killeedy.

¹⁹ This incident must, therefore, be referred to a period before the close of the sixth, or in the beginning of the seventh century. St. Molua died soon after the commencement of A.D. 600.

²⁰ See his life at the 4th of August.

²¹ The custom of tolling bells, on the death of Christians, seems to have been observed in our churches from remote times.

²² This probably was the potent Bachall Brannaimh, to which allusion has been already made.

²³ See her Life at the 15th of January.

been placed in this manner, the deceased maiden instantly arose, and she was restored to life.²⁴ All, who heard of and saw this miracle, gave glory to God, and to His holy servant.²⁵ It is thought, however, that this miracle must have taken place, not during St. Ita's life-time,²⁶ but during that of some abbess who succeeded her, although the narrative appears adverse to this supposition.²⁷

In the acts of St. Maidoc we are told, that a thief stole one of the bishop's cattle, and that he had eaten this animal.²⁸ To clear himself from all suspicion of guilt, the same man had sworn before Blessed Maidoc, that he had neither stolen nor eaten it.²⁹ Then we find stated, that his guilt was manifested in a miraculous manner,³⁰ and in presence of many persons who were present. These felt greatly surprised, and reproaching the thief with his crime, he was overwhelmed with shame and confusion.³¹

Again, certain soldiers, who were conducting a captive in chains, met St. Maidoc. He asked them for Christ's sake to liberate their prisoner. Him they were dragging as a malefactor, to a king of Leinster.³² Those soldiers refused to liberate the bondsman. But afterwards, while passing through a wood, they saw a great crowd of enemies³³ lying in wait for them, and rapidly approaching. Consulting for their own safety, those soldiers betook themselves to flight, leaving behind them their manacled captive.³⁴ On seeing what had occurred, he returned immediately to Maidoc. Hearing about that occurrence, the king ordered this man to be set at liberty, while extolling the grace of God, worked through the saint.³⁵ One day, when the holy bishop Maidoc and the holy abbot Munnu,³⁶ were together in a certain place, our saint ascended to a high position on the corner of a church, which was there. Seeing him in this place, Munnu asked what he beheld from that elevated spot.³⁷ The bishop made a sign of the cross over his companion's eyes, when both immediately saw the entire world,³⁸ from the rising to the setting of the sun.³⁹ Giving thanks to God, they descended. Then St.

²⁴ See Rev. W. J. Rees' "Lives of the Cambro-British Saints," pp. 248, 571.

²⁵ See the "Irish Ecclesiastical Record," vol. vii., p. 397.

²⁶ We have already seen, that her death has been assigned to A.D. 569, in Dr. O'Donovan's "Annals of the Four Masters," vol. i. pp. 206, 207.

²⁷ See Colgan's "Acta Sanctorum Hiberniæ," xxxi. Januarii. Vita S. Maidoci, cap. liv., p. 214.

²⁸ The term used in our saint's published Life is "coronam," for which is substituted the term "animal," in the "Codex Insulensis," and "bovem," in the Irish Life.

²⁹ At a loss to know why "corona" should be substituted for either of the more natural terms, Colgan suspects by an Irishism, "corona" is put for the Irish "corobh," which word denotes either "cows" or "oxen." See Colgan's "Acta Sanctorum Hiberniæ," xxxi. Januarii, n. 45, p. 220.

³⁰ See Rev. W. J. Rees' "Lives of the Cambro-British Saints," pp. 248, 571.

³¹ See the Bollandists' "Acta Sanctorum," tomus ii., xxxi. Januarii. Vita S. Aidani, cap. viii., p. 1119.

³² His name is not recorded, but probably he was a successor to King Brandulbh.

³³ Apparently under a leader, called "la-

trunculus," or "a petty thief," in Rev. W. J. Rees' "Lives of the Cambro-British Saints," pp. 248, 571, 572.

³⁴ See the Bollandists' "Acta Sanctorum," tomus ii., xxx. Januarii. Vita S. Aidani, cap. viii., p. 1119.

³⁵ See the "Irish Ecclesiastical Record," vol. vii., p. 399.

³⁶ According to Dr. Lanigan, he died on the 21st of October, A.D. 635. See "Ecclesiastical History of Ireland," vol. ii., chap. xvi., sec. xi., and n. 83, pp. 406 to 409.

³⁷ See Rev. W. J. Rees' "Lives of the Cambro-British Saints," pp. 248, 572.

³⁸ This account, literally rendered from our saint's published life, shows that the writer had very little knowledge regarding the modern received theory of the earth's motion. To the ninth century, the astronomical theories of Hipparchus and Ptolemy appear to have been received in our Irish schools. For a fuller account of our national astronomy and astronomical manuscripts in Irish and Latin, the reader is referred to "Irish Folk Lore," chap. xxx. "Dungal, the Recluse, a learned Irishman of the Ninth Century," pp. 251 to 284.

³⁹ "Quam unum stadium." The "stadium" measured six hundred and twenty-five feet of ground.

Munnu related to his brethren what had occurred.⁴⁰ Whilst our saint was making a journey one day, he met St. Colman Fiacre⁴¹ on the way. At the same moment, his horse had fallen down dead, when Maidoc, taking his own horse from the traces, placed it under Colman's chariot. After Colman departed, another horse⁴² of a purplish colour was providentially sent to Maidoc. In a very docile manner, this animal took the place of the gift-horse, and under St. Maidoc's chariot. As Colman returned, afterwards, by that same spot, local legends relate how his horse came to life immediately upon his approach. This miracle was attributed to the sanctity of holy Bishop Maidoc.⁴³ One day, when our saint had been employed, planting his garden with apple-trees,⁴⁴ the man, who was engaged for the purpose of bringing shoots of fruit-bearing trees, also carried some⁴⁵ that were unfruitful or comparatively worthless, such as the birch and alder.⁴⁶ Not observing the difference between these species,⁴⁷ our saint planted them indiscriminately with the fruit-trees.⁴⁸ God's bounty, nevertheless, produced excellent fruit⁴⁹ from those trees. Although of their own nature not fruitful,⁵⁰ yet the Almighty brought them an increase.

CHAPTER VII.

ST. FINIAN LOBHAR'S REPUTED VISION REGARDING THE DEPARTURE OF ST. MAIDOC—THE DEATH OF THIS HOLY PATRON OF FERNS—YEAR OF HIS DECEASE—MIRACLES AFTERWARDS ATTRIBUTED TO HIS INTERCESSION—WRITINGS ASCRIBED TO THIS SAINT—MEMORIALS—FEAST DAY AND OFFICES OF ST. MAIDOC—VENERATION FOR HIS MEMORY IN IRELAND, WALES, AND SCOTLAND—HIS CHARACTER—CONCLUSION.

A HOLY man called Finan Lobhar, or the Leper,¹ lived in the northern part

⁴⁰ See the Bollandists' "*Acta Sanctorum*," tomus ii., xxxi. Januarii. Vita S. Aidani, cap. viii., p. 1119.

⁴¹ Allusion has been made already to this holy man, who was venerated at the 27th of October in Templeshanbo, and it would appear that he lived contemporaneously with St. Maidoc.

⁴² The horse is styled Jacinctus, in the Rev. W. J. Rees' Latin Life of St. Aiduus, as if it were a proper name. See "*Lives of the Cambro-British Saints*," p. 249.

⁴³ See the Bollandists' "*Acta Sanctorum*," tomus ii., xxxi. Januarii. Vita S. Aidani, cap. viii., p. 1119.

⁴⁴ In the Rev. W. J. Rees' "*Lives of the Cambro-British Saints*," plum-trees or shoots (*brenci et pruni*) are stated to have produced apples. See pp. 249, 572.

⁴⁵ These are incorrectly Latinized "*biculi et auli*," in the published life. They should be written "*betulæ*" or "*betullæ*," and "*alni*." See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii, n. 48, p. 220.

⁴⁶ According to the Irish Life, those unfruitful trees he planted are called, "*Beithe*" and "*Fernog*."

⁴⁷ Pliny, Varro, Columella, and other

writers, speak of apples and vines grafted on elms and poplars. The ancients, however, acknowledged that such grafts were but of very short duration. It is now generally allowed, that if a union of natures be not attended to, success will not crown the operation. See "*Nouveau Cours Complet d'Agriculture*," etc., tome xvi. *Art. Greffe*.

⁴⁸ Here, perhaps, we have an instance of the grafting-art, which appears to have been practised from the most remote antiquity. See this subject, treated in the ablest manner, in J. C. Loudon's "*Encyclopædia of Gardening*, comprising the Theory and Practice of Horticulture, Floriculture, Arboriculture, and Landscape Gardening, including all the latest improvements," etc., part ii., book iv., chap. iii., sect. ii., subsect. 4, pp. 391 to 397. London, 1827. Fifth Edition; 8vo.

⁴⁹ "*Fructifera cum pomis dulcibus*."—Bollandists' "*Acta Sanctorum*," tomus ii., xxxi. Januarii. Vita S. Aidani, cap. viii., p. 1119.

⁵⁰ See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. Vita S. Maidoci, cap. lv., lvi., lvii., lviii., lix., p. 214.

CHAPTER VII.—¹ The festival of this saint, who was abbot of Swords, is kept on the

of Leinster for many years.² He witnessed an apparition the very day³ before our saint's departure from this life.⁴ According to another account, however, this vision happened on the xi. of the March Kalends, which is represented by the 20th of February.⁵ Finan saw a miraculous chariot descending from Heaven, and moving towards Ferns.⁶ In it were seated an old man of most venerable and pleasing countenance, dressed in clerical costume, with a virgin, clothed in a religious habit. Both seemed to exhibit mutual reverence towards each other. Asking who they were, St. Finian received this answer, from the cleric: "This is the most holy Virgin Brigid, Patroness of Ireland,⁷ and I am Maidoc, the servant of Christ. My feast shall be celebrated on to-morrow,⁸ and the festival of this holy virgin, on the day succeeding;⁹ but we now come that we may bless our places,¹⁰ and those who by their gifts and oblations shall honour the anniversary day of our deaths."¹¹ But be joyful and prepare, for on the day following, you shall go to heaven.¹² Rising from his ecstasy, St. Finian ascended this chariot, and went to Kildare city, of which St. Brigid was regarded as the special patroness. This holy man related his vision to many, and, as had been predicted, on the third day after, he happily departed to Heaven.¹³

The illustrious archbishop, having governed his see for a very lengthened period,¹⁴ having wrought many miracles, and founded various churches, was called away to receive the reward of his labours and virtues. Maidoc departed this life on the 31st of January, according to the testimony of all our ancient annals and martyrologies.¹⁵ Probably, through some transcriber's mistake in our saint's published life, we are told that he died on the Third of the February Kalends, instead of on the day before these Kalends. Had we access to other sources of information, than those available, most probably much more light might be thrown on the series of his acts, as they have reached our hands. Among the Burgundian MSS. in the library of Bruxelles, there is an Irish Life of St. Maedoc of Ferns, transcribed by Michael O'Clery from an older copy.¹⁶

The Annals of Boyle state, that Meadoc of Ferns died, A.D. 600.¹⁷ In Dr. O'Connor's edition, this holy bishop is called Moedoc Ferna.¹⁸ However,

16th of March; at which day, an account of his life and actions will be found.

² St. Finan Lobhar died during the reign of Finnacta, monarch of Ireland. His reign lasted only seven years, viz., from A.D. 686 to A.D. 693, according to O'Mahony's Keating's "History of Ireland," book ii., part i., chap. i., pp. 480, 481. Yet, in Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 282 to 297, he is said to have reigned twenty years, viz., from A.D. 673 to 693.

³ From a subsequent part of the narrative, it must be evident, that the vigil—not the day—of St. Maidoc's festival, was meant.

⁴ The published life of St. Maedoc states, that this vision occurred, "in festivitae S. Maedoc."

⁵ This is called St. Aidus' Festival. See Rev. W. J. Rees' "Lives of the Cambridge British Saints," p. 249. Elsewhere, I find no such festival.

⁶ From the context, it is evident, this vision of St. Finan Lobhar must be referred to a period, long subsequent, not only to the death of St. Brigid, but also to that of St. Maidoc.

⁷ See her Life at the 1st of February.

⁸ Namely, on the 31st of January.

⁹ Namely, on the 1st of February.

¹⁰ Namely, Ferns and Kildare, over which they were special patrons.

¹¹ See the Bollandists' "Acta Sanctorum," tomus ii., xxxi. Januarii. Vita S. Aidani, cap. ix., p. 1120.

¹² Hence, it has been supposed, on the authority of our saint's Acts, that St. Finan Lobhar died the 2nd day of February.

¹³ See Colgan's "Acta Sanctorum Hibernie," xxxi. Januarii. Vita S. Maedoci, cap. lvi., p. 215.

¹⁴ It has been said "for about fifty years." Wills' "Lives of Illustrious and Distinguished Irishmen," vol. i. First Period, p. 109.

¹⁵ See the Bollandists' "Acta Sanctorum," tomus ii., xxxi. Januarii. Vita S. Aidani, cap. ix., p. 1120.

¹⁶ It is classed MSS. vol. iv., part ii. At p. 60.

¹⁷ See John D'Alton's "History of Ireland, from the earliest period to the year 1245, when the Annals of Boyle, which are adopted and embellished as the running text authority, terminate," vol. ii., p. 95.

¹⁸ See "Rerum Hibernicarum Scriptores,"

Ussher appears to have had a copy of them, which referred his demise to A.D. 632.¹⁹ The year 624 is that assigned for the death of St. Maedhog, Bishop of Fearn, by Colgan,²⁰ by the O'Clerys,²¹ by Archdall,²² and by other writers. Bishop Forbes²³ informs us that he survived until 628. Ussher,²⁴ Ware,²⁵ and the Abbé Ma-Geoghegan,²⁶ place his death at A.D. 632. The same date is accepted by Dr. Lanigan,²⁷ Brenan,²⁸ and other writers.²⁹ According to the "*Chronicon Scotorum*,"³⁰ St. Moedoc, Bishop of Ferns, died A.D. 625, and yet prolonged his life to A.D. 656.³¹ He was buried in his church at Ferns. Although the Danes more than once plundered its cathedral and monastery, yet his relics remained there undisturbed, and probably continue so to the present day.³²

This renowned prelate appears to have attained a considerable age, at the time of his death, from this circumstance of his having been frequently called an old man by his biographers. It would appear, however, from the nativity³³ and mortuary³⁴ dates generally given, that Maidoc could not have been remarkably advanced in years, considering the age in which he lived. Not only during the holy man's life, but even after death, many miracles were wrought owing to his merits and intercession. The author of our saint's published Acts states, that in his own time, various supernatural manifestations happened through the relics of his patron, Maidoc.³⁵ Two of these are thus related. A certain paralysed nobleman lived at Rome. Having endeavoured, but in vain, to recover his health, by visiting many places,³⁶ some holy persons at last told him about the great miraculous reputation enjoyed by the saintly Archbishop of Ferns. That afflicted man was therefore advised by his friends to set out for Ireland, in order to visit our saint. He was assured, through Maidoc's means, that health should be regained. Coming to Ireland, the noble Roman found God's servant had departed this life; yet, trusting in the deceased archbishop's sanctity, he approached the dead body.³⁷ When he had touched it, that noble found himself at once restored to health. Giving thanks to God and to His servant, Maidoc, in the enjoyment of full strength, the stranger visitant left Ireland, with those who had accompanied him.³⁸

tom. ii., "*Annales Buellani*," p. 6.

¹⁹ See "*Britannicarum Ecclesiarum Antiquitates*," cap. xvii., p. 500.

²⁰ See "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. Appendix ad Acta S. Maidoci, cap. v., p. 223.

²¹ See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 246 to 249.

²² See "*Monasticon Hibernicum*," p. 420.

²³ See "*Kalendar of Scottish Saints*," p. 403.

²⁴ See "*Index Chronologicus*," p. 537. "*Britannicarum Ecclesiarum Antiquitates*."

²⁵ See "*De Præsulibus Hiberniæ*." *Episcopi Fernenses*, p. 53.

²⁶ See "*Histoire de l'Irlande, Ancienne et Moderne*," tome i., partie ii., chap. iii., p. 306.

²⁷ See his "*Ecclesiastical History of Ireland*," vol. ii., chap. xiv., sec. x., p. 339, and n. 144, p. 341.

²⁸ See Rev. M. J. Brenan's "*Ecclesiastical History of Ireland, from the Introduction of Christianity into that country to the year MDCCCXXIX*," Seventh Century, chap. ii.,

p. 116.

²⁹ See the "*Irish Ecclesiastical Record*," vol. vii., pp. 402, 403.

³⁰ Edited by W. M. Hennessy, M.R.I.A. See pp. 78, 79.

³¹ This latter date is evidently a mistake, admitted by the compiler. See pp. 96, 97.

³² See the "*Irish Ecclesiastical Record*," vol. vii., p. 407.

³³ His birth is usually assigned to between A.D. 550 and 560.

³⁴ His death is generally stated to lie between A.D. 624 and 632.

³⁵ See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. *Vita S. Maidoci*, cap. lxiv., p. 215.

³⁶ It is stated, that he travelled through the whole world for this purpose, in Rev. W. J. Rees' "*Lives of the Cambro-British Saints*," pp. 249, 572.

³⁷ See the Bollandists' "*Acta Sanctorum*," tomus ii., xxxi. Januarii. *Vita S. Aidani*, cap. ix., pp. 1119, 1120.

³⁸ See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. *Vita S. Maidoci*, cap.

Again, we are informed, that during a period, when the pious Bishop Moling³⁹ ruled Ferns church,⁴⁰ at one time he slept in St. Maidoc's bed.⁴¹ This no person before him had dared to enter. A canon, belonging to the cathedral church of Ferns, said to him :⁴² " Since the death of our patron St. Maidoc, no person hath hitherto entered into this bed, on account of his great sanctity, who, when wearied in the body, lay down upon it for a short time, while his spirit, for the most part, communed with God." But St. Moling⁴³ replied : " We who occupy his seat, may be permitted to sleep there without presumption." When he had spoken these words, a violent pain seized him. Being in an extremity of torture, he poured forth his prayers, asking God's assistance. Still the pain continued without cessation.⁴⁴ Moling signed himself again with a sign of the cross, and he began to invoke most earnestly St. Maidoc's intercession. When he had done so, this great pain miraculously left him. Arising from the bed, Moling⁴⁵ felt at once relieved. The author of our saint's published life adds, that, in his time, no person was found worthy to sleep in the holy father's bed. Owing to this circumstance, his biographer infers the great merit, which this illustrious archbishop must have acquired, before God's throne in Heaven.⁴⁶

That our saint was the author of some pieces may well be admitted ; although, it is doubtful, if any of them are now extant. One of his supposed poems has been alluded to already. It refers to the death of Cumuscach.⁴⁷ Furthermore, to Maidoc, Dempster has ascribed some works.⁴⁸ However, no mention is made of these, in any of our saint's lives, nor by any other known author. The late Edward O'Reilly⁴⁹ had in his possession an ancient

lxi., p. 215.

³⁹ A note in the hand-writing of Eugene O'Curry, and preceding his signature, is found in the " County Wexford Extracts, belonging to the Irish Ordnance Survey," vol. i., p. 425. It states : " Moling Luachra succeeded Maodhog at Ferns."

⁴⁰ A considerable amount of useful information, regarding this ancient church and diocese, will be found in Erck's " Ecclesiastical Register." Ferns Diocese, pp. 119 to 127.

⁴¹ In the same Manuscript Volume, previously alluded to, Mr. O'Curry tells us that " there was a place at Ferns called Leoba Maodhoige." See p. 425.

⁴² In Rev. W. J. Kees' " Lives of the Cambro-British Saints," we find it is incident thus rendered. A clergyman said to Moling, " Do not go up to the bed of the holy man." Then Moling replied : " I will sleep therein." When he had gone up to the bed, immediately a severe illness attacked him. Then Moling said : " A Jesu oro feto ar saethu galar fil form inmain de cenom be-lad a Issu ;" which means, " O Jesus, as Thou knowest our diseases, a distemper is on me ; welcome it is, though I die of it, O Jesus." Yet pain did not cease to torment him. Again Moling said : " A Issu oro feto ar lussu nom nice na lab tarrussu mertha lag act tusu ;" which signifies, " O Jesus, as Thou knowest our healing plants, no cure do I request ; I ask no physician but Thee." Once more Moling said : " A Issu, dom comarce a meic de bi ar cec galar madam hi mmer ica ni fil arthe nod ica fo nim ;" which means,

" O Jesus, protect me ; O Son of the living God, from all diseases, should they come to me ; if you heal me not, there is no charm to heal me under heaven." See pp. 250, 373. It will be found by comparison of both pages, the editor's version of Irish words in the Latin text was inexact, until Professor Eugene O'Curry, of Dublin, restored for him the correct reading, and supplied its English translation.

⁴³ His life occurs at the 17th of June. His death took place A.D. 690. See Rev. Dr. Todd's and Reeves' edition of the " Martyrology of Donegal," pp. 172, 173.

⁴⁴ See the Boilandists' " Acta Sanctorum," tomus ii. Vita S. Aidani, cap. ix., p. 1120.

⁴⁵ There is a very interesting note 3, regarding this saint, in the Rev. John F. Shearman's " Loca Patriciana," No. vi., pp. 155, 156. See " Journal of the Royal Historical and Archaeological Association of Ireland," vol. iii. Fourth Series, No. 10, July, 1874.

⁴⁶ Colgan's " Acta Sanctorum Hibernicæ," xxvi., Januarii. Vita S. Maedoci, cap. lxi., p. 215.

⁴⁷ See Dr. O'Donoghue's " Annals of the Four Masters," vol. i., pp. 215, 217.

⁴⁸ According to his conjecture, these works are intitled, De i., " Cantua Librum Venerabilium," De ii., " Hibernicus Librum," De iii., " De contemptu terrenarum Decorum," De iv., " Pro Ecclesia ad Crathlinthum Regem."

⁴⁹ Assistant secretary of the Irish Celtic Society, started in Dublin A.D. 1818, and only of short lived continuance.

manuscript life of our saint. In this were preserved some poems, said to have been written by him. There is one, which professes to expound his will.⁵⁰ In this testament his property is divided between three churches, said to have been founded by him: namely, Ferns,⁵¹ in Leinster, Drum Leathan, in Cavan, and Ross Inver, in Leitrim county. Another of these poems⁵² denounces those who should dare to injure his church; but such a description is given of the author as might cause one to suspect, that those verses were not the genuine productions of Maodhog.⁵³ Besides different tracts written to commemorate the life and actions of our saint, a poem,⁵⁴ consisting of one hundred and forty-four verses, was composed in the fourteenth century,⁵⁵ by a poet of Breifney, named Siodhruadh O'Cuirnin.⁵⁶ Our saint is usually designated Mogue, throughout the diocese of Ferns. We are told, that children, here called after him, generally receive the name of Moses at baptism,⁵⁷ when they are the offspring of Catholic parents.⁵⁸ The name of Edan or Aidan seems to have been formerly common enough in other parts of Ireland.⁵⁹

Besides giving a very interesting sketch of St. Maidoc's life, a lady,⁶⁰ possessing distinguished artistic and antiquarian talents, has most accurately described the celebrated relic of this saint, called The Breac Moedoc,⁶¹ and another referring to the patron of Devenish called The Soiscel Molaise. Both of these precious objects are now preserved in the Museum of the Royal Irish Academy. Beautifully and correctly executed engravings, giving detailed illustrations, are introduced. The history of those relics is traced with great care, and the lady, who, as an Irish author and *artiste*, has achieved so deserved a distinction, leaves nothing unnoticed, which could lend pictorial or literary effect to the special subjects of her essay. The shrine of St. Mogue is formed like an ancient Irish cill or church. Its sides were anciently covered with exquisitely formed figures of ecclesiastics, habited in seventh or eighth century costumes. Only eighteen of these figures remain, although

⁵⁰ It begins with these Irish words, *bíno ann tíomna íarúitear lín*. The English thus runs: "Intention of the will set forth by us."

⁵¹ Among the artists' sketches for Wexford county, preserved in the Ordnance Survey Office Records, R.I.A., there are three drawings, relating to Ferns. One sketch in pencil represents the ruins of its castle. A second pencil sketch exhibits a rudely-executed cross, as seen on a stone in the church-yard of Ferns. The third, also pencilled, represents the remains of another stone cross, lying in the same graveyard. On the latter cross appears angular tracery, within different compartments. The first and third drawings are beautifully reproduced in ink, ready for the engraver. We find, also, a beautiful ink drawing, presenting the ruins of Ferns abbey, as seen from the east.

⁵² It begins with these words: *maipis paipceáir mo cill éaró*, thus translated, "Woe to those who pollute my noble church."

⁵³ See the "Chronological Account of nearly Four Hundred Irish Writers," &c., p. xliii.

⁵⁴ It begins with these words, *Seandáir*

mhaodóg meabair linn. In English, "The History of Maodhog let us remember."

⁵⁵ See O'Reilly's "Chronological Account of nearly Four Hundred Irish Writers," p. cxi.

⁵⁶ This author died in the year 1400. Some copies of his poems were preserved in Edward O'Reilly's MS. collection.

⁵⁷ This, however, is incorrect. The children of Protestant parents are more correctly named Aidan, in this part of Ireland.

⁵⁸ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (p), p. 247.

⁵⁹ Thus, a priest of St. Patrick's Church, Dublin, called Edan, was a subscribing witness to St. Laurence O'Toole's grant, in favour of the Church of the Most Holy Trinity, in 1170. See Monck Mason's "History and Antiquities of the Collegiate and Cathedral Church of St. Patrick." Introduction, sect. i., pp. 1, 2.

⁶⁰ Miss Stokes of Dublin.

⁶¹ See the elaborate treatise, "On Two Works of Ancient Irish Art, known as The Breac Moedog, or shrine of St. Moedog, and the Soiscel Molaise, or Gospel of St. Molaise," communicated to the Society of Antiquaries.

originally they were twenty-one in number. Besides the figures, a great variety of ornamental designs, executed in bronze and variegated enamel, may be seen. By competent critics, this shrine has been pronounced to be the oldest, and the *opus Hibernicum* workmanship to be the most interesting of its class, known to remain in the world.⁶²

After St. Molaise of Devenish had resolved on a visit to Rome, he is said first to have visited St. Moedoc, at Ferns. Having then established a mutual friendly covenant, on his return from Rome, Molaise presented a reliquary or shrine to St. Edan at Ferns.⁶³ This is now in Dr. Petrie's collection of Irish antiquities, preserved at the Royal Irish Academy. It is known as the Breac Moedoc. This shrine had been preserved for many centuries in the church of St. Moedoc, at Drumlane, in keeping of the Catholic parish priest. The people believed, a false oath taken on it must be followed by some singular judgment, so great was that reverence in which it was held. It was occasionally lent for the purpose of swearing accused persons on trial. About the year 1846, it had been lent on some such understanding to a person named Magauran, from the parish of Templeport, he having deposited the usual pledge of a guinea for its safe return. However, a Dublin jeweller offered him a larger sum than that he had given as a guarantee. He thereupon broke faith with the priest, and sold the sacred relic. Afterwards, Dr. Petrie purchased and preserved it, as a genuine and curious specimen of ancient Irish art.⁶⁴ This shrine is a small one,⁶⁵ and in its general form it is very like the *chasses* or shrines of Limoges work, belonging to a much later date. It is box-shaped and vertical, for about one-third of the height, on the sides : then these slope inwards, until they meet at a very acute angle, so as to resemble the roof of a house. The foundation of this shrine is of pale bronze, covered with gilt plates. The front of the Breac Moedoc is divided into three tiers, or rows of figures. The lower tier⁶⁶ has three compartments : each of these had originally three figures. The central⁶⁷ and right⁶⁸ compart-

⁶² See W. F. Wakeman's "Lough Erne, Enniskillen, Belleek, Ballyshannon and Bundoran," &c., concluding chapter, p. 161.

⁶³ In the Irish life of St. Moedoc, it is stated, Molaise presented a portion of the sacred remains which he had brought from Rome, and these included the relics of Saints Peter and Paul, of Saints Laurence and Clement and Stephen, of the Blessed Virgin Mary and St. Martin, with those of many other saints, "The life further adds, that St. Molaise, having given these relics to his friend, St. Moedoc, exclaimed, "*Is Breac go maith uail me anseo*," i.e., "Now indeed I am well-speckled by thee," as if he said, "You have given me such a corselet of relics, that I am now all over ornamented and protected by them." And St. Molaise then said, *Breac Moedoig* (i.e., the speckled or variegated shrine of Moedoc), shall be the name of the reliquary for ever."—"Irish Ecclesiastical Record," vol. vii., pp. 318, 319.

⁶⁴ See Miss Stokes' illustrated treatise, "On Two Works of Ancient Irish Art," &c., p. 5, *et seq.*

⁶⁵ Its dimensions are : height $7\frac{1}{2}$ inches, length $8\frac{1}{2}$ inches, breadth of the base $3\frac{1}{2}$

inches.

⁶⁶ It is thought, in the figures it contained, had been represented the whole series of the Apostles. Allowing two figures to the corresponding parts of the shrine, at either end, including the figure of our Blessed Lord, we should have precisely thirteen figures. See "Irish Ecclesiastical Record," vol. vii., p. 321.

⁶⁷ In it are represented Our Saviour with the Apostles, SS. Peter and Paul. The Redeemer holds in his hands the Book of the Law, and in the left a vase, closely resembling in form some old Irish chalices, yet preserved in the Royal Irish Academy ; while in the arcade or where he stands are birds, symbolical of the angelic choir. St. Paul is at the right of Our Saviour, while a sword is in the right and a sceptre in the left hand of this Apostle. St. Peter stands at the left of the Redeemer—thus in many ancient monuments being the post of highest honour—with a sceptre in the right and a crozier in the left hand.

⁶⁸ Here are three figures : one of these, bearing a cruciform crozier in his hand, seems intended for St. John the Evangelist, considering his youthful appearance and beardless face ; the other appears to be St.

ments are still entire, but only the feet of three figures remain in the left compartment.⁶⁹ The second or central division is only capable of receiving two compartments; each one of these has a group of figures. One of these groups is still preserved, and it presents, in an arcade, three female figures, with hands gracefully clasped on the bosom. Their dress is uniform, while their countenances are peculiarly sweet. There is something in their attitude so noble and Divine, that there can be little hesitation in reckoning this group among the most perfect works of art belonging to our early Irish Church.⁷⁰ The uppermost tier or division of the Breac Moedoig allows only of two compartments; and as these spaces are smaller than those of the middle tier, each one may possibly have contained only two figures.⁷¹ It was to this tier, perhaps, that a group of two figures,⁷² now loosely appended to the middle compartment, originally belonged. In the forms and faces of the female figures, there is not only strong individuality of character, but this character is one of sweetness, benevolence and simple goodness, carried out, not only in facial expression, but in the mere figure attitudes, and in the quiet clasping of hands upon the breast.⁷³ Impassioned sorrow, an earnest, tearful gaze; a cheerful, common-sense expression; solemn, severe dignity; these characteristics are noticeable in the faces of various groups.⁷⁴ All this and the treatment of details manifest the existence of a dramatic, as also of a religious element, in early Irish art. It elevates above that which is purely decorative, and it is as much beyond the art of the mere savage or barbarian, as the faith which teaches of goodness, purity and love transcends the dark superstitions of heathenism.⁷⁵

The present Protestant cathedral church of Ferns, although a modern building, is said to have attached some remains of the more ancient structure. When last repaired, A.D. 1817, in a niche of that church—yet supposed not to occupy its original position—St. Ædan's or Mogue's reputed monument was found.⁷⁶ There it may be seen,⁷⁷ and it is held to have been his ancient tomb, according to popular tradition.⁷⁸ A monster, writhing with pain, is

Matthew, for it bears a book clasped in both hands, his usual characteristic symbol in ancient art. The remains of an undecipherable inscription are traceable over their heads.

⁶⁹ With singular artistic taste and antiquarian lore, Miss Stokes has described and resolved the emblematic meaning, as also the comparative relationship of the tracery and objects represented, with cognate religious and national designs.

⁷⁰ "We probably will not err in supposing that the central figure is the Blessed Virgin Mary, Mother of God, and that the figures on either side are St. Brigid, the Mary of Erin, and St. Ita, the contemporary of our Saint Aidan, and celebrated in our annals as the Brigid of Munster."—"The Irish Ecclesiastical Record," vol. vii., p. 323.

⁷¹ Miss Stokes has detailed the patterns and characteristics of this group, with great felicity of thought and expression. See p. 13.

⁷² It has been conjectured, that one of these may have been intended for St. Aidan of Ferns, while the other may represent his synonym saint, called Aedh Mac Bric. Both were bound by special ties of friend-

ship to St. Molaise of Devenish. See "Irish Ecclesiastical Record," vol. vii., pp. 324, 325.

⁷³ A curious feature is a reversal of the hands—as if a mistake happened in the moulding.

⁷⁴ "That the Blessed Virgin and the Apostles were represented in the figures of this reliquary becomes the more probable when we reflect that their sacred relics were preserved within the venerable shrine."—"The Irish Ecclesiastical Record," vol. vii., p. 323.

⁷⁵ See Miss Stokes, "On Two Works of Ancient Irish Art," &c., p. 14.

⁷⁶ "We are not informed by whom, or at what period, this monument was erected, but it is visibly not of a very ancient date."—Brewer's "Beauties of Ireland," vol. i., p. 398.

⁷⁷ Not only an illustration of St. Mogue's ancient tomb, but likewise illustrations of the abbey and castle ruins, with engravings of an ancient cross and font at Ferns, are to be seen in Mr. and Mrs. Hall's "Ireland; its Scenery, Character," &c., vol. ii., pp. 180 to 183.

⁷⁸ The saint is represented in *pontificalibus*;

sculptured beneath his feet; while the exergue of this tomb is ornamented, with trefoils.⁷⁹ This memorial is held in great respect by the Catholics, who come from great distances and steal into the Protestant church to kiss it,⁸⁰ whenever the doors are open.

In Ireland, various places have been connected with the memory of St. Maidoc. There is a townland called Kilmeague, in the county of Kildare, and it may possibly be rendered "the church of Mogue." At Templeshambo,⁸¹ formerly Shanbotha, he was revered, and likewise, at Killybeg,⁸² a townland of the parish of Inishmacsaint, in the county of Fermanagh. Here, according to Colgan, was a miraculous stone called *Lac-Maithoc*, or Maedoc's stone.⁸³ Besides, we find a place called Disert Nairbre,⁸⁴ now Dysart, a townland in the parish of Ardmore, in the south-west of the county of Waterford.⁸⁵ We have already seen, that a house of his own foundation stood at Cloncagh,⁸⁶ a parish in the territory of Hy-Conaill Gabhra, now the barony of Connello Upper, in the county of Limerick.⁸⁷ To these places may be added Ard-lathran,⁸⁸ now supposed to be Ardamine⁸⁹ parish, in the barony of Ballaghkeen, on the sea coast, in the county of Wexford; as also in the same county the Clonmore⁹⁰ of his establishment, and the still more celebrated Ferns,⁹¹ to which allusion has been already sufficiently made.⁹² A well in the parish of Conra,⁹³ county of Westmeath, was named, it is said, after this most remarkable of those saints bearing Maidoc's name. However, such a statement may be doubtful. St. Edan's or Mogue's well and an old graveyard lie in the townland and parish of Clongeen,⁹⁴ in Wexford county. The spring⁹⁵ is

a very small conical cap, which ends in a point, surmounts his head, as a mitre; whilst a short crozier or baculum crosses his breast.

⁷⁹ On its top, according to Archdeacon Cotton's "Fasti," Leinster, p. 329, we find sculptured the following inscription: "Under this monument are interred the remains of St. Edan, commonly called St. Moague, the founder of this cathedral, and first bishop of Ferns. He discharged the pastoral office with piety and Xtian zeal for the space of fifty years, and died, in an advanced age, January 31st, A.D. DCXXXII."

⁸⁰ They believe, in many instances, this practice procures for them the miraculous cure of toothache. "Clearly, then, this monument is not in its proper place. It ought to be given up to the Roman Catholic bishop or sent to a museum."—Godkin's "Ireland and her Churches," part second, chap. xiii., p. 276.

⁸¹ In Marcus Keane's "Towers and Temples of Ancient Ireland," there is an account of the ecclesiastical remains at this place. See p. 460.

⁸² In Irish written *Cuille bega*.

⁸³ See "Acta Sanctorum Hibernie," xxxi. Januarii. Appendix ad Acta S. Maidoci, cap. v., p. 223.

⁸⁴ In Irish written *Disert Nairbre*.

⁸⁵ See *ibid.*

⁸⁶ In Irish written *Cluain Claidéach*.

⁸⁷ See *ibid.*, n. 37, p. 219. Also Archdall's "Monasticon Hibernicum," p. 420.

⁸⁸ In Irish written *Arda Laothan*.

⁸⁹ In Marcus Keane's "Towers and Tem-

ples of Ancient Ireland," there are notices of Ardladhran or Ardamine, and its large artificial mound. See p. 457.

⁹⁰ In Irish written *Cluain mo*.

⁹¹ In the work immediately quoted, we find a detailed account of the antiquities of Ferns. See *ibid.*, p. 459.

⁹² See likewise the Rev. William Reeves' paper "On Some Ecclesiastical Bells," &c.

⁹³ In the townland of Carn in this parish, there is a well, called *Tobar Maithoig* or Mogue well, from which Dr. O'Donovan was inclined to believe, that parish might have been dedicated to Saint Mogue, before the D'Altons transferred its patronage to the Blessed Virgin. See "County of Westmeath Antiquarian Letters belonging to the Ordnance Survey," vol. i., pp. 117, 118. Mr. O'Donovan's Letter dated Ballymore, Lough Sewdy, September 17th, 1857.

⁹⁴ In the townland of Loughnageer, in the same parish, there is a spot, where it is said, a church, dedicated to St. Catherine, formerly stood; but of which the foundation cannot even now be traced. Near it was a "holy well," dedicated to St. Catherine. In the detached southern part of that same parish stood an old abbey, called *Abbey-braney*. Of this not a stone is to be seen at present. Its site is occupied by *Abbey-braney House*. See "County of Wexford Antiquarian Letters belonging to the Irish Ordnance Survey Office."

⁹⁵ It was formerly the site of a "patron," although in 1840 the well was not resorted to; nor was the *patron's* day remembered by the people.

located, about a furlong north of the graveyard.⁹⁶ We are informed, that an abbey of St. Maidock had been founded for Canons Regular of St. Augustine, in the sixth century at Bolhendesart, anciently called Desert Nairbre, in Waterford county.⁹⁷ A monastery is said to have existed at Conry, a parish in the barony of Rathconrath, and county of Westmeath. The old church there measures fifty-nine feet, by eighteen feet two inches; and its old bells are said to have been found here some years ago, but they were sold to some antiquary or society in Dublin. An old horizontal stone lies in the cemetery, under which, it is said, seven bishops, whose names are not known, lie buried. The parish is supposed to have been dedicated to the present saint, as the holy well of St. Mogue is in its neighbourhood.⁹⁸ It is thought, that Templeshambo was probably Mogue's first foundation among the many churches he erected in Hy-Kinsellagh, and he seems to be regarded as its patron.⁹⁹ Fethard church, in the county of Wexford, is dedicated to St. Mogue or Edan of Ferns. Although the walls of the present Protestant church are very ancient, yet not a trace of architectural detail is left. There is to be found a fine square font carved on one side.¹⁰⁰

Among Irish saints of the Third Class is ranked Blessed Maidoc or Aidan.¹⁰¹ His feast is specially celebrated in Ferns' diocese,¹⁰² of which he is chief patron, on the 31st day of January. It is there commemorated, as a Double of the First Class, with an octave. His memory was preserved in the highest veneration, not only throughout Hy-Kinsellagh territory,¹⁰³ in olden times, but likewise the two ancient Breffnies held him to be their tutelar patron.¹⁰⁴ He was particularly venerated in the parishes of Drumlane¹⁰⁵ and of Templeport,¹⁰⁶ Cavan county,¹⁰⁷ and, as many think, in the parish of Ross-inver, Leitrim county. The Irish Church commemorates this day as a Double Festival; and in various ancient national and other MSS. extant, this holy man, called a bishop and a confessor, had an office to his memory, comprising Nine Lessons.¹⁰⁸ Hanmer confounds our illustrious

⁹⁶ In 1840, the extensive graveyard, which was attached to that old church had been much used for burials; but a single vestige of the ancient building was not visible.

⁹⁷ See Smith's "Ancient and Present State of the County and City of Waterford," chap. iii., p. 92.

⁹⁸ See Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. ii., chap. xviii., pp. 424 and 427, with n.

⁹⁹ In the "Book of Lecan," belonging to the Royal Irish Academy, fol. 58, we find a list of the saints of Ireland. Its authorship is attributed to Selbach, secretary to the King St. Cormac Mac Cullenan. Thus do we receive the Irish stanza, rendered into English:—

"Nathi, grandson of eloquent Suanach,
Cummin, gentle for petitioning,
With a gentle, noble throng, of just voices,
Noble Aedan in Seanbotha."—"Irish Ecclesiastical Record," vol. vii., p. 400.

¹⁰⁰ Letter from Rev. James Graves, A.B., headed Dunyard, Fethard, County Wexford, June 8th, 1872.

¹⁰¹ See the "Irish Ecclesiastical Record," vol. vii., p. 403.

¹⁰² Among the religious institutions dedi-

cated to him here is St. Aidan's Academy, Enniscorthy.

¹⁰³ It appears to have fallen within that district, defined as *Brigantis*, among the curious old coloured maps of Ptolemy, and especially on that noted, *Prima Europe Tabula*. See the large quarto edition, with a colophon, "Ptolemæi Geographia, accedit N. Denis de Locis ac Mirabilibus Mundi." This fine specimen of early typography was printed at Rome, A.D. 1490. An earlier edition was issued in the same city, A.D. 1478. These Maps are supposed to have been the earliest engraved on metal.

¹⁰⁴ See the "Irish Ecclesiastical Record," vol. vii., p. 401.

¹⁰⁵ Descriptions of the antiquarian objects here remaining, and illustrative plates, are to be found in the "Ulster Journal of Archæology," vol. v., pp. 110, et seq.

¹⁰⁶ South of Brackley Lough is Templeport Lake, where is *St. Mogue's Island*, with the ruins of his ancient church. See Rev. William Reeves' "On some Ecclesiastical Bells," etc. "Proceedings of the Royal Irish Academy," vol. viii.

¹⁰⁷ See "Ordnance Survey Townland Maps for the County of Cavan," Sheet 13.

¹⁰⁸ As evidence of this statement, we have

bishop, under his name of *Ædanus*,¹⁰⁹ with the founder of Lindisfarne. Ancient and modern Kalendars and histories agree in assigning the festival of St. Aidan or Maidoc to the 31st day of January.¹¹⁰ Then the Roman and British Martyrologies notice him. Thus, as Medogus, is he counted in that anonymous catalogue of Irish Saints' names, published by O'Sullivan Beare.¹¹¹ In the Martyrology of Tallagh,¹¹² "*Aedh Eps. Ferna*" is his distinctive appellation. In the "*Book of Obits and Martyrology of the Cathedral Church of the Holy Trinity, Dublin*,"¹¹³ this saint is found commemorated at the ii. Kal. Feb., or the 31st of January.¹¹⁴ In the *Feilire of St. Ængus*,¹¹⁵ this illustrious prelate is ranked foremost at this date, and with two other Irish saints, he is specially commemorated.¹¹⁶ The Calendar of Cashel, Marianus O'Gorman,¹¹⁷ Charles Maguire, the Irish Life of St. Moedoc, the Carthusian Martyrology,¹¹⁸ the Irish Calendar in the Royal Irish Academy,¹¹⁹ Ferrarius,¹²⁰ with all our ancient annalists and modern writers, concur in assigning the festival of this blessed servant of God to the 31st of January. The French hagiographer, Chatelain, and the Rev. Alban Butler,¹²¹ erroneously refer to him the Acts of St. Mo-maethhog, who, under the name of St. De, is commemorated on the 18th of May,¹²² in Lower Brittany.¹²³ The

only to cite a MS. belonging to T.C.D., and classed B. 1, 3, which contains at January 31st this notice, Kal. ii., Feb. Sancti Edani, Episcopi et Confessoris, ix. Lect. Duplex, fin. A MS. in T.C.D., classed B. 3, 12, contains a notice at January 31st, Kal. ii., Feb., Adani, Epis, et Conf. ix. Lect. A MS. in T.C.D., classed B. 3, 12, contains a notice at January 31st. Kal. ii. Feb., Sancti Edani, Epis. et Conf. ix. Lect. Again, in another MS., we read at January 31st, Kal. ii., Feb., Sancti Edani Ibernensi Epis. et Conf. Duplex fest. ix. Lect. Likewise, we find in a Scotch Martyrology, "ix. Lect. S. Modoci Epis. et Conf." "*Kalendarium Aberdonense*." See "*Registrum Episcopatus Aberdonensis*," vol. ii., p. 3.

¹⁰⁹ See Dr. Meredith Hanmer's "*Chronicle of Ireland*," p. 127.

¹¹⁰ See the "*Irish Ecclesiastical Record*," vol. vii., pp. 403, 404.

¹¹¹ See "*Historiæ Catholicæ Iberniæ Compendium*," tomus i., lib. iv., cap. xi., p. 49.

¹¹² Edited by the Rev. Dr. Kelly, p. xiv.

¹¹³ See the edition of John Clarke Crosswaite and Dr. Todd. Introduction, pp. xlvii. and n (v.), liii.

¹¹⁴ His office was celebrated as a Double Festival, with nine lessons. See p. 61, and as a bishop and confessor, *ibid.*, and p. 84.

¹¹⁵ The following stanza from the Irish version in the *Leabhar Breac*, with its English translation, has been kindly supplied by Professor Bryan O'Looney, M.R.I.A.

C. n. kl. Sluinn aed fortchen Ferna
moelanfaid ainm peimian
benait co m-bpug po moip
bapp fno fop fluas enap.

C. ii. kl. "Celebrate Aedh over powerful
Ferna (Ferna)

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And Moelanfaid of memorable
name

Proclaim with great vigour

Barr Find with the host of
January."

¹¹⁶ The following English translation, we find in the "*Irish Ecclesiastical Record*;"—

"Name Aedh, the powerful, of Ferna,
Maellanfaid, a name before us;
They give with very great Brigh,
A bright summit to the host of January."

—Vol. vii., p. 404.

¹¹⁷ In his Metrical Calendar, at the 31st of January, the following English version of his text, is left us:—

"The end of the month to Maedhoc,
To my fair Moomma a co-share.

O all ye saints of January,

Come to the sustaining of our souls."

—See *ibid.*

¹¹⁸ See also notes to the "*Unguardi Martyrologium*," in the Abbe Migne's edition of "*Cursus Completus Patrologæ*," p. 718.

¹¹⁹ And its copy, "*Common Place Book F*," of the Irish Ordnance Survey. See p. 16.

¹²⁰ See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. Vita S. Maedoci, n. 54, p. 220.

¹²¹ See "*Lives of the Fathers, Martyrs, and other Principal Saints*," vol. i., xxi. January.

¹²² In like manner, Ferrarius has a festival for him, under the name of St. Molothus, at the 14th of March, and another for him, under the name of St. Molocus, on the 7th of September. See the Bollandists' "*Acta Sanctorum*," tomus ii., xxi. Januarii. Vita S. Aidani. Præmium, sect. 4, p. 1111.

¹²³ See the Cistercian Monk's "*Lives of the Irish Saints*, extracted from the writings

festival of our saint in Wales had been duly commemorated at the 31st of January.¹²⁴ The people of that principality¹²⁵ have a lively recollection of this holy man,¹²⁶ whom they call Aeddan Foeddog.¹²⁷ He is represented as a son of Caw.¹²⁸ It seems, probably owing to his connexion with St. David,¹²⁹ that the clergy of Menevia claimed Ferns¹³⁰ as a suffragan bishopric of St. David's.¹³¹ The Welsh were fond of using the name of Aedan or Maidoc or Madoc,¹³² and many celebrated characters among them bore this Christian appellation.¹³³ Traces of his memory are also retained in Pembrokeshire.¹³⁴ There he is the reputed founder of Llanhuadain, or Llawhaden, in that county;¹³⁵ while the churches of Nolton and West-Haroldston are ascribed to him, under the name of Madog.¹³⁶

We have no record of his visiting Scotland, although his memory was vividly preserved in that country. In the Breviary of Aberdeen,¹³⁷ St. Aedan of Ferns is called Modoc, and he is commemorated there with a short notice and collect. In the Kalendar¹³⁸ of that ancient see,¹³⁹ his feast is likewise

of the Rev. Alban Butler," etc., p. 9, n. (a).

¹²⁴ See Rees' "Essays on the Welsh Saints," p. 228.

¹²⁵ John of Teignmouth and his copyist, Capgrave, state that at St. David's Church, Menevia, Moedok was singularly honoured.

¹²⁶ See Ussher's "Works," vol. vi. "Britannicarum Ecclesiarum Antiquitates," cap. xvii., p. 536.

¹²⁷ The Wexford people, in like manner, had a great veneration for St. David, "as the teacher of their patron, Saint Mogue." See J. T. Gilbert's "History of the Viceroy's of Ireland," chap. i., p. 19.

¹²⁸ This is clearly a mistake, and must only be attributable to some Welsh romantic, anxious to appropriate for his province the renown of this saint's nativity. In the Life of St. Gildas, at the 29th of this month, as we have already seen, this latter is stated to have been the son of Caw. See chap. i.

¹²⁹ In the gloss to the "Feilire" of St. Aengus, at the 31st of January, in the "Leabhar Breac," we learn, that from the time of David no flesh meat was allowed into the refectory of Cill-Muine, until it was brought thither by the Comorb of Moedhoc of Ferns. It was contrary to rule, however, that he who did so should have joint-seat with David, or continue in the abbacy of Cill-Muine, or that his feet should touch the floor of its refectory so long as he lived. See "Irish Ecclesiastical Record," vol. vii., p. 395.

¹³⁰ But is alleged, that incidents related rather reverse the order of facts. In allusion to the "Feilire" gloss, already quoted, the learned writer in the "Irish Ecclesiastical Record" avers: "That Menevia was suffragan to Ferns would assuredly be far more consonant with the facts above stated; for these manifestly imply that, after the death of St. David, special reverence was shown by his monastery to his loved disciple, St. Aidan, and that also the successors of our saint in the see of Ferns received particular honour in Menevia, being reputed the heirs or *comharbs* of its holy founder, St. David."—*Ibid.*, pp. 395, 396.

¹³¹ See Ussher's "Works," vol. v., "Britannicarum Ecclesiarum Antiquitates," cap. v., p. 113.

¹³² See the Rev. William Warrington's "History of Wales," vol. i., book iv., p. 305; book v., pp. 409 to 413; book vi., pp. 469 to 485, and 505, 506, and vol. ii., book ix., pp. 332 to 340.

¹³³ The son of Owen Gwynedd, prince of North Wales in the twelfth century, Madoc is said to have embarked with a few ships, and leaving Ireland to the north, "he traversed the ocean, until he arrived by accident upon the coast of America." See *ibid.*, vol. i., book vi., pp. 505, 506. The adventures of this Welsh prince are most imaginatively wedded to verse, in Robert Southey's fine poem, called "Madoc."

¹³⁴ This division of Wales lies nearest to Ireland. It contains seven hundreds and 145 parishes. See a description of this shire in F. Ennis' "Complete System of Modern Geography," etc. Wales, pp. 615, 616. Dublin, 1816, 4to.

¹³⁵ See Rees' "Essay on the Welsh Saints," p. 227. The civil and ecclesiastical antiquities of Llanhuadain are described very circumstantially, in the "Cambrian Travellers' Guide, in every Direction," etc., cols. 955, 956.

¹³⁶ See "Irish Ecclesiastical Record," vol. vii., p. 401. Nolton is very fully described in the "Cambrian Travellers' Guide, in every Direction," col. 1245. The parish of Harroldston West is situated six miles west of Haverford West. Its population is limited. See "Gazetteer of the World," vol. vi., p. 819.

¹³⁷ In the "Proprium Sanctorum," at Jan. 31st, he is mentioned as "Sanctus Modocus episcopus et confessor eximius apud Kilmodok."

¹³⁸ He was venerated as a bishop and confessor, with an office of ix. Lessons. See in Bishop Forbes' "Kalendars of Scottish Saints," p. 112.

¹³⁹ See "Proceedings of the Society of Antiquaries of Scotland," vol. ii., p. 261,

entered.¹⁴⁰ The present St. Modock, or perhaps some other of the name, bishop, who was venerated at Kilmodock, in Scotland, on this day, appears to have been unconsciously appropriated¹⁴¹ as a Scotsman by birth, because his feast has been thus set down in some of the Scottish calendars. Kilmodock, or Kilmodoc,¹⁴² where a church and monastery dedicated to St. Madocus stood, is now quite demolished. This is a large parish in Menteith, in the south of Perthshire, north-west of Stirling. Its name is believed to signify the Chapel of St. Madock, Madocus, or Modocus, one of the Culdees.¹⁴³ A manse and glebe are still there, while most of the ancient families bury in the graveyard.¹⁴⁴ A great error has been committed by a writer, who styles the patron here a "Gallic missionary,"¹⁴⁵ Balmadies, an estate in the south-east end of Rescobie parish, in Forfarshire, is perhaps called after St. Maidoc.¹⁴⁶ The cemetery is at Chapeltown.¹⁴⁷ Perhaps a very small parish, St. Madoes,¹⁴⁸ in the Carse of Gowrie, which lies south-east of Perth—or, as it is commonly called, Semmidores,¹⁴⁹—may belong to the patron saint of Kilmodock. The name is written in early records *St. Madois*, and is commonly called *Semmiedores* in the district, where are "the stannin stanes o' Semmiedores." There is an ancient monument here called the *St. Mado's Stone*, of which a drawing is given in "The Sculptured Stones of Scotland."¹⁵⁰ Still, probably, it refers to St. Madius, the companion of St. Boniface.¹⁵¹ King¹⁵² very strangely and incorrectly places Blessed Maidoc's existence, in the early part of the fourth century.¹⁵³ Dempster is equally at fault, by adding some particulars to his account of Medothus.¹⁵⁴ These never had any real existence but in his own imagination. In a like manner, at the 31st of January, Camerarius relates, that St. Modoc, bishop and confessor, was distinguished for the sanctity of his life, and for his miracles, in that part of Scotland, which from him was called Kilmodok—a place sacred to Modoc.¹⁵⁵ The Kalendar

where entries from the Aberdeen Martyrology are to be found.

¹⁴⁰ See likewise the "Martyrology of Aberdeen." *Ibid.*, p. 128.

¹⁴¹ See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland, A.D. LXXX—DCCCXVIII." Book ii., p. 161. This is one—and not the least valuable—among the many admirable historic volumes of the Spaulding Club, in Scotland: From the year 1840 to 1871—when the Club was formally dissolved—thirty-eight 4to volumes had been published. An account of these will be found in the concluding volume, "Notices of the Spaulding Club, with the Annual Reports, List of Members and Works printed for the Club, 1839-71."

¹⁴² See Rev. Thomas Innes' "Civil and Ecclesiastical History of Scotland," book ii., sec. xxv., p. 161.

¹⁴³ "New Statistical Account of Scotland," vol. x., p. 1224. See also the "Old Statistical Account of Scotland," vol. xx., pp. 40, 92.

¹⁴⁴ "Old Statistical Account of Scotland," vol. xx., p. 81.

¹⁴⁵ See "Old Statistical Account of Scotland," vol. iii., p. 568.

¹⁴⁶ See Bishop Forbes' "Kalendar of Scottish Saints," p. 403.

¹⁴⁷ See "Old Statistical Account of Scot-

land," vol. xiv., p. 602. "New Statistical Account of Scotland," vol. xi., part i., p. 607.

¹⁴⁸ See "Old Statistical Survey of Scotland," vol. iii., p. 508.

¹⁴⁹ See "New Statistical Survey of Scotland." Perth; pp. 607, 624.

¹⁵⁰ See "New Statistical Account of Scotland," vol. x., pp. 607, 624, 626. Stuart's magnificent and valuable work was published by the Spaulding Club. See plates lv., lvi., and notices of the plates, p. 16.

¹⁵¹ See Bishop Forbes' "Kalendar of Scottish Saints," p. 403.

¹⁵² This writer observes at his day, "S. Modocche, bishop of Scotland under Crathlintus, king, 328."

¹⁵³ See the Hollandists' remarks on this subject in the "Acta Sanctorum," tomus ii., xxxi. Januarii. Vita S. Aidani. Præmium, sec. 6, p. 1111.

¹⁵⁴ He is said to have flourished about the year 312, more than two centuries before Maidoc's birth; to have presided over the Scottish Church, during its infancy, and to have been elected to the episcopacy, by the Culdees, without having any fixed see assigned to him. See the "Historia Ecclesiastica Gentis Scotorum," lib. vi., n. 850.

¹⁵⁵ Nothing is known about him according to Camerarius, except what is in a Latin

of Drummond,¹⁵⁶ has an entry regarding this saint, whose veneration is referred to Ireland. With singular incorrectness, a statement has been made,¹⁵⁷ that St. Maedoc,¹⁵⁸ Bishop of Ferns, was the first founder of Melrose monastery,¹⁵⁹ on the banks of the Tweed in Scotland. This mistake has originated, however, from the generally received account, that St. Aidan—a namesake—of Lindisfarne was its first bishop and abbot.¹⁶⁰

We have only submitted an abridged biography of this illustrious prelate, and yet we are reluctantly obliged to close with the present paragraph. That very old vellum book,¹⁶¹ which is still accessible,¹⁶² states,¹⁶³ how Maedhog of Ferns, in habits and in life, was like unto Cornelius the Pope.¹⁶⁴ This latter holy pontiff and martyr passed through all the successive grades of Orders, in all of which he served the Lord faithfully. He was remarkable for his humility, virginal purity, modesty, meekness, fidelity, and zeal.¹⁶⁵ Endowed with like virtues, our saint was the contemporary and companion of various holy persons. The Bollandists remark,¹⁶⁶ that besides Maedoc having been mentioned in the Acts of St. Lasrian or Molassius¹⁶⁷ of Devenish, his name likewise occurs in those of St. Colman, Bishop of Dromore,¹⁶⁸ and of St. Colman Elo,¹⁶⁹ not to speak of many other great men. Throughout Ireland, as in more distant countries, the memory of holy Bishop Maedoc appears to have been held in extraordinary veneration. This may well be allowed, when we consider the many places and objects, more or less connected with his name. It shall long live in honoured remembrance, on earth as in heaven, the inheritance and the pledge of piety and fidelity for past and present supernatural favours.

ARTICLE II.—ST. MOCHUMMA OR DOCUMMA, BISHOP OF INIS MAHEE, COUNTY OF DOWN. [*Probably in the Fifth, or Sixth, or Seventh Century.*] In his own quaint and peculiar phraseology, a celebrated modern writer has

prayer found in the Breviary of Aberdeen and in the Chronicle of Scone. It may thus be rendered in English: "Grant, we beseech Thee, Almighty God, through the intercession of Thy blessed confessor and bishop, Modoc, that our bodies may be delivered from all adversities, and that our minds may be cleansed from all evil thoughts. Through our Lord Jesus Christ," etc., etc. See "De Statu Hominis Veteris simul ac novæ Ecclesiæ et Sanctis Regni Scotiæ," liber i., pars. ii., cap. iii., sec. 2, p. 139.

¹⁵⁶ Thus we read at the ii. of the February Kalends (January 31st), "In Hibernia natale Sancti Aedæ Episcopi et Sanctus Mael an faid commemorantur." See "Kalendarium Drummondense."—Bishop Forbes' "Kalendars of Scottish Saints," p. 4.

¹⁵⁷ On the authority of "Master Fox," according to Dr. Hanmer's "Chronicle of Ireland," p. 126.

¹⁵⁸ Who "builded the Monastery of Melrose, by the flood of the Tweed."—John D'Alton's "History of Ireland, from the earliest period to the year 1245, when the 'Annals of Boyle,' which are adopted and embodied as the running text authority, terminate," vol. ii., p. 95, n (a).

¹⁵⁹ A beautifully illustrated work, "History of St. Mary's Abbey, Melrose, the

Monastery of old Melrose, and the Town and Parish of Melrose," by James A. Wade, gives a most interesting historical, descriptive, and architectural account of this celebrated locality, in xiv. chapters, pp. 400.

¹⁶⁰ See *ibid.*, chap. ii., p. 83.

¹⁶¹ Allusion is made to the leaves abstracted from the Book of Leinster, belonging to Trinity College, Dublin, and which are now in the Franciscan Library, Dublin.

¹⁶² In it are to be found the Martyrology of Maelruain of Tamlacht, and many other matters relating to the saints and to their mothers.

¹⁶³ See Dr. Todd's and Dr. Reeves' "Martyrology of Donegal," pp. 32, 33.

¹⁶⁴ His feast occurs at the 16th of September.

¹⁶⁵ See an account of the pontificate and martyrdom of this illustrious Pope, in Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other Principal Saints," vol. ix. September xvi.

¹⁶⁶ See "Acta Sanctorum," tomus ii., xxxi. Januarii. Præmium ad Acta S. Aedani, sec. 10, p. 1112.

¹⁶⁷ Venerated at the 12th of September.

¹⁶⁸ See his life at the 7th of June.

¹⁶⁹ See his life, which occurs at the 26th of September.

observed of our ruined old churches, that these grim walls are an earnest fact, and that it was for a most real and serious purpose they were built, the heaven's watch-towers of our fathers, and God's fallen houses, the Golgotha of true souls departed.¹ In reflective and Christian minds, at least, they excite solemn thoughts, and a visit to the lonely island of St. Mochay cannot fail deeply to interest the investigator of Ireland's early church ecclesiastical history.² Here, in the very infancy of Irish Christianity, St. Mochoe or Mochay,³ a favourite disciple of St. Patrick, had founded an early religious establishment, and this appears to have formed the nucleus of an ancient episcopal see. Here, too, the sainted Cœnobiarch passed away to bliss verging towards the decline of the fifth century. Afterwards followed a succession of holy bishops and abbots, on this beautiful and insulated spot, until the tenth century drew near its close. Yet, where to fix the present saint's position, in point of time, and with sufficient accuracy, cannot well be determined. To the writer, it seems probable enough, that he flourished towards the close of the fifth, or sometime in the sixth—possibly, however, he lived in the seventh—century. Whether or not he had been the holy founder's immediate successor must remain a question for future solution; since more than a century continues blank in the surviving records of Mahee Island. Our early calendars, however, notice this saint, although they do not mark his period in history. Thus he is called Dochumma, Noendroim, in the published Martyrology of Tallagh,⁴ at the 31st of January. Marianus O'Gorman is said to have styled this holy man Documma, Bishop of Aondruim; while as we have already seen, in the previous life of St. Maidoc, patron of Ferns, at this same date, in his metrical calendar, Marianus has likewise given him the name of Mo-Chumma.⁵ The *do* and *mo*, however, are to be regarded as prefixes, and Chumma or Cummine was probably this saint's real name. Mochumma, Bishop of Aondruim,⁶ or Naondrum, as written in Rev. William Reeves' compiled calendar,⁷ is registered in the Martyrology of Donegal,⁸ on this day. In his general index, Dr. Reeves appears to identify the present saint with one bearing the same name,⁹ who according to St. Aengus the Culdee¹⁰ was abbot of Drumbo,¹¹ county of Down. This identification we have reasons for doubting.¹² In such case, it is thought, he was a brother to St. Domangard,¹³ whose death is placed at A.D. 506,¹⁴ to St. Ailleán,¹⁵ to St.

ARTICLE II.—¹ See Carlyle's "Past and Present," p. 67.

² See the valuable and profusely illustrated "Guide to Belfast and the adjacent Counties," by the Belfast Naturalists' Field Club, pp. 245, 246. Antiquities, Ecclesiastical, § 250.

³ See his Life at the 23rd of June.

⁴ Edited by Rev. Dr. Kelly, p. xiv.

⁵ Mo-Chumma is synonymous with Do-Chumma or Da-Chumma; as Mo-Chonna is synonymous with Do-Chonna or Da-Chonna. See Colgan's "Acta Sanctorum Hibernie," xii. Martii. De S. Muro sive Murano, nn. 5, 6, 7, 8, 9, p. 587.

⁶ In a note at this word, *Aondruim*, Dr. Todd writes: "The more recent hand adds here, '*Marianus Documma episcopus Aondroima*.' In Marianus, Documma, Bishop of Aondruim." Meaning, that Marianus O'Gorman spells the name *Dochumma*, in his Martyrology, instead of *Mochumma*.

⁷ See "Ecclesiastical Antiquities of Down, Connor and Dromore." Appendix LL, p.

376.

⁸ Edited by Drs. Todd and Reeves, pp. 32, 33.

⁹ See "Ecclesiastical Antiquities of Down, Connor and Dromore," p. 45, n. (b). Appendix S., p. 236, and Index, p. 422.

¹⁰ In his Tract, "On the Mothers of Irish Saints."

¹¹ "There is a round tower at this place 35 feet in height and 47 in circumference." Murray's "Handbook for Travellers in Ireland," Route 5, p. 50.

¹² The known difference of festivals, and the unproduced historic evidences of identity, are strong objections.

¹³ See his Life at the 24th of March. Also, Colgan's "Acta Sanctorum Hibernie," xiv. Martii. De S. Domangardo, Episcopo, cap. iv., and n. 7, pp. 743, 744.

¹⁴ In the O'Clery's calendar. See "Martyrology of Donegal," edited by Drs. Todd and Reeves, pp. 84, 85.

¹⁵ Also called Ailleoc, who is venerated at the 24th of July, according to Colgan.

Aidan,¹⁶ to St. Muran,¹⁷ of Fahan, and to St. Cillen,¹⁸ of Achadhcaill, in the territory of Lecale. Thus, his parentage is referable to Derinilla, who was married to four different husbands; and although we cannot discover the name of his father, it would appear, that as a corollary, the date for birth ought to be assigned to some part of the fifth century.¹⁹ Again do we find the present saint entered as Mochoma, Bishop of Aendruim, by Duaid Mac Fírla,²⁰ the Genealogist. However, we believe the foregoing conjectural *data* must be abandoned for a more probable substitution of facts, and seemingly well corroborated in our annals. Already have we recorded the death of St. Cronan Beg, at the 7th of January,²¹ A.D. 642.²² His demise, at that period, as Bishop of Nendrum on Mahee Island, may have been immediately succeeded by the elevation of Cuimine to his vacant chair. The addition of an usual syllabic prefix, and of a post-syllabic metathesis, will cause that name to accord with the present saint's; while the time, place and dignity, seem to be reconcilable with the supposition of a true identity. According to one account, Cuimine, Bishop of Naendruim, departed this life, A.D. 655.²³ Other authorities place this event, at A.D. 658,²⁴ but we cannot find the day on which it occurred set down.²⁵ His place is stated to have been Nendrum in Loch Cuan,²⁶ now Strangford Lough.²⁷ Aendruim or Noendrum is known, after the name of its religious founder and patron, as Inis-Mochaoi or Inis Mahee.²⁸ Until of late years, the site of this church, which can boast an antiquity of more than thirteen centuries, was almost unknown and undescribed. Happily by a competent investigator of ecclesiastical antiquities,²⁹ this subject was taken in hand,³⁰ and it formed the basis of that fame, which has not yet

¹⁶ The festival of this saint, nor the age when he flourished, has not been determined.

¹⁷ His festival occurs at the 12th of March, where notices regarding him will be found. Colgan, supposing him to be the author of a life of St. Columkille, ascribes the seventh century as his period. This is most likely the case. The death of his reputed brother, Domangard, in 506, and of Muran a century later, cannot be chronologically reconciled. But, it seems quite as probable, that Dima Dubh, called also Dimmaingert, Bishop of Connor, who died A.D. 658, was his brother. See Dr. O'Connor's "*Rerum Hibernicarum Scriptores*," tomus iv. *Annales Ultoniensis*.

¹⁸ This saint's festival or age has not been defined. Dr. Reeves thinks, however, that either he of Achadh-caill, or St. Caylan, founder of Nenlrum church, may be associated with the church or parish of Killelief, in Irish Cill-cléite, county of Down. See "*Ecclesiastical Antiquities of Down, Connor and Dromore*," n. (f), pp. 38, 39, and Appendix N, p. 217.

¹⁹ See Colgan's "*Acta Sanctorum Hiberniæ*," xii. Martii. Vita S. Muri, sive Murani, and the accompanying notes, p. 587.

²⁰ See "*Proceedings of the Royal Irish Academy*," Irish MSS. series, vol. i., part., pp. 84, 85.

²¹ See his feast and notices of him at that date.

²² At 641, according to the "*Chronicon Scotorum*," edited by W. M. Hennessy, M.R.I.A., pp. 88, 89.

²³ See the "*Chronicon Scotorum*," edited by William M. Hennessy, M.R.I.A., pp.

94, 95.

²⁴ See Dr. O'Donovan's "*Annals of the Four Masters*," vol. i., pp. 268, 269.

²⁵ Unless the O'Clerys' statement be accepted, that his feast must be assigned to the 1st of July, to which day the reader is referred for further notices. See Drs. Todd's and Reeves' "*Martyrology of Donegal*," pp. 184, 185.

²⁶ It would appear that in the beginning of last century the name "*Lough Cone*" was applied to it. See "*A Natural History of Ireland*," in three parts, by several hands. Part i., chap. ii., sect. iii., p. 8.

²⁷ "*The lough is an irregular sheet of water, twenty miles long, and seven broad, communicating with the sea by an inlet, called the Bay of Strangford, about seven miles long, and one in breadth. It is dotted with islands—to the number of fifty-four—some inhabited by men, some by cattle, and some by rabbits, but the greater part altogether desert.*"—Leitch Ritchie's "*Ireland, Picturesque and Romantic*," vol. ii., chap. p. 48. This charming work contains most exquisite steel engravings from drawings by D. M'Clise, Esq., A.R.A., and T. Creswick, Esq.

²⁸ Anglicized Mahee Island. For a very full and historic account of this place, the reader is referred to Rev. William Reeves' "*Ecclesiastical Antiquities of Down, Connor and Dromore*," Appendix F, pp. 187 to 197.

²⁹ The Rev. William Reeves, M.B., then inappropriate curate of Kilconriola, in the diocese of Connor.

³⁰ In a paper intitled, "*A Description of*

culminated, and which must still gather accretion as it rolls along the stream of Time. When Island Mahee had been visited by the Rev. William Reeves,¹¹ in the autumn of 1845, the country-people knew nothing regarding its history, saving that they had an impression regarding its having been an ancient place, with an indistinct tradition that burials took place there centuries ago.¹² A causeway now unites Mahee Island¹³ with Reagh Island¹⁴ and the western shore of Strangford Lough.¹⁵ The western portion of Island Mahee slopes gently from the water to an elevation of 66 feet, and there it is surmounted by a small ivy-mantled ruin. Approaching this object, the way leads through a gap, in what appears to be the remnant of a large circular enclosure. Ascending thence, a second nearly concentric ring—apparently the foundation of a wall or terrace—is crossed. Within this, at an interval of about 50 yards, a third ring encloses a space, nearly level, and about 70 yards in diameter. At a distance of 25 feet from the inner circumference, on the west, stands



Mahee Island, Co. Down.

that little ruin, possessing the main characteristics of a dilapidated round tower.¹⁶ The materials of which it is constructed are undressed stones, yet

Nendrum, commonly called Mahee Island, embracing its Present Condition and Past History," pp. 23 to 39. This is to be found published in the first fasciculus of "Papers read before the Down and Connor and Dro-more Church Architecture Society, during the year 1844."

¹¹ His paper was read on the 5th of November, 1845. An elegant lithographed illustration of ancient remains on the island, with a view of the more distant scenes, is added; while two well-designed and accurate maps serve to exhibit the actual position and outlines of this scenic and historically interesting spot.

¹² See *ibid.*, p. 28.

¹³ Containing 176 acres 3 roods and 38 perches.

¹⁴ Containing 304 acres 3 roods and 8 perches.

¹⁵ See a descriptive account in Rev. G. Hausbrow's "Improved Topographical and Historical Hibernian Gazetteer," &c., pp. 314, 315.

¹⁶ The accompanying illustration is from a sketch taken by the writer, who visited this interesting spot with the Rev. James O'Laverty, M.R.I.A., and P.P. of Holly-wood, in May, 1874. It has been drawn on the wood by William F. Wakeman, and en-

so well disposed as to present an even surface on the inside, and so firmly compacted by groutings, that though the outer wall table has been picked away, the inner has maintained its surface unimpaired. When at its highest elevation, the view from the top of this building must have been very extensive and superb : for a very moderate addition to the natural altitude of its ground site should afford a prospect over the entire length of beautiful Lough Strangford. The topmost part of this ruin,³⁷ is only about nine feet in height, and the walls are covered with ivy. On the south-west side, there is a fissure, wide enough to admit a man ; it extends to the ground, and it was probably caused by an entrance having been there in the original plan. At a distance of 43 feet to the south-east, an oblong space was observable,³⁸ and defined by something like a ridge in the grass. Here and there small portions of a wall and mortar projected through the sod. From its proportions and its bearings to the east, this space resembled the enclosure of a place for Christian worship. It was found to reveal the angles of a quadrilateral building,³⁹ and parts of its sides to the depth of two feet were exposed. This building stood E.N.E., and such a deflection from the exact east is not uncommon in ancient churches.⁴⁰ At present circling about the stunted round tower,⁴¹ the ancient mounds are clearly traceable, and the intervals between them are often furrowed and uneven, while the church ruins are not clearly distinguishable, since long grass and brambles have covered the ground.⁴² These are the only noticeable features of what might be recognised as a long departed nursery of piety and learning. Even the round tower is sadly shorn of its more remarkable and lofty proportions. An English writer has stated, that in no country of Europe, save in Scotland, are to be found specimens like to the Irish round towers,⁴³ and that there, similar models had been built by the

graved by George A. Hanlon, Dublin. It was sketched from a point of view, different from that shown in the lithograph which accompanies the Rev. William Reeves' paper.

³⁷ The diameter inside is 6 feet 6 inches. The basement course on the exterior projects a few inches. Its circumference is 44 feet 6 inches, or nearly 15 feet in diameter.

³⁸ This was sought for and discovered by the Rev. William Reeves, on the occasion of his visit.

³⁹ Its proportions were, total length, 58 feet 4 inches ; total breadth, 22 feet 4 inches ; length in clear, 52 feet 4 inches ; breadth in clear 15 feet 8 inches. Thus, 3 feet are allowed for the thickness of the end walls, and 3 feet 4 inches, for the sides. At the west end, two angular projections of dressed stones were seemingly the rudiments of shallow buttresses. They measured 2 feet 6 inches in breadth, by 9 inches in depth.

⁴⁰ Some antiquarians have thought, that various church directions were designed to correspond with the point of the sun's rising on the morning of that festival day, which was commemorative of the patron saint. This is technically called the orientation of churches.

⁴¹ Smaller in its proportions, and less perfect, while still enduring, like that strange monument which rises over the grave of

Cecila Metella, and which has been described by Lord Byron, in his immortal poem :—

“There is a stern round tower of other days,
Firm as a fortress with its fence of stone,
Such as an army's baffled strength delays,
Standing with half its battlements alone.”

—“Childe Harold's Pilgrimage,” canto iv., stanza xcix.

⁴² The pious care of some future “Old Mortality” must soon be required to prevent their disappearance from the casual observer's view : the antiquary may readily find *data*, which will keep them green in his memory.

⁴³ Alluding to the theory of George Petrie, LL.D., and of most Irish antiquaries, in his beautiful poem, on “The Pillar Towers of Ireland,” Denis Florence MacCarthy thus indicates their Christian uses.

“Here was placed the holy chalice that held
the sacred wine,
And the gold cross from the altar, and the
relics from the shrine,
And the mitre shining brighter with its
diamonds than the East ;
And the crozier of the Pontiff, and the
vestments of the Priest !

“Where blazed the sacred fire, rung out the
vesper bell—
Where the fugitive found shelter, became
the hermit's cell ;

posterity of Irishmen, who emigrated with Fergus.⁴⁴ Yet, he seems to have been unacquainted with the fact, that his own country possessed such structures, and these are of a curious type. The style of erecting ecclesiastical round towers must have been brought from Ireland into England⁴⁵ and Scotland, at an early period. We can hardly doubt, if the ecclesiastical remains on Mahee Island be not referable to the founder's or to our saint's period, there may be seen a hoariness, a desolation, and a solitude, betokening the most remote and mysterious antiquity. In case the present holy man, Mochumma or Documma, were to be identified with St. Cumin,⁴⁶ Abbot of Drumbo, not only must he be probably placed among the early Christian century saints, but we must also assign a double festival to him. Indeed, it has been conjectured,⁴⁷ that the Abbot of Drumbo,⁴⁸ at this early period, may be identical with St. Dochonna,⁴⁹ a bishop venerated at the 15th of May. There is also a St. Dochonna, revered at the 30th of October,⁵⁰ but nothing is said of him, or of St. Dochohna, son of Odhran, whose feast falls on the 17th of February.⁵¹ Again, it has been considered,⁵² in like manner,⁵³ that St. Mochumma or Cumin, Abbot of Drumbo,⁵⁴ may be identified with St. Mochumma, Bishop of n-Aendruim, venerated on this day, or with a St. Mochumma, undistinguished, whose feast falls on the 13th of June.⁵⁵ No allusion is made to St. Mochumma or Machomma of Drum-Ailche,⁵⁶ or Drummully, county of Fermanagh,⁵⁷ of whom notices may be seen at his feast day, on the 4th of January. Among the holy men bearing the name of Cuimnein,⁵⁸

And hope hung out its symbol to the innocent and good,

For the cross o'er the moss of the pointed summit stood!"

—See Edward Hayes' "Ballads of Ireland," vol. i., p. 5.

⁴⁴ See John Watkinson's "Philosophical Survey of the South of Ireland," let. ix., p. 90.

⁴⁵ For illustrations the reader is referred to an article on "Burgh Castle and the Ecclesiastical Round Towers of Suffolk and Norfolk." See "The Archæological Album; or Museum of National Antiquities," edited by Thomas Wright, the illustrations by F. W. Fairholt, pp. 93 to 99.

⁴⁶ His feast occurs at the 10th of August. See notices at that date.

⁴⁷ By Father John Colgan.

⁴⁸ From a very elegant sketch of Drumbo round tower, county of Down, by a distinguished artist, J. Howard Burgess, Belfast, a finely executed lithograph, by Marcus Ward and Co., has been produced.

⁴⁹ This holy man is classed among the bishops of Condeire or Connor, and his death is referred to A.D. 725.

⁵⁰ See "Acta Sanctorum Hiberniæ," vii. Martii. De S. Muro sive Murano, nn. 5, 6, 7, 8, 9, p. 587.

⁵¹ For notices of the several saints so called the reader is referred to the dates of their respective festivals, and to Rev. Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 52, 53, 126, 127, 288, 289.

⁵² By Father John Colgan.

⁵³ See "Acta Sanctorum Hiberniæ," vii. Martii. De S. Muro, sive Murano, nn. 5, 6, 7, 8, 9, p. 587.

⁵⁴ This parish, in the barony of Upper Castlereagh, is represented on the "Ordnance Survey Townland Maps for the County of Down," Sheets 9, 10, 14, 15. The townland of Drumbo proper is found on Sheets 9, 15.

⁵⁵ Erroneously printed "3 Junii," in Colgan's work.

⁵⁶ In English, "the ridge of the stone," according to John W. Hanna; although Dr. P. W. Joyce has rendered its equivalent, Drummully, "the ridge of the summit," in his "Origin and History of Irish Names of Places." See Index, p. 537.

⁵⁷ In reference to a previously expressed opinion, that St. Mochumma had connexion with Drummully, in the county of Fermanagh, Mr. John W. Hanna of Downpatrick remarks, in the *Ulster Examiner*, that "the author threw out a happy and correct conjecture, for, by an inquisition sped at Enniskillen, 18th September, 1609, to inquire into and distinguish the ecclesiastical lands from those belonging to the Crown in the county of Fermanagh, it was found that in the half barony of Cuyll-naime, now Coole, there was the parish of Drimalchy, spelled also Drumulchy, being the church in question. The latter name has been softened by the ellipse of the letter 'c,' but improperly rendered Drummully, having an entirely different signification from the original form."

⁵⁸ The following saints, so called in the "Martyrology of Donegal," are—1. St. Cuimnein, son of Dubh, at the 12th of January. 2. St. Cuimnein, of Gleann-mona, at the 12th of February. 3. St. Cuimnein, Abbot of Ia, at the 24th of February. 4.

Cuimmin,⁵⁹ Coman,⁶⁰ or Comman,⁶¹ there is a St. Cuimmein, a Bishop of n-Aendruim, whose feast occurs at the 1st of July, and who is said to have died A.D. 658.⁶² We consider, that he may have been a distinct person from the saint, venerated on this day. Further evidence is wanting, however, to pronounce a safe opinion on this very undecided point.

ARTICLE III.—ST. ADAMNAN, OF COLDINGHAM, IN SCOTLAND. [*Seventh Century.*] Sinners may derive hope and happiness from a consideration, that several dissolute and abandoned persons had the true courage to rise from the slough of their iniquities and to resolve on a change of life. Thus, instead of being very disedifying members of Christian communities, with the help of God's grace, they became great saints. To sin is alone shameful; to become a real penitent is the sinner's chiefest crown and glory. As a remarkable instance of God's mercy, from the work of Venerable Bede are derived the earliest and most authentic accounts, regarding the present distinguished penitent.¹ Various chroniclers and writers on English and Scottish ecclesiastical history draw their general notices of him from that source. At the same time, it must be observed, that some writers have mistaken his identity. Matthew of Westminster,² who refers to St. Adamnan,³ Abbot of Iona, at A.D. 701,⁴ has been erroneously thought to have had allusion to the present saint. Thus, among others, at the 31st of January, Camerarius treats about St. Adamnan, Abbot of Hy, as if he were the holy convert of that name, who was venerated on this day,⁵ and who is likewise called Abbot of Coludius.⁶ Likewise, Gesner and Bale,⁷ in their works, and Possevino,⁸ make this saint Abbot of Hy, and attribute various works to him which are the compositions of his more celebrated namesake. Dempster is especially inaccurate, not

St. Cuimmein, son of Baedan, at the 19th of May. 5. St. Cuimmein, at the 1st of June. 6. St. Cuimmein, Bishop of Aendruim, at the 1st of July. 7. St. Cuimmein, son of Aride, at the 29th of July. 8. St. Cuimmein, son of Daighre, at the 14th of August. 9. St. Cuimmein, at the 22nd of August. 10. St. Cuimmein, son of Cuana, at the 1st of September. 11. St. Cuimmein, Abbot of Druim-Sneachta, at the 4th of September. 12. St. Cuimmein, Abbot of Bennchar, at the 17th of September. 13. St. Cuimmein, of Cill-Nair, at the 30th of November. 14. St. Cuimmein, at the 24th of December. See Table, pp. 392, 393.

⁵⁹ In like sort, the noted saints so named are:—1. St. Cuimmin, of Inis-mac-Ua-Dartadha, at the 21st of May. 2. St. Cuimmin, Abbot of Druimbo in Uladh, at the 10th of August. 3. St. Cuimmin Foda, Bishop of Cluain-ferta, at the 12th of November. 4. St. Cuimmin of Cluain-mor, at the 18th of December. See *ibid.*

⁶⁰ The following saints are thus named:—1. St. Coman, son of Domhingen, at the 3rd of April. 2. St. Coman, of Tech-mac-Fionnchain, at the 8th of May. 3. St. Coman, of Aricul, at the 15th of May. See *ibid.*, pp. 386, 387.

⁶¹ The following saints bear this form of name:—1. St. Comman, the Leper, son of Laighne, at the 28th of January. 2. St.

Comman, son of Ua Theimhne, at the 27th of February. 3. St. Comman, bishop, at the 28th of March. 4. St. Comman, at the 23rd of May. 5. St. Comman, son of Dioma, at the 15th of July. 6. St. Comman, son of Fionnbar, at the 29th of July. 7. St. Comman, Abbot of Lismore, at the 31st of October. 8. St. Comman, at the 10th of November. 9. St. Comman, of Ros Commain, at the 26th of December. See *ibid.*

⁶² See Drs. Todd's and Reeves' "Martyrology of Donegal," pp. 184, 185.

ARTICLE III.—¹ See "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. 25, pp. 335 to 340.

² See "Flores Historiarum," p. 255.

³ See his Life at the 23rd of September the day of his feast.

⁴ Our annalists generally place his death about the year 703 or 704. See Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 304 to 307, and nn. (t, u), *ibid.*

⁵ See "De Statu Hominis, Veteris simul ac novæ Ecclesiæ, et Sanctis Regni Scotiæ," lib. i., pars. ii., cap. iii., § 2, pp. 138, 139.

⁶ See *ibid.*, p. 136. The town is thought to have acquired this name, because the religious there established originally had been Culdees.

⁷ See "Scriptorum Illustrum Majoris Britannicæ," &c.

⁸ In his "Apparatus Sacer."

only by referring the transactions of the Iona Adamnan to the Coldingham monk, so named,⁹ but in stating, that the latter was skilled in sacred learning, that he was a superior over many monks, that he wrote a description of Jerusalem, a life of St. Columba, and many other tracts.¹⁰ This charlatanic historian, not content with promulgating these errors, adds other statements,¹¹ still less excusable, as these could not have reference, either to the Monk of Coldingham, or to the Abbot of Hy.¹² It is singular, how he has the effrontery to quote Sigebert¹³ as an authority, for some of those hasty imaginings. His want of chronological accuracy is equally at fault, when he states, that Adamnan was a contemporary with Eugenius VI.,¹⁴ King of Scotland,¹⁵ and with Pope Sergius,¹⁶ while he died towards the close of the eighth century.¹⁷

Several writers have called our saint Adamanus;¹⁸ but his proper name should be Adamnanus or Adamnan.¹⁹ After Bede, various hagiographers have placed him on the rolls of history. Colgan has published the acts of this holy penitent at the 31st of January.²⁰ So, in like manner, an introduction in four paragraphs leads us to some notices regarding him, as written

⁹ See Thomas Dempster's "*Historia Ecclesiastica Gentis Scotorum: sive De Scriptoribus Scotis*," editio altera, tom. i., lib. i., pp. 4, 5. Bannatyne Club Edition.

¹⁰ These statements apply to the Abbot of Hy, and not to the Monk of Coldingham, as may be seen by consulting Bede, Trithemius, and other credible writers.

¹¹ He marks, notwithstanding, a very notable distinction between both Adamnans; yet, in a very blundering and loose manner. See "*Historia Ecclesiastica Gentis Scotorum*," tom. i., lib. i., pp. 4, 5.

¹² Thus, in the first place, Dempster makes Adamnan a disciple of St. Kilian. *Secondly*, he says, that by a tempest Adamnan was driven on the coast of Gaul. *Thirdly*, that Sigebert, at the year 695, relates these foregoing events, regarding Adamnan. *Fourthly*, that he was a pilgrim in the Holy Land, and on returning from it that he become Abbot of Hy, in Scotland. *Fifthly*, that he died in the year 797, while Sergius sat in the chair of St. Peter, and whilst Eugenius VI., reigned in Scotland. It may be observed, that none of these statements are altogether correct, so far as they relate to either Adamnan. Nor are any of the first three matters found in Sigebert, or in any other known writer—Dempster alone excepted.

¹³ Sigebert only says, at A.D. 694, that Arnulf, a disciple of Quintain, bishop, Adamnan, abbot, Adelin and Wilfrid, bishops, flourished in Gaul, and only remarks about St. Adamnan, that he lived at this period. Sigebert says nothing regarding Adamnan being driven by a tempest into Gaul, and he has nothing whatever regarding his journey to Jerusalem. Bede, in his "*Historia Ecclesiastica Gentis Anglorum*," lib. v., cap. 16, p. 433, and other writers state, that Arnulph, a Gaulish bishop, returning from a pilgrimage to Jerusalem, was carried by a tempest into Britain, where he formed the acquaintance of St. Adamnan

of Hy. Hence, there is no reference to the present saint.

¹⁴ He died in the year 697, according to Hector Boetius, who places him in the fifty-seventh place, in his "*Scotie Regum Catalogus*." He reigned ten years. See likewise at fol. clxxxvii., "*Scotorum Historie*, a prima gentis origine," &c., lib. ix. The fol. edition of 1520, printed at the "*prelum Ascensianum*." See also George Buchannan's "*Rerum Scotticarum Historia*," lib. v., p. 147.

¹⁵ There was another St. Adamnan, different from both those saints already alluded to; he was an Irishman, and Bishop of Rathmuige, within the territory of Dalaradia, in Ulster. He died, A.D. 725. Whether this was the Scottish bishop, whom Hector Boetius and other writers of Scotland state to have been master of Eugenius VI., King of Scotland, is not known. The master of Eugenius VI. could not have been Adamnan, Abbot of Iona, as this latter was only an abbot, and not elevated beyond the rank of presbyter. The former is called a bishop. See Colgan's "*Acta Sanctorum Hibernie*," xxxi. Januarii, n. 8, p. 226.

¹⁶ Now Sergius I. died, in the thirteenth year of his pontificate, A.D. 701; Sergius II. in the third year of his episcopacy, A.D. 847; and Sergius III. in the sixth year of his pontificate, A.D. 911. See Sir Harris Nicolas' "*Chronology of History*," p. 211.

¹⁷ A.D. 797. See Dempster's "*Historia Ecclesiastica Gentis Scotorum*," tom. i., lib. i., p. 5.

¹⁸ Trithemius and Dempster so style him; and in some copies of Venerable Bede's history, such a reading is found.

¹⁹ This has been interpreted, "*parvus Adam*," in English, "*little Adam*."

²⁰ See "*Acta Sanctorum Hibernie*," xxxi. Januarii. *Vita S. Adamnani*, with accompanying notes, pp. 224 to 226.

in six paragraphs, by the Bollandists.²¹ Cressy²² and other English church historians have not forgotten to commemorate this saint. In like manner, Father Innes²³ alludes to the remarkable events of his biography. Bishop Forbes, who finds him commemorated in some Scottish Kalendars,²⁴ has a special biography of St. Adamnanus of Coldingham.²⁵ Many other Scottish and Continental writers have noted some particulars concerning his life. However, we cannot with certainty pronounce on this saint having been a native of our island.²⁶ Bede declares, that he was of Scottish race;²⁷ and, it is likely enough, Adamnan was born in Scotia Major or Ireland.²⁸ Colgan would not undertake to determine this question, as to whether he had been born there or in Scotia Minor, also called Britannic Scotia, and Albania, by the ancients, as it is denominated Scotland, by modern writers. Those who wish to maintain our saint was a native of this latter country, might advance by way of argument, that he was converted while in Britain; yet, by a confessor, who appears to have been an Irishman.²⁹ Again, it might be urged, that if Adamnan were an Irishman, why should not his nationality have been as clearly indicated as that of his confessor, or why should not his conversion have taken place in Ireland? But, an Irishman might easily oppose such objections, by retorting the argument, and by inquiring, if he were a native of British Scotia, why was not his conversion effected in modern Scotland, and not rather in Coludum or Coldingham?³⁰ It may be asked, likewise, why should his conversion have been effected by an Irish confessor, rather than by a Scotchman, if he were a native of Albania? Those, who desire to claim Adamnan, as an Irishman, might also add, that many Irish saints and missionaries then laboured in Northumbria, and in other parts of England, by spreading a knowledge of Faith among the people.³¹ Hence, it appears to be very probable, that Adamnan was one of those pious Irish pilgrims, who owed his conversion to a director of Irish race, if not of Irish birth. Regarding the parents of Adamnan we have no account;³² but, it seems pro-

²¹ See "Acta Sanctorum," tomus ii., xxxi. Januarii. Acta S. Adamnani, pp. 1120, 1121.

²² See "Church History of Brittany," book xviii., chap. xv., pp. 455, 456.

²³ See "Civil and Ecclesiastical History of Scotland." Chronological Memoirs, pp. 270 to 274.

²⁴ Thus Dempster, in his "Menologium Scoticum," strangely enough has St. Adamnanus Coludius, and Adamnanus, Abbot of Hy, at this day, while the Scottish entries in the Kalendar of David Camerarius place the former saint at the 27th and the latter at the 31st of January.

²⁵ See "Kalendars of Scottish Saints," pp. 191, 234, 264. Bishop Forbes says he was of the Irish race. *Ibid.*, p. 264.

²⁶ See Bishop Challoner's "Britannia Sancta," part i., p. 87.

²⁷ Besides Bede, from whose history the present account of this saint is chiefly taken, the English Martyrology, at the 31st of January, and Trithemius, "De Viris Illustribus," lib. iii., cap. 124, have notices regarding him.

²⁸ Dr. Lanigan remarks, that there is no authority for deciding, whether this saint was a native of Ireland or Scotland. See

"Ecclesiastical History of Ireland," vol. iii., chap. xviii., § v., p. 97, and n. 61, p. 100. There our saint is dismissed with a few brief notices.

²⁹ According to the most probable sequence and interpretation of Venerable Bede's narrative.

³⁰ This was situated, formerly, in the province of Northumbria, in England, as appears from Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. 25, and from Trithemius "De Sanctis Ordinibus S. Benedicti," lib. iii., cap. 124.

³¹ Here specially might be enumerated, St. Aidan, St. Finan, St. Colman, St. Cathbert, St. Dima, St. Fursey, St. Dichull, besides a host of other holy men. Induced by their example, many were desirous of leading a contemplative or missionary life in England. These left their own native island, in great numbers, to extend still more the kingdom of God upon earth. See, on this subject, Rt. Rev. Bishop Moran's edition of Peter Lombard's "De Regno Hiberniæ, Sanctorum Insula, Commentarius," cap. xv., pp. 78 to 87.

³² See that portion in Venerable Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. 25, which refers to him.

bable, he first saw the light, towards the close of the sixth or beginning of the seventh century.³³

It would appear, that in his youth, he was addicted to a life of debauchery and licentiousness ; yet, the grace of God effectually interposed, and rescued him from this state of sin. Being moved to penitence, he sought the counsel of a spiritual director,³⁴ to whom he disclosed his manifold crimes, expressing, at the same time, a desire to perform suitable penance for such transgressions. The director³⁵ told him, in order to appease God's wrath, that he should apply, for the future, to a recitation of psalms, to devout prayer, and to fasting. Our saint, who showed himself a true penitent, declared his readiness to accept any penance imposed, that salvation might be secured on the last day, even although it should be enjoined on him to remain standing during whole nights in prayer, or to pass the whole week in a continuous fast.³⁶ His confessor, however, would not impose so rigorous a penance on this fervent penitent, but only required him to fast two or three days ; then, after a short interval, he directed Adamnan to revisit the tribunal of confession, that he might hear what should afterwards be expedient for him to do.³⁷ Having thus expressed himself, and having prescribed an exact measure of penance, that confessor of Irish descent was suddenly called away from England, where our saint then lived. After this occurrence, our saint had no longer access to his spiritual father, who left for Ireland.³⁸ But, mindful of his former transgressions, Adamnan bewailed with tears, by day and night, the miseries of his youth. By the most guarded conduct, he afterwards endeavoured to nourish a spirit of penance and purity, practising frequent vigils and prayers. He only tasted nutriment on Sundays and Thursdays, spending other days of the week in observing the strictest abstinence from all food. Although Adamnan heard about the death of his director in Ireland, yet this did not induce him to change that rigorous mode of living. Whatever penitential observances the pious religious at first undertook as a satisfaction for his sins, those holy exercises were afterwards continued, while joined with fervent and constant aspirations to God.

It is not altogether unquestionable, although highly probable, that the conversion of Adamnan was commenced at Coldingham. It is certain, however, from Venerable Bede's narrative, that his penance was there enjoined by the director. This happened, it is likely, during the seventh century. As a priest and monk, he lived many years afterwards in the monastery of Coldingham,³⁹ which then lay within the old province of

³³ This may be inferred from the English Martyrology, and from Venerable Bede's narrative.

³⁴ He is called an Irish Confessor, in Bishop Forbes' "Kalendars of Scottish Saints," p. 264.

³⁵ It is not correct to say, that Bede calls his master or director "Hibernus," while omitting to distinguish our saint in like manner. Bede only says, that Adamnan's master went to Hibernia, from which country his origin was derived, whereas our saint is called "vir de genere Scotorum." All natives of Ireland, at that time, were generally called Scots, as their country was named Scotia. The origin of both terms to natives of Ireland and to their country is thought by a French writer to have no more remote antiquity than a century or two centuries

before the Christian era. See Elias Regnault's "Histoire de l'Irlande," liv. i., chap. ii., p. 23.

³⁶ See Bede's "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. 25, p. 336.

³⁷ See Father Innes' "Civil and Ecclesiastical History of Scotland," Chronological Memoirs, p. 272.

³⁸ Bede calls it "suum Hibernum." See "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. 25, p. 337. This Cressy rightly interprets "Ireland his Native Country." See "Church History of Britanny," book xviii., cap. xv., p. 456.

³⁹ This religious establishment was founded under the reign of Oswald, "which extended from 634 to 643 A.D."—George Chalmers' "Caledonia; or, an Account, Historical and Topographic, of North Britain; from

Northumbria, in the kingdom of Anglia.⁴⁰ At a subsequent period, it formed a part of the Marches, belonging to Scotland.⁴¹ Here, in the seventh century, St. Abba or Ebba⁴² founded a double separate monastery:⁴³ one house being intended for monks, and the other for nuns.⁴⁴ The latter was under her own special direction. This holy abbess⁴⁵ was daughter to Ethelfrid, King of Northumberland, and a sister to St. Oswald⁴⁶ and Oswio, styled respectively the Sixth and Seventh⁴⁷ Bretwaldas, or chief wielders of Saxon power in Britain.⁴⁸ It is said, St. Ebba was abbess here in the year 661. At this place,⁴⁹ she entertained St. Cuthbert,⁵⁰ the Prior of Melrose, for several days. About a mile south-west of St. Abb's Head—thus denominated from that holy woman—St. Ebba's ancient nunnery, at Coldingham, stood on the sea-beaten rock.⁵¹ It is said, the most ancient church

the most ancient to the present times: with a Dictionary of Places, Chorographical and Philological," vol. i., book ii., chap. vii., p. 325.

⁴⁰ Coldingham was a cell to Durham. In his Appendix to Venerable Bede's History, Num xx., pp. 760 to 764, Smith has printed various charters relating to this house. See Sir William Dugdale's "Monasticon Anglicanum," vol. vi., part ii., p. 1149. The new edition, by John Caley, Esq., F.R.S.S.A., Henry Ellis, LL.B., F.R.S.S.A., and the Rev. Bulkeley Bandinel, D.D.

⁴¹ See Gough's Camden's "Britannia," vol. iii., p. 301, for an account of this place, in connexion with the Merchia, Merch, or Mers.

⁴² She received the veil from St. Finan, an Irish bishop of Lindisfarne, according to her Life. This will be found in Capgrave's "Legenda Sanctorum Anglie," at the 25th of August.

⁴³ See Rev. Alban Butler's "Lives of the Fathers, Martyrs, and other Principal Saints," vol. viii., xxv. August.

⁴⁴ This account suggests a similitude between her foundation and St. Brigid's at Kildare. See, regarding this latter establishment, remarks in Rev. P. J. Carew's "Ecclesiastical History of Ireland," chap. vi., p. 240.

⁴⁵ The feast of St. Ebba, virgin, and Abbess of Coldingham falls on the 25th of August. See an account of her in Bishop Forbes' "Kalendars of Scottish Saints," p. 330.

⁴⁶ This holy man—see his Life at the 5th of August—had been educated in Ireland, and he was a convert to the Faith.

⁴⁷ See an account of their respective reigns in Dr. Lingard's "History of England," chap. ii., pp. 89 to 103. Also Mon. De Rapin Thoyras' "Histoire d'Angleterre," tome i., lib. iii., pp. 164 to 168. Likewise John Lewis' "History of Great Britain, from the first Inhabitants thereof, 'till the Death of Cadwalader, Last King of the Britains; and of the Kings of Scotland to Eugene V. As also a Short Account of the Kings, Dukes, and Earls of Bretagne, 'till

that Dukedom was united to the Crown of France, ending with the year of our Lord 68; in which are several pieces of Taliesin, an ancient British Poet, and a Defence of the Antiquity of the Scottish Nation: with many other Antiquities, never before published in the English Tongue; with a compleat Index to the whole," book vi., chap. xxv., p. 215, and chap. xxvi., pp. 217, 218. As an Appendix to this work, and of very great interest for the antiquary, is a republication of the following distinct tract. Its title runs: "The Breviary of Britayne. As this most noble and renowned Iland was of ancient time divided into three Kingdomes, England, Scotland, and Wales. Contaynyng a learned discourse of the variable state and alteration thereof, vnder diuers as wel natural: as forren Princes and Conquerours. Together with the Geographically description of the same, such as nether by elder, nor later writers, the like hath been set forth before." Written in Latin by Humfrey Lhuyd of Denbigh, a Cambro-Britayne. And lately Englished by Thomas Twyne, Gentleman, M.D. LXXIII.

⁴⁸ During the period of the Saxon heptarchy. Sharon Turner, in his "History of the Anglo-Saxons," vol. i., book iii., chap. 5, p. 319, regards the Bretwalda as a kind of war-king, or a temporary military leader. The learned Saxon scholar and antiquary, John Mitchell Kemble, in his account regarding the growth of the kingly power, considers the Bretwaldadom as being "a mere accidental predominance." See "The Saxons in England, a History of the English Commonwealth till the Period of the Norman Conquest," vol. ii., book ii., chap. i., p. 18.

⁴⁹ The Nunnery of Coldingham, in Berwickshire, is thought to have been the oldest in Scotland, as neither its founder, the time of its foundation, nor its order, are said to be known. See a further account of this nunnery, with three distinct copperplate engravings, in Grose's "Antiquities of Scotland," vol. i., pp. 95 to 98.

⁵⁰ See his Life at the 20th of March.

⁵¹ See a description of Coldingham, with

here had been fabricated of wood.⁵² Coldingham parish lies along the coast of Berwickshire, and on the German Ocean.⁵³ Not many years ago, the ruins there remaining were very extensive; but those are now sadly dilapidated, by peasants having carried stones away for the erection of their cottages.⁵⁴ During the middle ages, Coldingham was a priory of considerable consequence,⁵⁵ while its possessions and revenues were ample.⁵⁶ Not very long after the monastic foundation,⁵⁷ our saint must have joined the Coldingham fraternity. That term "*præpositus*," applied to the holy Adamnan,⁵⁸ seems to imply his attainment of some dignity, in the monastery where he lived, and accordingly he has been dignified with the title of abbot.⁵⁹ It has been assumed to indicate, he was superior over that religious house, with which he was connected. However, Venerable Bede speaks of our saint in such terms, as might lead us to suppose, he was not elevated to any exalted ecclesiastical dignity.⁶⁰ In like manner do John Capgrave⁶¹ and Harpsfeld⁶² allude to him, as if occupying a subordinate position. Most reliable authorities regard him as simply a priest and a monk.⁶³ We read, that on a certain day, Adamnan going out from the monastery, in company with a religious brother, both again returned, having accomplished the object of their journey. While on their way back, Adamnan looked towards the ecclesiastical buildings of Coldingham, which reared their walls⁶⁴ in the distance. A sudden grief overcast his soul, and to the surprise of his companion, Adamnan burst into tears. That brother demanded the cause for his sorrow. "All those public and private buildings, which you see," said the saint, "are about to be consumed in a short time, and laid prostrate in ashes." This being heard, the

two magnificent illustrations of its priory, in Robert William Billings's "*Baronial and Ecclesiastical Antiquities of Scotland*," vol. i., pp. 1, 2.

⁵² See Walter Scott's "*Border Antiquities of England and Scotland*," etc., vol. i. Introduction, p. xxxv.

⁵³ "Except a detached portion, about 5 furlongs long and $3\frac{1}{2}$ broad, which is embosomed to the east in the parish of Eyemouth, it is bounded on the north by the German Ocean; on the east by the German Ocean and the parishes of Eyemouth and Ayton; on the south by the parishes of Chirnside and Buncle; and on the west by the parishes of Abbey St. Bathans, Oldhamstocks, and Cockburnpath."—Fullarton's "*Imperial Gazetteer of Scotland*," vol. i., pp. 288, 289.

⁵⁴ Lately has been published a beautifully illustrated work, by the Rev. Mackenzie E. C. Walcott, B.D.F.S.A., and Precentor of Chichester, intitled, "*Scotti-Monasticon. The Ancient Church of Scotland, a History of the Cathedrals, Conventual Foundations, Collegiate Churches, and Hospitals of Scotland*." Therein is contained a very complete and detailed description of the antiquities now remaining at Coldingham, with notices regarding its foundation, and a chronological record of its priory, from the twelfth to the sixteenth century. See pp. 239 to 243.

⁵⁵ See A. Carr's "*History of Coldingham*," containing a Survey of the Ecclesiastical

History of Berwickshire, anciently termed Coldinghamshire." This work, containing plates and many wood-cut views, was published at Edinburgh, in 1836.

⁵⁶ See W. H. Hunter's "*History of the Priory of Coldingham, from the earliest date to the present time; also the Rights of Property and Possessions of the Priory*." This work contains beautiful plates of views, and it appeared in Edinburgh, A.D. 1858.

⁵⁷ We consider this house, mainly, if not altogether, embraced that rule of life prevailing in the institute at Iona.

⁵⁸ By Trithemius.

⁵⁹ In this light Camerarius regards him. Wion, in his "*Lignum Vitæ*," Appendix, and Menard, in his Appendix to the Benedictine Martyrology, speak of him almost in similar terms.

⁶⁰ See "*Historia Ecclesiastica Gentis Anglorum*," lib. iv., cap. 25, p. 336.

⁶¹ In "*Legenda Sanctorum Anglorum*," Vita S. Eadmæ.

⁶² See "*Historia Anglicana Ecclesiastica*," Seculum vii., cap. 32.

⁶³ Colgan appears to cite Trithemius and the foregoing authorities, in confirmation of this opinion. See "*Acta Sanctorum Hiberniæ*," xxvi. Januarii, n. 8, p. 226.

⁶⁴ Bede applies the word "*sublimiter erecta*" to them. This probably means, they were on an elevated site, rather than of a special great height. See "*Historia Ecclesiastica Gentis Scotorum*," lib. iv., cap. 25, p. 337.

brother had no sooner arrived at the monastery, than he communicated to the superioress Ebba,⁶⁵ what had been predicted by Adamnan. Greatly disturbed at this announcement, the abbess⁶⁶ held an interview with our saint. Then she inquired from him, how it happened, that he had been able to "predict such a misfortune."⁶⁷ The holy man replied, on a late occasion, while occupied during night at his accustomed vigils, and in the recitation of psalms, a certain person, whose features were unknown, presented himself. Then, feeling alarmed, our saint was desired by this strange visitor to allay his fears. "For," said the apparition, and in a familiar voice, "you act rightly, who not only remain during night depriving yourself of rest, but, moreover, you spend it watching and praying."⁶⁸ "I know well," replied the saint, "I have need of salutary vigils, that thus I may deprecate God's anger, for my previous transgressions."⁶⁹ The strange visitor responded: "You say, indeed, what is true; for you and many others have need, by the exercise of good works, to atone for past sins, and when ceasing from temporal labours, the more eagerly should you endeavour for spiritual benefits. These things, however, are done by very few persons. For, even now, whilst I have in succession visited all the cottages and beds of which this monastery is composed,⁷⁰ I have observed yourself alone occupied with the great affair of salvation. All other persons, men and women, are either buried in profound sleep, or are awake in the commission of some sin; since those little houses,⁷¹ which were destined for prayer or study, are now converted into chambers where eating, drinking, idle conversation, or transgressions of some other kind, are committed. Even virgins, consecrated to God, in contempt of their sacred profession, apply themselves to weaving rich stuffs, often as they are at leisure."⁷² With these they either clothe themselves, with detriment to their holy state, or they prepare them for externs of the other sex, to procure their friendship. On this account, the place and its inhabitants are destined for Heaven's vengeance, which will be manifested by consuming flames." The Abbess Ebba⁷³ asked, why the saint had not

⁶⁵ There are notices of this holy woman in Harpsfeld's "*Historia Anglicana Ecclesiastica*." Sæc. vii., cap. 2, 7.

⁶⁶ She must not be confounded with St. Ebba, virgin and martyr, who was abbess, at a later period, over this same nunnery of Coldingham. The latter received her crown of martyrdom at the hands of the Danes, on the 2nd of April, A.D. 870, according to the English Martyrology, Matthew of Westminster, and other authorities. In his "*Martyrologium Benedictinum*," Hugh Menard places her festival at the foregoing date.

⁶⁷ See Cressy's "*Church History of Britany*," book xviii., chap. xv., p. 456.

⁶⁸ See Bede's "*Historia Ecclesiastica Gentis Anglorum*," lib. iv., cap. 25, p. 338.

⁶⁹ See Father Innes' "*Civil and Ecclesiastical History of Scotland*." Chronological Memoirs, p. 273.

⁷⁰ Bede uses the words, "*singulorum casas ac lectos inspexi*," which give us an idea, that this monastic institute consisted of detached huts, grouped together over some considerable space of ground. See "*Historia Ecclesiastica Gentis Anglorum*," lib. iv., cap. 25, p. 338.

⁷¹ Bede calls them "*domunculæ*." See *ibid.* These were probably fashioned after the early Irish cells.

⁷² See Father Innes' "*Civil and Ecclesiastical History of Scotland*." Chronological Memoirs, p. 273.

⁷³ Prefixed to Rev. Mackenzie E. C. Walcott's account of the Abbess Ebba and the nunnery at Coldingham, are cited the following appropriate lines:—

"There was an ancient house not far away
Renowned throughout the world for
sacred lore,
And pure, unspotted life, so well, they
say,
It governed was and guided evermore,
Through wisdom of a matron grave and
hoar,
Whose only joy was to relieve the
needs
Of wretched souls, and help the helpless
poor.
All night she spent in bidding of her
beads,
And all the day in doing good and
Godly deeds."

—See "*Scoti-Monasticon*," p. 376.

heretofore revealed his vision; and she was answered by Adamnan, that he did not wish to disturb the venerable lady's repose. He declared, moreover, she might be consoled, since the destruction of Coldingham should not happen during her life-time.⁷⁴

The vision being made known to that community, its monastic inmates were justly alarmed. A visible reformation in the manners of most took place. But, after the death of their saintly abbess, many relapsed into former courses, or even into a state of life still more objectionable. The punishment predicted by Adamnan fell upon their monastery. This was consigned to the flames, in the year 679.⁷⁵ Venerable Bede obtained his information from a fellow-priest, named Edgils,⁷⁶ who had lived for some time in Coldingham, and who died afterwards in that house, to which the illustrious writer was attached.⁷⁷ Thus, in the exercise of great austerity and penance, Adamnan spent the remainder of life⁷⁸ endeavouring to atone for his youthful irregularities. Distinguished, as we have already seen, by the gifts of a prophetic spirit, as also by those merits and virtues which become a saint, he passed out of this life to enjoy the rewards of the just, in Heaven, about or after A.D. 680, and on the last day of January,⁷⁹ according to the English Martyrology.⁸⁰ This latter record and other authorities place his demise at A.D. 690.⁸¹ In his conclusion of the foregoing narrative, the Venerable and pious Bede observes,⁸² regarding the terrible and mysterious judgments, visited so frequently by God on the children of men; while those dispensations ought to warn us concerning the wrath to come, and the temporal calamities, which often befall persons led away by evil illusions. Above and before all, it is a grievous calamity to pass out of this world, and to meet without sufficient preparation the award of inflexible justice.

ARTICLE IV.—ST. SILLAN OF CILL-DEILGE, OR KILDALKEY, COUNTY OF MEATH. It has not been at all clearly determined when this holy man flourished. The Martyrology of Tallagh¹ mentions, that veneration was given on the 31st of January, to St. Sillan, of Cill Delge. This place was identical with Kildalkey, in the County of Meath.² We find recorded, like-

⁷⁴ See Cressy's "Church History of Britany," book xviii., chap. xv., p. 456.

⁷⁵ See Maitland's "History and Antiquities of Scotland, from the earliest account of Time to the Death of James the First, Anno 1437. And from that Period to the Accession of James the Sixth, to the Crown of England, Anno 1603, by another Hand. The whole compiled from the most authentic vouchers," vol. i., book ii., chap. xx., p. 255.

⁷⁶ He is called "Reverendissimus meus compresbyter Edgils." Colgan wonders why this priest was thus designated, when he was neither an abbot over the Venerable Bede, nor is his name found among English bishops or saints. See "Acta Sanctorum Hiberniæ," xxxi. Januarii, n. 7, p. 225.

⁷⁷ See "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. 25, p. 339.

⁷⁸ See Father Innes' "Civil and Ecclesiastical History of Scotland." Chronological Memoirs, p. 273.

⁷⁹ Cameronius, however, gives the date of his feast, at the 27th of this month, as we
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have already noticed at that day.

⁸⁰ At this date, also, he is set down in the anonymous "Catalogue of Irish Saints," published by O'Sullivan Beare, in "Historiæ Catholicæ Ibernæ Compendium," tomus i., lib. iv., cap. xi., p. 49. Also in Henry Fitzsimon's "Catalogus aliquorum Sanctorum Ibernæ," where he is called Adomnanus Abbas. See *ibid.*, cap. xii., p. 52. There, too, a second festival seems assigned for him, at the 2nd of September. Yet, this may have been intended for St. Adamnan of Iona.

⁸¹ The death of St. Ebba is referred to A.D. 683. See Father Innes' "Civil and Ecclesiastical History of Scotland." Chronological Memoirs, p. 270. It is probable, St. Adamnan survived her some years.

⁸² See "Historia Ecclesiastica Gentis Anglorum," lib. iv., cap. 25, pp. 339, 340.

ARTICLE IV.—Edited by the Rev. Dr. Kelly, p. xiv.

¹ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (1), pp. 320, 321.

wise, in the Martyrology of Donegal,³ as having a festival at this same date, Sillan of Cill Deilge. A commentator on this latter work, in that table superadded, suggests, his synonym is possibly *Silvanus*, which name occurs in St. Paul's Second Epistle to the Thessalonians,⁴ and in the Life of Livinus.⁵ The old church of Cill-Deilge gave name to a parish, situated between the parish of Trim, in East Meath, and the eastern boundary of Westmeath County.⁶ It was dedicated to St. Damhnat,⁷ or Dymphna, whose festival was there celebrated on the 15th of May.⁸ Near the church site was a holy well, called Tober-Damhnata. It was nearly dried up, when Dr. O'Donovan examined this locality.⁹ Kildalkey is a parish in the barony of Lune, county of Meath.¹⁰ The earliest historical notice, regarding this place, as found in the Annals of the Four Masters,¹¹ is at A.D. 721, when Cuanan of Cill-Delge died. Next, Fidhbhadhach, of Cill-Delge, died, A.D. 753; Cill-Delge was burned, A.D. 774; Suibhne, of Cill-Delge, died, A.D. 794.¹² Again, Fedach, Abbot of Cill-Delge, died A.D. 836; and Egnech, of Cill-Delge, bishop, abbot, and scribe, was killed, with all his people, by the Gaileanga,¹³ in 837.¹⁴ Conghal, son of Feadach, Abbot of Cill-Dealga, and a distinguished scribe, died A.D. 866.¹⁵ A battle was gained over Flann, son of Maelsechnaill, A.D. 885, by the foreigners of Athcliath,¹⁶ when Donnchadh, son of Maelduin, Abbot of Cill-Delge and of other churches,¹⁷ was killed, with many people. Among all the proper names in our annals, and connected with this place, that of St. Sillan is missing.¹⁸ He was probably a bishop or an abbot at Kildalkey. After the year 885, we lose sight of the monastery here, when consulting ancient annals.¹⁹ We do not find any allusion to this old church,

³ Edited by Drs. Todd and Reeves, pp. 32, 33.

⁴ There called Sylvanus.

⁵ See *ibid.*, pp. 468, 469. Dr. Todd adds a note. "We must understand this, not as suggesting that Siollan of Cill Delgge was a contemporary of St. Paul, but that the Latin form *Silvanus* occurs in 2 Thess., i., 1, and in the Life of Livinus." Dr. Reeves again remarks. "Molanus styles S. Livinus 'Archiepiscopus Scotorum,' and adds, 'Quod munus, cum aliquot annis magno fructu administrasset, reliquit Sylvano archidiacono.' Indiculus Sanctorum Belgii (Lovan, 1573)."

⁶ The Irish called this church, CILL DEALGA. See John O'Donovan's Letter, dated Trim, Aug. 6th, 1836, in "Letters containing Information relative to the Antiquities of the County of Meath, collected during the Progress of the Ordnance Survey in 1836," p. 174.

⁷ John O'Donovan was doubtful if the patroness of this place were or not the same as Davnat of Slieve Beagh. He inquires, "Is St. Damhnat of CILL DEALGA mentioned in the Calendar, on the 15th of May?" See *ibid.* To this shrewd guess, on the spot, and founded on the local tradition of her veneration there, George Petrie replies in the affirmative. The latter adds, "Your discovery of St. Damhnat in the parish of Kildalkey, is very curious and interesting, as it is probable, if not certain, that she, and not St. Damhnat of Tidavnet, is the real martyr, who suffered at Waterloo!!! or, as it is

stated in her life, *Westerloo*, which is evidently the same place." See "County of Meath Extracts," vol. i., p. 233. Mr. Petrie was in error, regarding his identification of Westerloo—as will be seen in the Life of St. Dymphna, at the 15th of May. This latter place was in a more northern part of Belgium, nor far from Gheel.

⁸ See her Life, given at that date.

⁹ See "Annals of the Four Masters," vol. i., n. (1), pp. 320, 321.

¹⁰ The townland and parish of Kildalkey, barony of Lune, are represented on the "Ordnance Survey Townland Maps for the County of Meath," Sheets 29, 30, 35, 36. The site of Kildalkey old church and of its graveyard is marked on Sheet 29, a little to the north of Kildalkey village, shown on Sheet 35.

¹¹ See Dr. O'Donovan's edition, vol. i.

¹² See *ibid.*, pp. 320, 321, 356, 357, 378, 379, 402, 403.

¹³ They were seated in the present barony of Morgallion, county of Meath.

¹⁴ See *ibid.*, pp., 454, 455, 456, 457.

¹⁵ See *ibid.*, pp. 504, 505.

¹⁶ See *ibid.*, pp. 536, 537.

¹⁷ See *ibid.* The "Annals of Ulster," however, have it "Duncha mac Macilduin, Prince of Killdelga, *et aliarum Civitatum*," etc. Codex Clarendon, tom. 49.

¹⁸ In Archdall's "Monasticon Hibernicum," under the head, County of Meath, there is no notice either of this saint or of his place.

¹⁹ See Rev. A. Cogan's "Diocese of

which is near Trim, in Sir William R. Wilde's admirable work,²⁰ although the ruins at and near this latter town are well described and copiously illustrated in it. There was a disciple of the great St. Columkille,²¹ and who was known as Silvan,²² son of Neinan²³ Don Mucusogoin.²⁴ It cannot be asserted, nevertheless, that he must be identified²⁵ with the holy man now under notice. There are the foundations of an old church visible at Kildellig,²⁶ a parish²⁷ in the barony of Clarmallagh,²⁸ Queen's County. They lie about one mile distant, and towards the east from the Ballybrophy²⁹ station on the Great Southern and Western Railway. On the interior, these ruins measure about thirty feet in length, by eighteen feet in width. The walls, of which only a few fragments remain, are nearly levelled to the ground. They seem to have been nearly four feet in thickness. They are mostly grass-covered, and the graveyard had clearly defined oblong boundaries, although unenclosed, in that field surrounding it. The extent of surface covered by graves was very considerable, and interments are not yet wholly discontinued, as the writer learned by inquiries made on the spot.³⁰ We are informed,³¹ that a religious establishment existed here, at a very early period. The last mention of it is supposed to have been at A.D. 885, when its abbot is wrongly said to have been killed by the Danes.³² This parish is also called Kildelgly.³³ There is a place denominated Deilge or Delliga,³⁴ in the parish of Kilbolane,³⁵ baronies of Orrery and Kilmore, county of Cork. We do not consider, however, that either of the latter places are connected with the present saint's particular veneration.

ARTICLE V.—REPUTED FESTIVAL OF ST. EUSEBIUS, MONK, AT ST. GALL, SWITZERLAND. [*Ninth Century.*] To the previous day, our readers

Meath, Ancient and Modern," vol. i., chap. xxv., p. 142.

²⁰ Allusion is made to "The Beauties of the Boyne, and its Tributary, the Black-water."

²¹ See his Life at the 9th of June.

²² Sometimes called Silvanus. See Rev. William Reeves' Adamnan's "Life of St. Columba," lib. i., cap. 41, and n. (c), p. 77. Also, lib. ii., cap. 4, p. 108.

²³ In Dr. Reeves' work, just quoted, he is called "Silnanum, filium Nemanidon Mucusogoin." The latter was a clan name, formed probably from mocu sogain, "of the sons of Soghain," or from mac u sogain, "son of the posterity of Soghain." See *ibid.*, and n. (c), p. 108. See, likewise, Dr. O'Donovan's "Tribes and Customs of Hy-Many," pp. 72, 73, n. (d.).

²⁴ See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbae, lib. ii., cap. iv., p. 351.

²⁵ See *ibid.*, n. 3, p. 381.

²⁶ To this place Archdall seems to refer the present St. Sillan. See "Monasticon Hibernicum," p. 594.

²⁷ The patron saint of Kildelgy church, in the deanery of Aghaboe, was St. Ermanuvor Senanus, abbot, and whose festival is assigned to the 1st of January. See the Right Rev. Patrick Francis Moran's "Spicilegium Ossoriense; being a Collection of Original

Letters and Papers illustrative of the History of the Irish Church from the Reformation to the year 1800." First Series, ii. Patron Saints of the Churches of Ossory, p. 7.

²⁸ The townland and parish of Kildellig, barony of Clarmallagh, are represented on the "Ordnance Survey Townland Maps for the Queen's County," Sheets 22, 28. There is also a Kildellig townland in the parish of Aghaboe, in the parish of Aghaboe, in the same barony and county. It is shown on Sheet 22. *Ibid.*

²⁹ This townland, in the parish of Aghaboe, and barony of Clandonagh is shown on the "Ordnance Survey Townland Maps for the Queen's County," Sheets 22, 28.

³⁰ In the month of May, 1870.

³¹ By Archdall, in his "Monasticon Hibernicum," p. 594. He assigns St. Sillan and St. [Cuanan] to this church, which he supposes to have merged into a parochial, after it had ceased to be a religious establishment.

³² This entry clearly refers to Kildalkey, in the County of Meath.

³³ See Lewis' "Topographical Dictionary of Ireland," vol. ii., p. 87.

³⁴ See Dr. O'Donovan's "Annals of the Four Masters," vol. v., pp. 1730, 1731, and n. (b.) *Ibid.*

³⁵ This parish is described on the "Orl-

are referred for details regarding the life of this holy recluse. That appears to have been his proper festival. However, on this day, before the Kalends of February—January 31st—the Necrology of St. Gall's Monastery,¹ in Switzerland, records the death of Blessed Eusebius, a former monk and martyr, born in Scotia. He afterwards embraced a religious life, in the Cœnobium of St. Gall. His death occurred about the year of Christ, 884. He was decapitated by some wicked inhabitants, whom he had reproved, and who were living near Mount St. Victor, whither he had retired to a solitary cell. Thither his head was miraculously brought, and afterwards it was preserved there with great religious veneration. The people used to flock in great numbers, to offer their devotions at his shrine.²

ARTICLE VI.—ST. OEBHNAT, EABHNAIT, OR EABNAIT, OF ROS-ENCHE, OR ROS NA SEANCHAE. The holy person thus noticed appears to have stood a mononymn in our national calendars, and therefore we might expect to find the less difficulty in identification. The additional clue of locality—although in a confused and conflicting form of spelling—ought to assist still more in the consummation devoutly to be desired. Yet our searches fail under every head for investigation. The concluding form of this name—judging by the general Irish analogies—would seem referable to a female; and, therefore, it is probable, we must regard this saint as some pious virgin. A festival in honour of Oebhnat find¹ of Ros na Seanchae, is entered in the Martyrology of Tallagh,² at the 31st of January. She probably lived before the tenth century. Again, on this day, in the Martyrology of Donegal,³ is likewise registered, Eabhnaít, or Eabnat, of Ros Eanche. Where Ros-na-Seanche or Ros Eanche was situated, we have not been able to determine.

ARTICLE VII.—ST. MITTAN, OF KILMADOCK, SCOTLAND. At the Kirk of Kilmadock, on the 31st day of January, was held the yearly fair of St. Mittan.¹ It was known as St. Mittan's day,² but who the saint in question was does not seem to be ascertained. In Dempster's long list of Scottish, or presumably Scottish, saints' names,³ no corresponding denomination can be found. Camerarius likewise excludes him.⁴ In a work, containing much valuable topographical information, we are informed that in the parish of Kilmadock,⁵ and at a place, known as Kilmadock proper, the ancient church stood.⁶ Here, in remote times, it is said, St. Madoc, a Culdee Evangelist,

nance Survey Townland Maps for the County of Cork," Sheets 1, 2, 6, 7, East Riding; while a portion of it lies in the barony of Upper Connello, and this is shown on the "Ordnance Survey Townland Maps for the County of Limerick," Sheet 54. The townland of Deliga, proper, is noted on Sheets 1, 6, in the former county.

ARTICLE V.—¹The extract, on this subject, published by the Bollandists, was obtained from the Jesuit, Daniel Feldner, of Constance.

² See the "Acta Sanctorum," tomus ii., xxxi. Januarii. De B. Eusebio Monacho S. Galli, Martyre, pp. 1130, 1131.

ARTICLE VI.—¹This term is probably intended to express the Irish attribute of *finn* or *fionn*, signifying "white," or "fair," in

allusion to hair or complexion.

² Edited by Rev. Dr. Kelly, p. xiv.

³ Edited by Drs. Todd and Reeves, pp. 32, 33.

ARTICLE VII.—¹"Acts of the Scottish Parliament," vol. vii., p. 663.

² See Bishop Forbes' "Kalendars of Scottish Saints." Auctaria, p. 468.

³ In "Historia Ecclesiastica Gentis Scotorum," and in "Menologium Scotorum," this feast is not to be met with.

⁴ In his work, "De Statu Hominis Veteris simul ac novæ Ecclesiæ, et Infidelium Conversione."

⁵ Nearly in the middle of the southern border of Perthshire.

⁶ It continued to be used until 1746. Formerly, Kilmadock had six sub-chapels.

had a mission.⁷ That he is to be identified with St. Mittan seems sufficiently probable—although as yet undetermined. If the identification could be solved in the affirmative, this holy man does not appear to be distinguishable from St. Maidoc, the patron of Ferns, who, as we have already seen, was venerated here, and in other parts of Scotland, on this day.

ARTICLE VIII.—ST. MOLANFIDE, OR MAOLANFAIDH, ABBOT OF DAIRINIS OR MOLANA, COUNTY OF WATERFORD. [*Sixth Century.*] From the sea-beach at Ardmore, we find Gospel messengers speeding their way inland, and ascending the open course of the Blackwater River. The missionary made his halt, at the picturesque little isle of Dair Inis, or Molana,¹ and this, too, at an early period of our Christian annals and social civilization. The entry of Maolon faidh, Dairinsi, without any further description, is recorded in the Martyrology of Tallagh,² at the 31st of January. Besides this, we read in the Martyrology of Donegal,³ as having been venerated on this day, Mae-lanfaidh, Abbot of Dairinis, at Lis-mor-Mochuda.⁴ The River Blackwater formerly encompassed the island, called Dar Inis or Molana, which is now united to the mainland.⁵ The Abbey of Molafinde—frequently visited by tourists to Youghal—is in the superb demesne of Richard Smith, Esq., whose mansion of Ballintra is contiguous.⁶ This saint belonged to the race of Connla, son to Breasal of Laeghaire Lore's line.⁷ This latter was son to Ugaine Mor, King of Ireland.⁸ The saint's abbey or monastery is said to have been erected, in the sixth century,⁹ on an island of the River Blackwater, and no more truly delightful spot could have been selected. The monastery, however, was enlarged, at a subsequent period. A statue, presumed to represent this saint, in the flowing robes of his order, has been placed on a pedestal within the cloister.¹⁰ An inscription bears the name of that lady, whose good taste and piety so appropriately introduced this excellent representation of the monk of old.¹¹ Near Ballynatray, on the Blackwater, where it widens very considerably, there rises a small island, on the west side of the river.¹² It was anciently called Dar-Inis, or the island of

¹ See Fullarton's "Imperial Gazetteer of Scotland," vol. ii., p. 200.

ARTICLE VIII.—¹ See Rev. Samuel Hayman's "New Hand-Book for Youghal," pp. xi. to xv.

² Edited by Rev. Dr. Kelly, p. xiv.

³ Edited by Drs. Todd and Reeves, pp. 32, 33.

⁴ "Ubi abunn mor in mare exit. Leabhar Breac, fol. 31, a top." This has been added in William M. Hennessy's copy of the Donegal Martyrology, and it seems admirably to identify the site with Molana.

⁵ The situation is depicted on the "Ordnance Survey Townland Maps for the County of Waterford," Sheet 37.

⁶ See J. R. O'Flanagan's "Historical and Picturesque Guide to the River Blackwater in Munster," p. 33.

⁷ For the following genealogy of this saint, I feel indebted to the Rev. Mr. Shearman. Mailanfauid of Cill Moelanfauid Hi Garban was son to Cruindmael, son of Comgall, son to Lactair, son of Dungaile, son of Murgaile, son to Bran, son of Moileduin, son to Fechine, son of Senach, son to Nathi,

son of Trecin, son to Rectaire, son of Eire, son of Cullend, son to Drodan, son of Buain, son to Laeghaire Burn Buadach, son of Aengus Osrathge.

⁸ According to Dr. Keating, Ugaine Mor ascended the throne A.M. 3586, and lived to A.M. 3616. According to the Four Masters his reign began A.M. 4567, and ended A.M. 4606. His son Laeghaire Lore reigned only two years after him. See O'Mahony's Keating's "History of Ireland," part ii., chap. viii., pp. 248 to 252. And Dr. O'Donovan's "Annals of the Four Masters," vol. i., pp. 74 to 77, with accompanying notes.

⁹ One unsubstantiated account has this foundation date, at A.D. 501.

¹⁰ See that beautifully illustrated work of J. R. O'Flanagan, "Historical and Picturesque Guide to the River Blackwater in Munster," pp. 33, 34, for engravings, representing the Statue, with other views of Molana Abbey.

¹¹ Erected by Mrs. Mary Broderick Smith, A.D. 1820.

¹² See Smith's "Ancient and Present

St. Molanfide. Now it is known as Molana. This saint is said to have been here the first abbot, over some Regular Canons.¹³ These dwelt, it has been imagined,¹⁴ in a house founded about the sixth century, on this island. The ancient abbey or church of Molana is no longer to be seen; for the present ruins—evidently mediæval—do not date back to the assumed period of St. Molanfide or Maolanfaidh. There is a copper-plate engraving, which represents the chief architectural features of the ruined Abbey of Molana; and this gives a pretty fair idea of its former extent and magnificence.¹⁵ Raymond le Gros¹⁶ is said to have liberally assisted in the endowment of Molana Abbey, which lay near Youghal, and there his remains are thought to have been deposited.¹⁷ The early and mediæval history of this religious house is interesting, although hardly as yet sufficiently investigated.¹⁸ The lands of Molanassa or Molana Abbey, at his request, were granted¹⁹ to Sir Walter Raleigh, about the period of suppression. These were to be held in fee-farm. Their assignee was subsequently the Earl of Cork.²⁰ This noble foundation shared the fate of many similar institutions, about that period, when subjected to irreligious lay spoliation; its abbot and monks disappeared from the romantic and peaceful home of their choice and affections. Lonely and crumbling to decay are the pointed windows and hoary gables of this fine Gothic pile; still time, historic associations, and sheltered position, have dealt less mercilessly towards it, than with most memorials of our olden piety.

ARTICLE IX.—ST. DATHAEDHOG, SON OF COLGA, OR TAEDA MAC COLGAN, OF ACHADHDUMHA. Taeda Mac Colgan is registered in the Martyrology of Tallagh,¹ as having a festival, on this day. His name occurs under another form in that calendar, compiled by the O'Clerys. Dathaedhog, son of Colga, and said to be of Achadh dumha, is set down in their Martyrology of Donegal,² at the present date. The period when this saint flourished and the situation of his place have alike eluded our hopes of discovery.

State of the County and City of Waterford," chap. iii., p. 43.

¹³ See Sir James Ware's "De Hibernia et Antiquitatibus ejus Disquisitiones," cap. xxvi., p. 195.

¹⁴ The institution of Regular Canons in Ireland refers, it is thought, to a period long subsequent.

¹⁵ See "Memoirs of the Family of Grace," by Sheffield Grace, Esq., F.S.A., p. 16. A presentation copy of this work to Sir John Newport, and now kept in the King's Inns' Library, Dublin, contains an autograph note from the author, dated March 21, 1824.

¹⁶ He was one of the early Anglo-Norman invaders of Ireland, and he is aptly styled, by his descendant, the Achilles of that expedition, of which Richard de Clare, surnamed Strongbow, Earl of Pembroke, was the Agamemnon. See *ibid.*, p. 4.

¹⁷ See *ibid.*, p. 16. In allusion to the burial of Raymond le Gros in this ancient abbey of St. Molanfide, those beautiful "Lines written at Jerpoint Abbey" contain this allusion:—

"And now Molana, where his ashes rest,

Retains the marble that preserves his name,

And still the emerald isle that gem the west,

His deeds remembers and records his fame."

—VI., p. 3, London, 1820. These are usually found appended to the exceedingly rare volume, "Memoirs of the Family of Grace," by Sheffield Grace, Esq., F.S.A.

¹⁸ Making all due allowance for certain mistakes, the reader will find an interesting account of this foundation in Archdall's "Monasticon Hibernicum," pp. 695, 696.

¹⁹ By Queen Elizabeth. See the account of this transaction most appropriately alluded to in a late valuable and an original contribution to our national literature, Rev. John O'Rourke's "History of the Great Irish Famine of 1847, with notices of earlier Irish Famines," chap. i., pp. 6, 7 and notes.

²⁰ See Harris' Ware, vol. ii., "Antiquities of Ireland," chap. xxxviii., p. 266.

ARTICLE IX.—¹ Edited by Rev. Dr. Kelly, p. xiv.

² Edited by Drs. Todd and Reeves, pp. 32, 33.

ARTICLE X.—ST. DOCAEM, BISHOP. The Martyrology of Tallagh¹ mentions Docaem, a bishop, as having a festival, at the 31st of January. Elsewhere we cannot find an account regarding him.

ARTICLE XI.—ST. CAORNAN OR CAIRNAN, OF CILL-CHAORNAIN, OR KILCORNAN, COUNTY OF GALWAY. [*Possibly in the Sixth and Seventh Centuries.*] In the early Christian ages of Scotland, it is remarked, that when a saintly pastor died, his grateful flock dedicated a church to his memory.¹ This habit had been acquired from their early Irish missionaries; for in Ireland—as in the present instance—such usage appears to have dated back to the time of St. Patrick himself. A festival in honour of Cairnan is simply entered in the Martyrology of Tallagh.² We read of Caornan, in the Martyrology of Donegal,³ as being venerated on this day. In the table subjoined to this very interesting Menologium, the present saint is thought belonging to Cill-Chaornain, in Connaught.⁴ This place is now represented by Kilcornan,⁵ a townland in the parish of Stradbally,⁶ and barony of Dunkellen, a part of the former Clanrickard territory.⁷ Mr. O'Donovan was of opinion, that the old church of Kilcornan, near Mr. Redington's house,⁸ had been the original parish church, before its position was moved to Stradbally.⁹ The church here lies in ruins, and it is picturesquely situated, within Kilcoman demesne.⁹ Stradbally is classed as a vicarage in the list of County Galway benefices.¹⁰ Between Kilcornan and Moyvacla in this parish is the brook, formerly called Turloch Airt,¹¹ because King Airt was there killed by the companions-in-arms of Lugad Mac Con, who invaded Galway, with a great number of foreign auxiliaries. In the introduction to the Martyrology of Donegal it is stated, that Cill-Cornain lies in Clan-Rickard.¹² This territory of Clanrickard comprised six baronies, in the county of Galway, namely, Leitrim, Loughreagh, Dunkellin, Killartan, Clare and Athenry.¹³ It has been asserted, that Cairnaan or Caornan,¹⁴ the son of Brandubh, the son of Meilge,¹⁵ was one of St. Columba's disciples. He is also said to have been a relation

ARTICLE X.—¹ Edited by Rev. Dr. Kelly, p. xiv.

ARTICLE XI.—¹ See the Protestant writer Cosmo Innes' "Sketches of Early Scottish History and Social Progress," chap. i., pp. 2, 3.

² Edited by Rev. Dr. Kelly, p. xiv.

³ Edited by Drs. Todd and Reeves, pp. 32, 33.

⁴ See *ibid.*, pp. 374, 375.

⁵ It is represented on the "Ordnance Survey Townland Maps for the County of Galway," Sheets 95, 103.

⁶ In a letter, dated Galway, October 3rd, 1838, John O'Donovan gives an interesting description of Stradbally parish, and its antiquities. See "Letters containing Information relative to the Antiquities of the County of Galway, collected during the Progress of the Ordnance Survey in 1838," vol. i., pp. 289 to 295.

⁷ The designation of Clanrickard originated in the fourteenth century from Rickard, son to Sir William or Ulick de Burgo, called Ulick de Anaghkeen, the first Mac William Eigher. See Hardiman's "History of the Town and County of the Town of Galway,"

chap. iii., pp. 54, 55.

⁸ See "County of Galway Letters," I.O.S. vol. i., p. 289.

⁹ It is shown on Sheet 95 of Galway Townland Maps.

¹⁰ See Hely Dutton's "Statistical and Agricultural Survey of the County of Galway," chap. v., § xxiv., p. 477.

¹¹ See *ibid.*, § xxiii., p. 472.

¹² See p. xxxix.

¹³ See Dr. O'Donovan's "Annals of the Four Masters," vol. iii., n. (d), pp. 179, 180. Also, his "Tribes and Customs of Hy-Many," Introductory Remarks, pp. 17, 18.

¹⁴ In the new edition of "John of Fordun's Chronicle of the Scottish Nation," translated from the Latin text by Felix J. H. Skene, and edited by William F. Skene, he is called "Cayrnanus, also a son of Brandinus, son of Melgy," vol. i., book iii., cap. xxvii., p. 104.

¹⁵ Brandubh and Melge are names which are known to occur in the Four Masters. See Rev. Dr. Reeves' Adair's "Life of St. Columba." Additional Notes A, p. 246 and n. (q), *ibid.*

to the great founder of Iona.¹⁶ He was born probably towards the middle of the sixth century. Among distinguished persons, connected with the church at Derry, he has been classed.¹⁷ The names of those disciples, who accompanied St. Columba to Scotland, are strangely disguised by Hector Boece;¹⁸ while Dempster perverts almost every name, which he makes that of an author and a saint.¹⁹ Archbishop Ussher²⁰ exhibits a more faithful list;²¹ while Colgan, borrowing from him, has given a commentary on each name in detail.²² Pinkerton has printed the names very correctly,²³ and from his pages, with a few alterations, they come into the "*Origines Parochiales Scotiæ*."²⁴ Now Colgan has asserted, that Cairnan, the companion of St. Columkille's voyage, was the saint bearing such a name, and who was venerated on this day. If such be the case, he flourished about the close of the sixth or beginning of the seventh century. His feast day has been supposed assignable to the 31st of January, or to the 28th of April, by Bishop Forbes;²⁵ yet, Colgan maintains, the latter feast was that of a different Cairnech.²⁶ How to connect the disciple of St. Columkille with Kilcornan in Galway—whether by birth, residence or merely commemoration—still seems a difficulty; while further light must be required, to clear any mists of doubt or error, so apt, at this distant date, to cloud our retrospect of events and men long passed away and almost to utter oblivion.

ARTICLE XII.—REPUTED FESTIVAL OF ST. BRIGID, PATRONESS OF IRELAND. [*Fifth and Sixth Centuries.*] Were we to attach credit to a statement, found in the Kalendar of Drummond,¹ this was the date for St. Brigid's happy departure to our Lord. Elsewhere, we do not find such an account corroborated, and at most can we admit the 31st of January to have been the vigil of her chief festival. However, this may be, from the old Missal of Tournay;² it would appear, that in some churches, the holy virgin Brigid had been venerated on this day.³ There can be no doubt, in some parts of Ireland—but more especially in the dioceses of Kildare and Leighlin—it was customary with young people to assemble, on the eve of her festival, and to carry with them what had been denominated a Bride-oge, which means in English, the Virgin Brigid.⁴ This was an improvised lay-figure,

¹⁶ By Bishop Forbes.

¹⁷ See "*Memoir of the City and North-Western Liberties of Londonderry*," part ii., sect. 2, p. 27.

¹⁸ See "*Scotorum Historiæ, a prima gentis origine*," lib. ix., fol. clxxii., b.

¹⁹ See "*Historia Ecclesiastica Gentis Scotorum*," *passim*.

²⁰ See "*Works*," vol. vi. "*Britannicarum Ecclesiarum Antiquitates*," cap. xv., p. 237.

²¹ From the Cottonian MS. in which we read, "*Cetea Cairnaan, filius Branduib filii Meilgi*." According to other copies *Cetea* and *Cairnan* are distinct names.

²² See "*Trias Thaumaturga*." Appendix Secunda ad Acta S. Columbæ, pars. ii., p. 468. Also, Quarta Appendix, cap. ix., pp. 486, 487.

²³ "*Vitæ Antiquæ Sanctorum, qui habitaverunt in ea parte Britanniæ, nunc vocata Scotia vel in ejus insulis*," p. 186.

²⁴ Vol. ii., part i., p. 285.

²⁵ See "*Kalendars of Scottish Saints*," p. 294.

²⁶ See "*Trias Thaumaturga*." Quarta Appendix ad Acta S. Columbæ, cap. x., p. 488.

ARTICLE XII.—¹ In the "*Kalendarium Drummondense*," at the ii. of the February Kalends, we read: "*Sancta quoque Virgo Brigita in Hibernia hodie migrasse fertur ad Christum*." See Bishop Forbes' "*Kalendars of Scottish Saints*," p. 4.

² Tournay, a city of France, in the department of Jemappe, on the Scheld, is thought to be the most ancient town of Belgic Gaul. It was founded 600 years before Christ, and it was formerly the capital of the Nervii. It was also a bishop's see, erected in the fifth century. See Rees' "*Cyclopædia*," vol. xxxvi. *Sub voce*.

³ See the Bollandists' "*Acta Sanctorum*," tomus ii., xxxi. Januarii. *Prætermisisti et in alios dies rejecti*, p. 1079.

⁴ For more detailed particulars, relating

dressed in female costume. Offerings and presents of money were usually given to its bearers, by the farming classes, and by comfortable householders. This festive celebration was probably derived from carrying St. Brigid's statue in procession, at some remote period. On this day, also, straws variously coloured were curiously arranged or plaited—frequently with great rustic taste and ingenuity by peasant girls—into a square shape, in the centre of which a cross was formed. These objects were called “St. Brigid's Crosses.”⁵ They were set up, with a prayer to St. Brigid, on the thatch or wattles, which generally roofed the farmer's or peasant's dwelling. Here they continued, frequently discoloured by dust or smoke, during most of the year, until replaced once more by those newly fashioned. In the northern part of Antrim County, the following curious custom prevails, on the eve of St. Brigid's festival.⁶ One of the household is told off to cut a bundle of rushes, which he carries home. He then leaves them outside the door until supper is ready to be put on the table. The supper usually consists of “sowins,” or flummery. At supper-time, he went outside the door, and lifted the rushes in his arms, repeating in Irish three times to this effect: “Go ye on your knees, and make humble obeisance, and let Bridget of the secrets in.”⁷ The people inside went on their knees three times, and responded each time to the above: “She is welcome.”⁸ Then the person entered, and spread those rushes on the table. That dish, containing the supper, was placed upon them, and when all had partaken of their meal, they fell to making crosses with the rushes. One account says, the crosses were put aside for three days, and then holy water was sprinkled on them. After this, one cross was placed over the door, another over the bed, in fine, one was put in every conspicuous place throughout the house.⁹ In the County of Waterford a custom prevailed of putting a ribbon¹⁰ outside of windows on St. Brigid's eve, in honour of the saint; and, it was thought, they were blessed by her during the night. The people were accustomed to bind them round their heads for the cure of head-ache.¹¹ Such practices—not yet wholly extinct—show that formerly religious celebrations and pious exercises, on this eve, ushered in the great festival of Ireland's illustrious Patroness.

ARTICLE XIII.—ST. CAINEACH, PRIEST, AND SON OF UA CHIL.
[*Eighth Century.*] We have inferential evidence, which leads to the supposition that this holy man first drew breath in the earlier part or middle of the eighth century. A festival to honour St. Caineach, a priest, is entered in the Martyrology of Tallagh,¹ at the 31st of January. In the Martyrologies of

to this popular festivity, the reader is referred to “*Irish Folk-Lore*,” by Lageniensis, chap. xvii., pp. 137, 138.

⁵ The writer well remembers a very general prevalence of such customs in the midland parts of Ireland, and from reliable information communicated to him, they were known and practised in many districts of the south.

⁶ For the accompanying items of interesting information, the writer feels indebted to Rev. D. B. Mulcahy, C.C., Parish, Parish of Loughguile. They are contained in a letter, dated 12th of January, 1875.

⁷ The Irish words are: *Teigis aip dup n-glúine agus veaneas gú uinluigeact, agus ligis úpúis na pún arcead.*

⁸ The words are repeated, however, in Irish as follows: *Ca Fáilce aici.*

⁹ This seems to have been a pagan custom, turned to Christian account in honour of St. Brigid, according to the expressed opinion of Rev. Mr. Mulcahy. However, the writer thinks it is of purely Christian origin.

¹⁰ It was called in Irish, *Úpúis úpúis*. “Brigid's cloak.”

¹¹ This information has been communicated by Rev. Laurence O'Byrne, C.C., SS. Michael and John, Dublin.

ARTICLE XIII.—¹ Edited by Rev. Dr. Kelly, p. xlv.

Marianus O'Gorman² and of Donegal,³ on this day, the name of Cainneach, son of Ua Chil, as a priest, occurs. This Uchil had the happiness of having a partner in wedlock, and she was eminent for her virtues. So do we find, that the rank and family of our saint are recorded, notwithstanding the opposite assertion of Colgan.⁴ St. Mella was his mother.⁵ She was likewise the parent of another holy son, named St. Tigernach.⁶ From earliest years, we can have little doubt, their pious mother had been instrumental in directing her sons' vocation towards that life in religion, which she also embraced after her husband's death. The present saint's mission has not been noticed; but probably its scene lay not far from Doire Melle—near the beautiful Lough Melvin⁷—and either in the County of Leitrim or Fermanagh. That wooded spot was probably cleared, long centuries ago, and now both name and site appear to have been forgotten. With Doire Melle, however, Cainnech's holy mother and brother were associated, towards the close of the eighth century. Although Colgan has remarked, that the present St. Cannech may be the one baptized by St. Patrick, at the fountain Slan, in Finnagh, and in the province of Connaught;⁸ yet, we must observe, the latter is called a bishop,⁹ and besides the times will not agree. Our readers are referred to another St. Coinnech's or St. Cainneach's festival, at the 23rd of January, for a little further elucidation. The year of this present saint's death has not been ascertained; but, he probably survived to the close of the eighth, or to the beginning of the ninth century. A priest in spirit and in truth, as he undoubtedly was, only tends to God and to virtues;¹⁰ he flies from worldlings; he mortifies sensual desires; he loves solitude and silence; he is no respecter of persons; he regards rich and poor, the powerful and the lowly, alike; or rather, he favours the poor more than the rich, and he compassionates the humble, rather than the mighty. He loves especially to announce Gospel truths to the poor.

ARTICLE XIV.—ST. GILDAS, CONFESSOR, OF BLAVET, IN BRITANY, FRANCE. [*Seventh Century.*] Already has the reader been presented with the Life of St. Gildas, surnamed Badonicus, and the Wise;¹ while some degree of circumspection has been observed, in analysing the evidence which is accessible, so that on the one side, he might possibly be identified with, and on the other be distinguished from, Gildas, called Cambrius, and Albanus, as also from Gildasius or Gildas, Abbot of Reys, in Britany.² Next comes for a question, the existence and separation of another saint, designated Gildas, whose feast has been set down at this day, in an ancient Corisopitensian Breviary. Mediæval writers state, that it belonged to the Cornouaille diocese.³ His

² See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Martii. Vita S. Mellæ, n. 2, p. 796.

³ Edited by Drs. Todd and Reeves, pp. 32, 33.

⁴ See "*Trias Thaumaturga*," Septima Vita S. Patricii, n. 128, p. 179.

⁵ Some notices regarding her will be found at the 31st of March, the day for her festival.

⁶ See notices of him at the 4th of November, the day for his feast.

⁷ Its Leitrim shore is immediately overhung by the Dartree Hills, while its northern shores are "relieved by the wooded surface and the relative positions of the principal islands." See "*Parliamentary Gazetteer of Ireland*," vol. ii., p. 764.

⁸ See "*Trias Thaumaturga*." Septima Vita S. Patricii, n. 128, p. 171.

⁹ His feast occurs, it is thought, at the 23rd of January.

¹⁰ See the Canon Claude Arvisinet's "*Memoriale Vitæ Sacerdotalis*," cap. x.

ARTICLE XIV.—¹ See at the 29th day of January, art. i.

² See *ibid.*, art. i., ii., iii.

³ According to Philippus Ferrarius, Corisopitum or Quimper, was in the western part of Minor Britain, formerly called Cornubia. Hence the city is often called Cornouaille, and sometimes Quimper Corentin, from St. Corentin, its patron bishop. See "*Novum Lexicon Geographicum*," tomus i., p. 220.

acts, so far as they had been known, are given by Father John Colgan.⁴ The learned editor sifts reasons for and against his being taken, as a distinct Gildas, from any of the Gildases, regarding whose acts he had previously treated. He inclined rather to distinguish the present holy man, but it seems doubtful enough, if with a just regard to correctness. Nevertheless, the Bollandists suppose,⁵ that St. Gildas or Gildasius, venerated on the 31st of January, at the Church of St. Corentin, of Corisopitis,⁶ in Britannic Armorica, was in no manner to be distinguished from St. Gildas the Wise. It is strange, how the very existence of this latter holy man should be called in question, simply because his history has been involved in doubt and obscurity.⁷ On similar grounds, many a historic character should be classed among mythic personages. Most of our early and mediæval writers fall into the error of making several diverse titles serve to discriminate as many different persons. Hence, we have a Gildas Cambrius, a Gildas Albanus, a Gildas Badonicus, a Gildas Sapiens, a Gildasius or Gildas of Reys, a Gildas of Blavet, a Gildas, otherwise called Nennius, not to speak of other disguised forms for this ancient Irish and British name.⁸ Attending to what has been stated, in previous pages of this work, it will only be within our power briefly to recapitulate acts, severally attributed to those Gildases. Thus we find a Gildas Cambrius, who was a British poet,⁹ and who was famous for prophecy.¹⁰ He is said to have been born at a time, when Roman eloquence flourished most throughout the entire world. Under the best masters, he studied Greek and Latin letters, and he was a contemporary with the most celebrated of the Latin poets,¹¹ if we are to believe the account left us.¹² He is said, also, to have written many books. This learned man is reputed to have been a poet, a mathematician, a rhetorician and a historian.¹³ According to certain writers,¹⁴ Gildas Albanus was a disciple of the great St. Patrick, and descended from a royal stem among the Britons. He is said to have been very learned, and to have visited Gaul, whence he returned with a knowledge of the language, and with a great number of books. He opposed the Pelagian heresy; he was a prophet and an ascetic; he was an active missionary and a hermit;

⁴ See "Acta Sanctorum Hiberniæ," xxxi. Januarii. De S. Gildasio Confessore. Ex Breviario vetusto Corisopotensi. A few elucidations from other sources follow, with some explanatory notes. See pp. 226 to 228.

⁵ See "Acta Sanctorum," tomus ii., xxxi. Januarii. Prætermissi et in alios dies re-
jecti, p. 1078.

⁶ As appears from the old Breviary of this church.

⁷ See such a statement in S. Austin Allibone's "Critical Dictionary of English Literature, and British and American Authors, Living and Deceased, from the earliest Accounts to the middle of the Nineteenth Century," vol. i., p. 669.

⁸ We are told, that Alawn was the bardic name for Gildas, who, with Plennydd and Gwron, three primary bards of Britain, first framed and organised the privileges, customs and institutes of bards and bardism. This, however, is from a rather doubtful source. See "An Essay on the Neodruidic Heresy in Britannia," part i., § 15, p. 85. By the author of "Britannia after the Romans." The work here quoted is visionary, and yet a learned production.

⁹ See John Lewis' "History of Great Britain, from the first Inhabitants thereof, till the Death of Cadwalader, Last King of the Britains; and of the Kings of Scotland to Eugene V.," &c., p. 88.

¹⁰ See *ibid.*, pp. 174, 193.

¹¹ Among these are reckoned, Martial, Flaccus, Silus, Statius, Stella, Juvenal, &c.

¹² See John Bale's "Scriptorum Illustrum Majoris Brytanniæ quam nunc Angliam et Scotiam vocant Catalogus," cent. i., p. 19.

¹³ The following is a list of his works:—*Annales suæ Gentis*, lib. i.; *Historiam Arviragi contra Iuvenalem*, lib. i.; *Epithalamion Gennissæ*, lib. i.; *Cambrenios Carmen*, lib. plures; *Lites Ludh et Nenni*, lib. i.; *Pœmata Diversi Generis*, lib. i.; *Epigrammaton quoque*, lib. i.; *De Penrice prophetante*, lib. i.; *Prophetiam ejus transtulit*, lib. i.; *Statuta Dunwallonis vetuli*, lib. i.; *Leges Molmutinas*, lib. i.; *Leges Marianas*, lib. i. We are told, that he wrote many other works, even while Britain was more harried by Roman wars, than any other country in the world. See *ibid.*, pp. 19, 20.

¹⁴ See *ibid.*, p. 49.

while numbers flocked to his teaching and direction.¹⁵ He is reputed to have written various works,¹⁶ the titles¹⁷ of which have been gleaned from many sources. He departed this life in an island, not far from the River Sabrina, on the fourth of the February Kalends, A.D. 512, and during the reign of Uther Pendragon, King of the Britons. He was buried at Glastonbury.¹⁸ In the third place, Gildas Badonicus or the Wise is distinguished from the former two by some writers,¹⁹ and he is said to have assumed the monastic habit in the great cenobium at Bangor.²⁰ He was a man of great parts and learning,²¹ while to him is specially attributed a pointed invective against the princes, clergy and people of Britain.²² He flourished A.D. 580, according to Polydore Virgil, and in the ninetieth year of his age is said to have died at Bangor, while Maglocun ruled as King in Britain.²³ Again, there is a fourth reputed Gildas, whose father was an Irish Scot. He was born in Cambria, and his family belonged to Britain. In youth, he was emulous of learning from the best scholars of his day. It would seem from his writings, that he studied among the Scots of Hibernia. He has unjustly been accused²⁴ of imposture and inventions in his works.²⁵ His book on the wonders of Britain²⁶ he commenced A.D. 829. This, however, was not the sole composition he left.²⁷ The present Gildas is thought to have been living, as an old man, in A.D. 860, during the reign of King Ethelbert of England.²⁸ The possibility of distinguishing or confounding one Gildas with another must be apparent, from the fact stated by Dr. O'Connor, that not less than one thousand historical persons were adorned with this name.²⁹ With these observations premised, we must proceed with the involved narrative of

¹⁵ This holy man is celebrated by John Capgrave, as also by Galfridus and Ponticus. He is distinguished from the Cambrian Gildas. See *ibid.*, and Appendix.

¹⁶ See John Lewis' "History of Great Britain, from the first Inhabitants thereof, 'till the Death of Cadwaladar, Last King of the Britains; and of the Kings of Scotland to Eugene V.," &c., p. 176.

¹⁷ See them already noticed, in the life of St. Gildas Badonicus or the Wise (chap. iv., n. 47), at the 29th of January.

¹⁸ John Bale's "Scriptorum Illustrum Majoris Brytanniæ quam nunc Angliam et Scotiam vocant Catalogus," cent. i., p. 49.

¹⁹ See *ibid.*, p. 59.

²⁰ Polydore Virgil is quoted as an authority for this statement.

²¹ The Rev. John Williams, in his "Ecclesiastical Antiquities of the Cymry," seems only to regard this Gildas, called the son of Law. See chap. v., p. 136.

²² Alluding to Gildas, as quoted by the writer Polydorus, the Welsh antiquary, Humfrey Lhuyd, vindicated the ancient Britons from his too sweeping charges, by telling us "he was no Hystoriographer, but a Priest and a Preacher. Whose custome is very sharply to ineigh agaynst the faultes of their hearers." See "The Breviary of Britayne. As this most renowned Iland was of auncient time diuided into three Kingdomes, England, Scotland, and Wales," &c., p. 51. Appended to John Lewis' "History of Great Brittain, from the first Inhabitants thereof, 'till the Death of Cad-

walader, Last King of the Britains; and of the Kings of Scotland to Eugene V.," &c. See also this latter work, at p. 206.

²³ As we have already seen in his life at the 29th of January (chap. iv.), to Gildas Badonicus or the Wise, John Bale attributes various works.

²⁴ By Polydore Vergil, Leland and other writers.

²⁵ See likewise the remarks of the Hon. Algernon Herbert, prefixed to his and Dr. Todd's edition of "The Irish Version of the Historia Britonum of Nennius," pp. 19, 20.

²⁶ In this he alludes to "antiquis libris nostrorum veterum." See Thomas Stephen's "Literature of the Kymry," chap. i., p. 17.

²⁷ The following is said to be a list of his works:—Breviarium Gildæ, lib. i.; it commences with "A principio mundi usque ad diluvium. De Mirabilibus Brytanniæ, lib. i., commencing with "Primum Miraculum est Stagnum." De Primis habitatoribus, lib. i.; De Rege Arthuro, lib. i.; De Sepulchro ejus incognito, lib. i.; De esse periculoso, lib. i.; De milite Leonis, lib. i.; De Percevallo et Lanceloto, lib. i.; De Ganguano et aliis, lib. i. Besides these, it is said he wrote other tracts.

²⁸ See John Bale's "Scriptorum Illustrum Majoris Brytanniæ quam nunc Angliam et Scotiam vocant Catalogus," cent. ii., pp. 122, 123.

²⁹ See "Rerum Hibernicarum Scriptores," tomus i., p. 198.

yet another Gildas. It is supposed, that the present saint's origin was derived from a respectable family, and that he had been born in British Armorica.³⁰ We find related, that his pious parents brought their son to be baptized by the holy Philibert,³¹ who was then living in the Island of Oya, Hoia or Ogia, where a monastery stood, about the beginning of the seventh century.³² Reliable accounts do not warrant us in stating, that he was abbot at Hoya,³³ although he discharged that office in the adjoining Island of Hero. The same Philibert is said to have been his master in sacred letters.³⁴ In these Gildas made wonderful progress, as he was most studious. Of elegant shape and appearance, his genius and dispositions were noble and intellectual. He disregarded human applause and fame, having resolved on a religious life; while his staid modest deportment indicated an evident turn for the monastic state. In chastity and austerity of life he had no superior and few equals. From earliest youth, he was remarkable for a devotion to truth. He practised alms-giving and charity; while he spent whole nights in vigil, and was frequently noticed with his hands and eyes directed to heaven in the attitude of sublime contemplation.³⁵ He is said to have tasted food only three times each week. He built a monastery called Blavet,³⁶ near the sea-shore, and beside the river thus denominated.³⁷ Thither many disciples resorted, and here, too, his ancient legend relates, that the saint was sorely tried by temptation.³⁸ Four demons are said to have appeared, and habited as monks.

³⁰ In his "*Martyrologium Gallicanum*," Andrew Saussay makes the Abbot Gildas a resident of Minor Britain, in his Supplement, at the 29th of January.

³¹ He is called, Abbas Tornodorensium, in the life of Gildas, by the anonymous Monk of Ruys. This is a mistake, however, for the saint held no such position there, although some of his successors had been elevated to that dignity. Papirius Masson calls the place Tornachium, in his work, "*De Fluminibus Galliae*." Other writers call it Tornasium, and Tornusium. Philibert is said to have sailed over the sea with St. Germanus, that he might evangelize some western people. See the Bollandists' "*Acta Sanctorum*," tomus ii., xxix. Januarii. De S. Gilda Sapiente Abbate in Britannia Armorica. Præmium, §§ iii., iv., pp. 955. 956. This latter seems to have been the St. Germanus, Bishop of Leon, in Armorica, who succeeded St. Paul, in that see, and who flourished about A.D. 640. See Andrew Saussay's "*Martyrologium Gallicanum*," Appendix. By Claude Robert, in his "*Catalogus Episcoporum Leonensium*," and by other writers, he is called Goluenus.

³² Authors chiefly notice St. Philibert, as first abbot over the Monastery of Jumièges, in Normandy, and afterwards abbot in the Island of Hero, in Britannie Armorica. Jumièges is on the right bank of the Seine, in the Department of Seine-Inferieure, and the ruins of an ancient abbey are there to be found. See "*Gazetteer of the World*," vol. vii., p. 417.

³³ His acts are to be met with in Surius, at the 20th of August, with the style somewhat changed by the editor. This was ad-

dressed by the unknown writer to the Abbot Coschinus and to the brethren of Cœnobium Gemmeticensis. See "*De Probatis Sanctorum Historiis*," tomus iv., pp. 785 to 791.

³⁴ According to Andrew Saussay, Gildas is called a disciple, "*S. Philiberti Cœnobiarchæ Carnotensis*." Supplementum ad xxix. Januarii. However, this appears to be an error; and, it is probable, Carnotensis has been substituted for Tornutiensis or Tornodurensis. Neither in Sebastian Rouillard's "*Historia Carnutensi*," nor in the "*Gallia Christiana*," is there mention made of St. Philibert, nor of his monastery among the Carnutes.

³⁵ This is also related regarding the Blessed Martin, according to the old Cornouaille Breviary, lect. i.

³⁶ The old Breviary of Cornouaille calls it Baluet. The Bollandists state, that it is not to be distinguished from the Monastery of Ruys. See "*Acta Sanctorum*," tomus ii., xxix. Januarii. De S. Gilda Sapiente. Præmium, § iii., 18. p. 954.

³⁷ It is in the maritime department of Morbihan, in the north-west of France. This river enters the sea below Lorient. It has a tide navigation up to Hennebont. See Charles Knight's "*English Cyclopædia*," Geography, vol. iii., col. 864.

³⁸ This legend, related in greater detail in the Cornouaille Breviary, lect. iii., iv., v., vi., vii., viii., has been abridged in the Bollandist collection. It is interesting, merely as exhibiting illustrations of religious and social customs, in those early times. Thus, when tempted, Gildas retired to his oratory, and signed himself with a sign of the cross. He then took a book of the

These told him, they had been sent by St. Philibert, who desired to see Gildas before death. That holy man was the first abbot of Jumieges,³⁹ and afterwards of Hermoutier, now Noirmoutier.⁴⁰ He died towards the close of the seventh century.⁴¹ Gildas had intuition regarding the pretences of his tempters, and said no monks were near to accompany him, nor seamen to prepare a bark, and steer it on the voyage.⁴² In a miraculous manner, however, he was wafted over the sea and at length he safely reached the Island of Noirmoutier,⁴³ where he saw the abbot St. Philibert.⁴⁴ The latter heard with awe the account of Gildas, but he gave thanks to God, who never deserts his servants when in peril.⁴⁵ Our saint then asked his blessing, and returning to the post, he took post in the poop of a ship. Afterwards he stood out to sea, wishing to steer for the coast of Gaul. But, as God willed, a northern wind beat against him, and after some difficulty experienced during the navigation, he reached the shores of Ireland. We cannot find any reliable record of his proceedings while in our country.⁴⁶ That he blessed her land with his living presence is a circumstance to regard with pleasure, and he well deserves to rank among the holy ones there, who had been regarded as his contemporaries and friends.⁴⁷ Although many of the foregoing names,

Gospels, in its case, which he had written over the altar, and this was placed on his bosom. Then going out, he met the demons, who declared they would accompany him as monks, and that they had a ship well manned, to convey him to the *exequie* of St. Philibert. Gildas put on his cloak and belt, while taking a staff in his hand, and all sailed out to sea in the vessel provided. The bark moved with great velocity, until Gildas requested the directors to slacken speed, while they should sing God's praises at the first hour of the day. To this they demurred, as likely to delay their voyage, and to prevent their arriving that evening, to witness the death of Venerable Philibert. But Gildas insisted on carrying out his purpose, went on his knees, and began the Divine Office, with these words, "*Deus in adiutorium meum intende.*" Instantly the phantom ship and monks disappeared, while the saint, spreading his cloak over the waves, sat on it. Then he was wafted with incredible speed to the Island of Oya, or Hoia, where he met St. Philibert. See Colgan's "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. De S. Gildasio Confessore, p. 226. Also the Bollandists' "*Acta Sanctorum*," tomus ii., xxix. Januarii. De S. Gilda Sapiente Abbate in Britannia Armorica.

³⁹ In Latin, "*Gemeticense Cœnobium.*" See Philippus Ferrarius "*Novum Lexicon Geographicum*," tomus i., p. 316. It is situated in Normandy.

⁴⁰ It lies within the Department of Vendee, in the west of France. It is about 12 miles long from north-north-west to south-south-east, and in one part it is nearly 5 miles broad. It is separated from the mainland at its south-eastern extremity by a narrow channel, about half a mile across. See Charles Knight's "*English Cyclopædia*," Geography, vol. iv., col. 986.

⁴¹ According to the Rev. Alban Butler,

A.D. 684. See "*Lives of the Fathers, Martyrs and other Principal Saints*," vol. viii. August xxii. The Martyrologies of the ninth century commemorate him at the 20th and 22nd of August.

⁴² The Bollandists treat all this as a fabulous account, and assert that the real Gildas the Wise flourished at least a century before the death of St. Philibert. See "*Acta Sanctorum*," tomus ii., xxix. Januarii. De S. Gilda Sapiente. Præmium, § iv., pp. 955, 977.

⁴³ Its position is shown on J. Arrowsmith's "*London Atlas of Universal Geography*," No. 11, France. It is the most northerly part of the Vendean Department.

⁴⁴ He is said to have lived contemporaneously with Dagobert I. and Clovis II., Kings of France. According to the writers of the "*Modern Part of a Universal History, from the Earliest Accounts to the Present Time*," the former king ruled from A.D. 628 to 638, vol. xix., chap. lxxviii., sect. i., pp. 241 to 245. The reign of Clovis II. from A.D. 638 to A.D. 654, 655, or 656, is well treated in le Père G. Daniel's "*Histoire de France*," tome i., pp. 415 to 425.

⁴⁵ St. Philibert flourished A.D. 649, according to Sigebert. See Dom. Martin Bouquet's "*Recueil des Historiens des Gaules et de la France*," tome iii., "*Ex Sigeberti Gemblacensis Monachi Chronico*," p. 342.

⁴⁶ Unless, indeed, we apply the Monk of Ruys' acts of Gildas to him.

⁴⁷ In treating about the present saint, Colgan has noticed coincidences, in his acts, and likewise various discrepancies, between them and those of the Gildases, mentioned at the 29th of this month. He does not wish to pronounce decidedly a judgment on the diverse individuality of the present Gildas; yet, he thinks in reference to his acts, that one alternative from these two following

places, times and circumstances bore a similarity to others previously recorded;⁴³ still there are differences of festivals, dates, and contemporaneous personages to disturb accordance and remove parallel lines of adjustment. From all we can now glean or guess, the present St. Gildas lived in the seventh century, and probably died towards its close, or he may have survived to the beginning of the eighth age. Thus, in point of time, he seems to have flourished at a period different from that when the renowned men of his name, and whose acts already have been so hesitatingly and dubiously treated, are known to have lived.

ARTICLE XV.—ST. LUG, OR LUGHAEDH, SON TO EOCHAIDH, OF TIR-DA-CHRAOBH, NOW TEERNACREEVE, PARISH OF CASTLETOWN KINDALEN, COUNTY OF WESTMEATH. [*Sixth Century.*] If the want of abundant records, on the one hand, has reduced history into a closer compass, on the other, it has occasioned great confusion and uncertainty.¹ At an early period of our Christian days, this holy man lived. A festival, to honour Lug, Tir-da-craebh, and the son of Eachaich, is registered in the Martyrology of Tallagh,² and of Marianus O'Gorman,³ at the 31st of January. Some doubt seems to have been entertained—but now it is removed—regarding the locality with which he had been connected. On this day, in the Martyrology of Donegal,⁴ we find entered Lughaidh, son to Eochuidh,⁵ of Tir-da-chraobh. He descended by five generations from Laeghaire, son to Niall the Great, Monarch of Ireland. This saint was a brother to St. Fintan, who is venerated on the 1st day of this month, as also to St. Coluim, or Columbanus,⁶ and to St. Comaigh.⁷ The Martyrology of Donegal has an observation, that there is a Tir-da-chraobh in Cinel Fiachach. Again, the compiler of this calendar, remarks, he knew of no church, at that place called Tir-da-chraobh. Such a statement is fully borne out, by the fact, that a close examination of the Ordnance Survey Maps for the parish of Castletown Kindalen,⁸ within which the townland of Teernacreeve⁹ is situated, shows no trace whatever of ecclesiastical antiquities.¹⁰ The territory of Cinel-Fiachach originally comprised the countries of O'Molloy, now in the King's County, and of Ma-

conclusions must necessarily be admitted. *First*, either the author of the Lessons, in the old Breviary of Courmouaille, and the anonymous monk of Ruys, attributed or appropriated false statements and acts as applicable to their respective subjects of biography; or, *secondly*, if those writers drew their accounts from respectable sources, a distinction of Gildases must be admitted, even although synonymous persons were liable to have the facts of their separate history misunderstood and misapplied. The latter exhibits nothing unusual nor inconsistent with the *bona fides* of a writer; nor does Colgan seem inclined to doubt its applicability in the present case. See "*Acta Sanctorum Hiberniæ*," xxxi. Januarii. De S. Gildaso Confessore, p. 227.

⁴³ At the 29th of January.

ARTICLE XV.—"See the '*Universal History from the earliest Accounts to the Present Time*,' vol. i., chap. i., sect. 1., pp. 1, 2.

¹ Edited by Rev. Dr. Kelly, p. xiv.

² See Colgan's "*Trias Thaumaturga*."

Quarta Vita S. Columbæ, n. 67, p. 377.

⁴ Edited by Drs. Todd and Reeves, pp. 32, 33.

⁵ His pedigree is further evolved, when treating of his brother St. Fintan, of Dealach, at the 1st of January, ART. XIII.

⁶ See notices of him at the 6th of September.

⁷ See notices of her at the 27th of May.

⁸ In the barony of Moycashel it is shown on the "*Ordnance Survey Townland Maps for the County of Westmeath*," Sheets 24, 25, 31, 32, 38.

⁹ The townland of Teernacreeve is marked out on Sheets 32, 38, *ibid.*

¹⁰ In the "*Letters Containing Information relative to the Antiquities of the County of Westmeath Collected during the Progress of the Ordnance Survey in 1837*," vol. 1., Mr. T. O'Lonor, in a letter headed Tyrrellspass, October 11th, 1837, describes Castletown-Kindalen and its antiquities, but he passes over altogether St. Lughaidh and Teernacreeve. See pp. 308 to 314.

geoghegan.¹¹ At a later period, it was confined to the barony of Moycashel, in the county of Westmeath.¹² It extended in ancient times from Birr to the hill of Uisneach.¹³ Whether or not St. Columba founded the monastery of Tirdachroebh, in the county of Westmeath, seems uncertain, but one stood there in his time.¹⁴ Now the present saint lived contemporaneously with St. Columba, and is classed among his disciples. We are furnished with the account of a visit paid by Columkille to his brethren at Tir-da-Croabh, which is Latinized *Duum Ruris Rivulorum*,¹⁵ "the tract of the two rivulets."¹⁶ Here he opened the oratory door, in a miraculous manner, to the great admiration of his brethren, who very hospitably entertained him.¹⁷ The present holy man was kinsman to St. Columkille, and he lived about the year 590.¹⁸ This saint is also supposed to have been that confidential brother, surnamed Lathir,¹⁹ whose name occurs in the acts of this great patron, on more than one occasion.²⁰ If so, however, his connexion with Teernacreeve is not quite obvious.

For the present, we rest at this first stage of our upward progress, as the ascending traveller occasionally stops to note his course, and to recover strength, while gazing over the scenes he has passed. These are more distinctly surveyed from the eminence occupied, while their relative bearing and outlines are better ascertained, with a greater variety of objects, and a wider prospect under his view. The summit to be gained is still far distant, but to attain that vantage ground is worth the trial, and must open a clearer field of vision. The pilgrim needs time and perseverance to effect his object: with the Almighty Disposer of events solely remains the conversion of toil into triumph.

¹¹ An old Map, made in the year 1567, and the Third Part of the State Papers, as published, describe the extent of "Mc Eochagan's Country, called Kenaliaghe."

¹² When the junior family of O'Molloy became independent of the Magheoghegans, the former family retained the southern division, and latter clan possessed only the northern part of Cinel-Fiachach. See Dr. O'Donovan's "Topographical Poems of John O'Dubhagain and Giolla na Naomh Huidhrin," n. 30, p. viii.

¹³ See Dr. O'Donovan's "Annals of the Four Masters," vol. i., n. (c), p. 166.

¹⁴ See Colgan's "Trias Thaumaturga," Quinta Appendix ad Acta S. Columbæ, cap. ii., p. 493. Lanigan's "Ecclesiastical History of Ireland," vol. ii., p. 140. Rev. A. Cogan's "Diocese of Meath, Ancient and Modern," vol. iii., chap. lxxiv., p. 604.

¹⁵ Yet more correctly should it be La-

tinized, "*ager duorum ramorum*," or "the land of the two branches." Some error must have crept into the published copies of Adamnan. See Colgan's "Trias Thaumaturga," Quarta Vita S. Columbæ, lib. ii., cap. xxxvi., p. 358, n. 67, p. 377 and p. 493.

¹⁶ The River Brosna, and a nameless stream actually unite, within the limits of this townland.

¹⁷ See Dr. Reeves' Adamnan's "Life of St. Columba," lib. ii., cap. 36, pp. 152, 153.

¹⁸ See Colgan's "Trias Thaumaturga," n. 67, p. 377.

¹⁹ In the Irish language, *laéap* means "strength" or "vigour."

²⁰ See *ibid.*, and Adamnan's or "Quarta Vita S. Columbæ," lib. i., cap. xxii., and lib. ii., cap. v., pp. 343, 351.

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